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THE

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M,DCC,XCVI.

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"*Quis reprehendet noſtrum otium, qui in eo, non modo noſmetipſos hebeſcere et languere nolumus, ſed etiam ut plurimis proſimus enitimur?*" CICERO.

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P. 45. l. 4 from bottom, and p. 47. l. 29, *for* '2d book,' *r.* 3d book.
177. l. 16. *for* 'ſufferings,' *r.* ſuffrages.
288. l. 14 from bottom, *for* 'too much circumlocution,' *r.* too much of circumlocution.
329. l. 2. dele 'and' after the word 'Nabob.'
386. l. 20. *for* 1760, *r.* 1660; and l. 29. *for* 'ſeem,' *r.* ſeems.
426. (Appendix) in the title of Art. II. the word *Lus* is miſprinted for *Zus*, and *friedem* for *frieden*.

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ART. I. *The Progreſs of Civil Society.* A Didactic Poem, in Six Books. By Richard Payne Knight. 4to. 155 Pages. 10s. 6d. Boards. Nicol. 1796.

THE art of reaſoning in verſe may be numbered among the rareſt of literary attainments. To be at once logical and poetical, to clothe ſevere reaſon in all the grace of fancy, to combine preciſion of argument with the ornaments of poetry without any injury to either, can only be the lot of thoſe few favoured minds, in which the various powers and excellencies of our nature are blended in the happieſt and moſt exact proportions. To adorn without obſcuring reaſon, to inſinuate inſtruction with graceful negligence, and to preſerve the moſt luminous order and the moſt rigorous method in the midſt of apparent careleſſneſs, are among the laſt efforts of a refined and poliſhed taſte. We are not therefore to wonder that the number of excellent didactic poems has, in all ages, been ſo ſmall: for the didactic poet is in perpetual danger of either ſacrificing reaſon to poetry, or poetry to reaſon. The ſimplicity of reaſon will betray him into dryneſs, and the charms of fancy will ſeduce him from inſtruction. The ſublime genius of Lucretius has not exempted him from the juſt imputation of being often harſh and crabbed. The exquiſite elegance of Virgil has been charged with an elevation too uniform for his ſubject. The various and fertile powers of Dryden are enfeebled in their exertion by negligence and inequality. The compreſſion of Pope has often produced obſcurity, and his vigour has been ſaid ſometimes to degenerate into epigrammatic poignancy.

With all theſe difficulties to encounter in the nature of didactic poetry, and with all theſe inſtances before us of at leaſt partial failure in the greateſt of didactic poets, it will be the inclination of a juſt and candid critic to treat the faults of ſuch a poem as that before us with indulgence, if, on the whole, it be a

work of real and conſiderable merit. He is required to point out its defects (if he can) exactly, but he will not be diſpoſed to animadvert on them with ſeverity. With theſe diſpoſitions, we ſat down to the peruſal of Mr. Knight's work; and we do not heſitate to affirm that, though it is not without ſtriking inequalities, yet, if due allowances be made for the difficulty of the ſubject, no competent judge will aſſign it a mean rank among didactic poems. In delivering this opinion, we ſhall not be ſuſpected of partiality, when we inform our readers that reviewers are among the objects of his ſatire: yet we do think that the good ſenſe and liberality of Mr. Knight might have ſpared the ſarcaſm againſt a mode of literary induſtry, which contributes ſo much to diffuſe ſome information among that great majority of mankind who cannot be learned; which, even as a profeſſion, cannot be diſhonourable, ſince it was the profeſſion of Bayle; and which is occaſionally adopted from various motives of inclination, amuſement, or accident, by many men whoſe talents and literature are not always contemptible, and who are neither profeſſed reviewers nor profeſſed authors.

Mr. Knight has explained the object and plan of his work in a very ſenſible and well-written preface, from which we ſhall extract two paſſages.

'Thoſe who are accuſtomed to admire the uniform glitter of the preſent faſhionable ſtile both in verſe and proſe will certainly think my colouring flat and inſipid *; but do not let them imagine that any defects of this kind proceed from negligence and inattention. On the contrary, the parts which are leaſt adorned are in general the moſt laboured; it having been my endeavour to adapt as much as poſſible the character of my ſtyle to the character of my ſubject; and not like that great orator Mr. Prigg to diſplay as much eloquence upon a ribband as a Raphael. Great things, if happily conceived, will of themſelves find great expreſſions; but propriety, perſpicuity, elegance, and ſimplicity in little or common things are only to be obtained by labour and ſtudy, which muſt not only be employed but concealed.' P. xiii.

So much for the literary taſte of Mr. Knight:—the following paſſage will enable the reader to judge of his political principles; which, for our part, we thoroughly and heartily approve:

'At a period ſo awfully eventful as the preſent, it is impoſſible to treat a ſubject of this kind ſo generally as entirely to exclude temporary alluſions and illuſtrations; and in theſe I ſhall probably ſuffer the fate which moderate and impartial men always have ſuffered in

* Can *colouring* be ſaid to be '*inſipid*,' without a confuſion of metaphors?

times

times of violence and prejudice, that of being condemned by all parties.' P. xxii.

The firſt book of this poem deſcribes the rude beginnings of human ſociety, and paints the manners and characters of hunting tribes. The affections which unite the ſexes are well repreſented in the following vigorous and poetical lines:

'From the ſame ſource th' attractive power began
Which changed the wandering brute to ſocial man.
Firſt native luſt the rugged ſavage led
To the rank pleaſures of his lawleſs bed;
Promiſcuous glowed the fierce inſtinctive flame,
Unchecked by reaſon and unawed by ſhame;
'Till often cloyed with what he oft deſired,
His paſſions ſickened and his nerves grew tired;
Then lulled in intervals of ſoft repoſe,
The ſocial thought of ſympathy aroſe,
The converſe of the ſoul the ſenſe beguiled,
And dalliance turned to gentle friendſhip ſmiled;
Still growing habit the fond couple binds,
Connects their intereſts and unites their minds;
Their riſing offspring cloſer draw the chain,
Strengthen each link and *bid its force remain* *;
Congenial hopes and mutual wiſhes riſe,
And weave connubial with parental ties.' P. 8.

The delineation of the progreſs of theſe ſentiments is juſt and philoſophical; and the lines, eſpecially thoſe towards the commencement, are nervous and harmonious.

The ſubject of the ſecond book is paſturage. From the leiſure and contemplation of the paſtoral ſtate, the author ſuppoſes the ſentiment of religion to have ariſen. The important effects which it produces, and the various forms which it aſſumes, are the ſubject of a beautiful and philoſophical epiſode, which our limits will not permit us to extract. We cannot, however, refrain from obſerving that, if there be any writers who, having themſelves the misfortune of doubting the truth of ſome particular religious doctrines, are yet thoroughly convinced of the importance and neceſſity of religion to the well-being of ſociety; they ought ſurely to abſtain from inſinuating doubts, the publication of which can only tend to ſhake that ſyſtem which they themſelves confeſs to be one of the ſtrongeſt bulwarks of morality, and public happineſs.

In the third book, the author proceeds to contemplate Man in his agricultural ſtate. In this more advanced and improved condition of ſocial life, he ſuppoſes the refinements of love to have given birth to poetry; a name of which he thinks the war-ſongs of ſavages are undeſerving. Hence he is naturally

* This idea is feebly expreſſed.

led to an intereſting account of the progreſs of his own art; in which, however, we have not only to complain of his attack on Reviewers, but of his attempt to degrade the genius of *Peter Pindar* to the level of ſome inferior bards of the day, whom he alſo particularizes.

The fourth book treats the important but perhaps unpoetical ſubjects of arts, manufactures, and commerce. It concludes with a parallel between the beneficial effects of a ſimple religion and an unfettered faith, and the evils which ariſe from dogmatical eſtabliſhments. It is the opinion of the author that

'Each mode of faith if rightly uſed ſupplies,
Senſe to the weak and virtue to the wiſe.'

If our boundaries would allow us to conſult our own taſte and the pleaſure of our readers, we ſhould have extracted the concluding lines of this book, againſt religious teſts. The ſenſe and poetry of theſe lines appear to us equally excellent.

The effects of climate and ſoil on Man occupy the fifth book; which is diſtinguiſhed by a very ſingular, and (as moſt men will think) a very whimſical hypotheſis about the original ſtate of the human ſpecies. Mr. Knight ſuppoſes our primæval anceſtors to have been negroes; and he aſcribes the various degrees of fairneſs, which diſtinguiſh the complexion of different races and nations of men, to the action of climate:

'If firſt beneath the burning tropics bred,
Man felt meridian ſunbeams ſcorch his head;
The Æthiop's ſable hue and bloated face
Diſplay the image of his parent race.
And thus in birds and quadrupeds we find,
The ſable hue ſtill mark the parent kind;
And every change or accident ſtill tend
The ſhades to ſoften or the tints to blend.
'When cicatrized by wounds or ſcarred by blows,
In fainter tints the healing ſurface grows;
And from diſeaſe or ſorrow's cankerous blight,
Untimely age beſtrews the head with white.
While nature knows no ſecret to renew
Youth's * ſable glow and hyacinthine hue.
'The ſame effects from climate's cold proceed,
Pale ſilvery furs inveſt each polar breed;
Alike the timid hare and wary fox
In white are clothed on Norway's frozen rocks.' P. 108.

The ſixth book conſiſts chiefly of a ſurvey of government and manners in Europe, from the ſubverſion of the Roman empire to the breaking out of the French revolution. The ſeveral ſtages of feudal government, and the various ſhades of chivalrous manners, are delineated with a maſterly pencil. From

* Q. What is 'Youth's ſable glow?'

the

the progreſs of ſociety through the periods of feudality and chivalry, have at length ariſen thoſe mild and civilized manners which ſo happily diſtinguiſh modern Europe:

'Such was the bliſsful ſtate that Europe knew,
Ere Gaul's dire Hydra in its centre grew.' P. 133.

This ſubject naturally leads the author to an animated picture of ſome of the miſeries and horrors which have deſolated France, and to various reflections on the future fate of Europe; more eſpecially of Great Britain. Zealous as he is againſt the exceſſes of a lawleſs and barbarous liberty, he has not, like too many others, been hurried by that zeal into a deſertion of the true principles of freedom. His judgment does not ſuffer him to be *alarmed* into *Toryiſm*. He believes, with many other wiſe and good men, that the only mode, which human wiſdom can deviſe for preſerving the Britiſh conſtitution, is a reform of its abuſes; not ſuch indeed as will accord with the fantaſtic ſchemes of viſionaries, but ſuch as will afford ſubſtantial redreſs for every real and momentous grievance. He appears, however, to diſtruſt the efficacy even of theſe means of preſervation, and to view the future with ſentiments of deſpondency and melancholy. Theſe gloomy proſpects appear to have dictated the following lines, with which we ſhall conclude our extracts from this poem:

'Hail happy ſtates that freſh in vigour riſe
From Europe's wrecks beneath Atlantic ſkies;
Long may ye feel the bleſſings ye beſtow,
Nor e'er your parent's ſickly ſymptoms know;
But when that parent, cruſhed beneath the weight
Of debts and taxes *, yields herſelf to fate,
May you her hapleſs fugitives receive,
Comfort their ſorrows and their wants relieve.
For come it will—the inevitable day,
When Britain muſt corruption's forfeit pay,
Beneath a deſpot's or a rabble's ſway.
O while ſhe yet eludes that dreadful doom,
May this frail body ſink into the tomb;
Here on thy ſhady banks, pellucid Team,
May Heaven beſtow its laſt poetic dream;
Nor let me live in climes remote to know,
For what fell ſpoiler thy loved waters flow;
Here may theſe oaks in life's laſt glimmer ſhed
Their ſober ſhadows o'er my drooping head;
And thoſe fair Dryads whom I ſang to ſave,
Reward their poet with a peaceful grave.' P. 152—153.

* Why did this learned and ingenious writer forget the precept of Horace? "*Quæ deſperat tractata niteſcere poſſe relinquit.*"

From theſe paſſages our readers will be able to form ſome judgment of the merits of this poem. Its excellence is ſo conſiderable, that it deſerves a more particular examination of its defects than our leiſure will admit. We muſt content ourſelves with ſome general obſervations on them, which we think it would be peculiarly improper to omit, in reviewing a writer who has made ſuch a conſiderable progreſs in poetical excellence ſince his laſt production, that we are not without hopes of his one day far ſurpaſſing his preſent efforts. In avoiding the extreme of obſcure compreſſion into which Pope has at intervals fallen, Mr. Knight has ſometimes been betrayed into the oppoſite fault of feeble expanſion. He has admitted too freely into his language abſtract and ſcientific terms; a fault natural indeed to a ſcholar in a learned age, but moſt adverſe to the ſpirit and genius of poetry; and he ſometimes permits himſelf to ſink into a languid and proſaic ſtrain, which is not required either by the perſpicuity of inſtruction, the cloſeneſs of argument, or the ſimplicity of good taſte. Whatever varieties of taſte regarding poetry may exiſt, it will be generally confeſſed that its language ought never to be mean, becauſe its object is to adorn and ennoble; nor abſtract, becauſe its purpoſe is to preſent particular images to the fancy; nor technical, becauſe it is addreſſed to the general underſtanding and ſympathy of mankind. A little more delay in publication (becoming ſurely in works which their author, with juſt confidence, ſubmits to the judgment of poſterity,) will enable the good taſte of Mr. Knight to compreſs what is expanded, to finiſh what is negligent, to exalt what is low, and to ſmooth what is harſhly technical, in his writings. As it is, however, his defects are ſuch as might have been avoided by any of the ſmooth and unmeaning verſifiers of the day, while his excellencies could only be reached by a writer who unites a richly ſtored memory with a fancy capable of original combinations, and a vigorous and maſculine mind.

ART. II. *A Whig's Apology for his Conſiſtency.*

[*Article concluded from April Review, p.* 375.]

To ſhew that the miniſter has himſelf acted on the very principles which he has condemned in Mr. Fox, the author of this intereſting pamphlet ſays:

'If you will take the trouble to carry theſe obſervations with you into the details of our public tranſactions for two years and more, you will find them correctly to deſcribe the conduct, and poſſibly to anticipate the fate, of thoſe gentlemen whoſe example you wiſhed me to follow. They fell into a ſnare which the ſober recollection of paſt times enabled

enabled me to avoid. To my view, the ſervice Mr. Pitt required of them was plain and evident. He took theſe gentlemen along with him exactly as far as the vehement Tory ſpirit they ſhewed ſuited his purpoſe of diſuniting us, and not one inch further. The war for which they were ſo anxious he granted them; but in all that regarded either its principle or its management, whether as to concert with the German princes, or as to the degree in which the Engliſh people were to conſider themſelves embarked in it, he kept his own counſel, without agreement, or conſultation with them, of any kind. In many reſpects, even, his objects were different from theirs. In one it was diametrically oppoſite; for while the others were pledging themſelves deeper and deeper every day not only to the war, but the war ſyſtem, and cutting off every poſſibility of *their* retreat, this miniſter, in the full tempeſt of his indignation againſt Jacobins and their adherents, had his eye ever ſteadily bent towards the way by which *his* could be kept open. Here is, in one word, the cauſe of all that perplexity, contradiction, weakneſs, and want of ſyſtem, which has marked the conduct of the coaleſced powers. To keep his place at a peace, he has relaxed the ſinews of war. To keep his place at a peace, he has unfeelingly ſported with the diſtreſſes of the unfortunate emigrants. To keep his place at a peace, he has affixed the national ſtamp to a maſs of perplexed, unintelligible, hypocritical, and fraudulent declarations with regard to the grounds on which the war reſts, equally diſgraceful to the country holding out ſuch inſidious invitations, and deſtructive of all honeſt concert with thoſe whom they were intended to conciliate. All this, Sir, was mean and little. To be actuated by ſuch paltry predelictions was below the character of a great man. To indulge him in them, was by no means the part to be expected from a wiſe one. The true friends of the war, by ſo doing, have deſtroyed the better half of their purpoſe. No ſooner had they delivered themſelves up to him, than they ſaw that the very firſt uſe he made of his power, was to deliver them up to Mr. Fox. They ſaw, that to ſecure his retreat he abandoned them on almoſt every one of the points on which they had grounded their ſeparation from Mr. Fox: that he conceded the queſtion of a republic in France, with a proviſo of its being a *good* republic; of which *goodneſs* he conſtituted himſelf the ſole judge, giving them, however, no definite principle by which they might gueſs at his opinions: that he conceded the queſtion of the perſonal characters of thoſe who execute government in France. They have heard him concede ſo much as to be convinced, as every body elſe is, that whenever he attempts to make peace, he muſt act on the principles laid down in Mr. Fox's letter to his conſtituents. "Let him paint an inch thick, to this complexion he muſt come at laſt." He muſt not only negociate with theſe republicans, which Mr. Burke never would do at all, but negociate in Mr. Fox's manner, by an authoriſed miniſter.

'You know this too. You have begun to learn it in the loſs of ſixty millions of your money, and of ſixty thouſand lives, either of Britiſh produce or of Britiſh purchaſe. You might have read it yet more clearly in that train of conceſſion which ran through almoſt every one of his ſpeeches. For how ſtands the queſtion? Firſt of all, in contra-

vention to Mr. Burke, he has admitted to Mr. Fox, *that we need not have gone to war becauſe France willed her preſent republic.* Next he has admitted, and for this I deſire no more than the fact of his having negociated with an unauthoriſed agent, *that after the cataſtrophe of the 21ſt of January* 1793, *peace might have been preſerved.* Again he has admitted, that peace may *now* be made, France remaining a republic, *and ſuch as ſhe is actually*, provided there be left no other ſubject of diſpute. Laſtly, he has acknowledged *that the perſonal character of thoſe at the head of affairs, is no bar to the concluſion of a permanent treaty.* The fair reſult of all theſe admiſſions is, that there was nothing in the invaſion of the Netherlands, nothing in the decree of fraternity, nothing in the murder of Louis XVI. nothing in the whole ſeries of extravagancies and crimes committed by the Briſſots, and the Roberſpieres, by the rabble whom they governed, or thoſe by whom they were guillotined, of force ſufficient to prevent our receiving both ſatisfaction, indemnification, and ſecurity, for us, and the reſt of Europe, provided theſe perſons for the ſake, or on the ſpeculation of keeping their power, had only been wiſe enough to give it us in ſufficient quantity.'

The author purſues this ſubject through many pages; and he ſhews that even the king has, by the advice of his miniſters, been made to recognize, in his proclamations and declarations to Europe, the principles on which the revolution in France was eſtabliſhed, *viz.* the right of every people to chooſe their own form of government. We think that he reaſons ſtrongly and ſoundly on this point: but we are not ſatisfied that he clears Mr. Fox, and the Whigs who ſupport him, from an imputation of inconſiſtency in oppoſing the war merely on a point of *form*. An Anti-gallican, ſuch as Mr. Fox profeſſes himſelf to be in the old acceptation of the term; or any man who held, as that gentleman holds, that a balance of power in Europe is not an idle ſpeculation, but abſolutely neceſſary to prevent any one ſtate from becoming too powerful for the ſafety of its neighbours; might, one would have imagined, have felt the moſt ſerious alarms for the exiſtence of that balance, and the independence of the other European ſtates, when he ſaw at leaſt two millions of men in arms in France; Nice and Savoy in the poſſeſſion of the French; the flag of that nation flying triumphant or *unoppoſed* on the Mediterranean; the Levant trade of every other ſtate lying completely at the mercy of the French; the Auſtrians beaten out of the Netherlands, and thoſe rich provinces added to the French dominions; while Holland, by the loſs of this her natural barrier, lay open to an invaſion, or to the danger of ſcreening herſelf from it by the fatal alternative of becoming, if not abſolutely a province to France, at leaſt a dependant on her, obliged to follow her intereſts and to ſhare her fate; when all the countries bordering on the

Rhine

Rhine were ſubmitting to an invader to whom they could not make any effectual reſiſtance; and the very exiſtence of the German empire, the only bulwark on the continent againſt the ambition of France, brought into queſtion. At ſuch a time, and under ſuch circumſtances, for Mr. Fox, or any man feeling a conſtitutional jealouſy of the growing power of France, to refuſe to draw the ſword, merely becauſe ſome preliminary forms were not previouſly adopted, would be to give ground for ſaying that he was ſacrificing the eſſence to the letter of his principles. It may be obſerved, that to enter into an explanation with France might lead to the very end for which the war was to be undertaken; that, if what was propoſed to be gained by arms could be procured through negociation, it would prevent the effuſion of blood and treaſure which it was the duty of parliament to ſpare; and, conſequently, that to try the effects of a negociation, before hoſtilties commenced, could not in truth or reaſon be called an empty form. It would ſeem, however, though this were admitted, that it would not repel the charge of inconſiſtency brought againſt Mr. Fox and his ſupporters. Believing, as he did, that we ought to have negociated before we drew the ſword, he acted properly in propoſing a negociation: but that meaſure having been over-ruled by the majority of parliament, the next queſtion that occurs is, Was he juſtifiable in oppoſing the war, merely becauſe he thought it might have been prevented by ſending a miniſter to France? Was the danger, with which the independence of Europe was threatened, in any degree diminiſhed? Had France, diſplaying a ſpirit of moderation, withdrawn her armies from Nice and Savoy, or recalled and diſarmed Truguet's formidable ſquadron that ſwept the Mediterranean, and carried menaces and terror to the doors of the palace of Naples? Were all deſigns on Italy abandoned? Was Cuſtine recalled from levying contributions on Frankfort, Spires, Worms, and the Palatinate? Were the forces that occupied the Netherlands and threatened Holland withdrawn? In a word, was there any thing which ſhewed that the power and views of France were ſuch as that even the moſt Anti-gallican man in England had no occaſion to be jealous of them? The reverſe of all this was certainly the caſe. We do not deny that, even under all theſe circumſtances, a man might conceive that he could juſtify on principle his oppoſition to the war: but we cannot ſo much as gueſs how an *Anti-gallican* could do it without falling into inconſiſtency.

For our own part, we wiſh that miniſters had not gone to war till they had tried the effects of a negociation. At the ſame time, we confeſs that we never were ſanguine in the hope that any good would have ariſen from it: we thought from

from the beginning, and we think ſtill, that France would not have dared to take ſteps which could not have failed to alarm all Europe, without having duly conſidered and weighed her own ſtrength and reſources, and thoſe of the powers whoſe jealouſy ſhe was likely to excite. At home ſhe beheld an armed nation; abroad ſhe ſaw the troops hitherto deemed the braveſt in the world, flying before her conquering arms. Pruſſia and Auſtria being thus humbled by her, it was not unnatural that ſhe ſhould deem herſelf invincible, and able to over-run the richeſt as well as the ſtrongeſt countries in Europe. Holland was diſmantled by the conqueſt of the low countries; and nothing but Savoy and Piedmont ſtood in her way to the conqueſt and plunder of the luxuriant and wealthy provinces of Italy. She might well have fancied that England would not have been able, by its fleets, to interrupt her progreſs by land; and thus ſhe might conſider Holland and Italy as already her own, and their immenſe treaſures all transferred to Paris. Under theſe circumſtances, we apprehend that a negociation, which would have checked her in ſuch a career, would not have been heeded by France, elated as ſhe then was by ſucceſſes the moſt rapid and aſtoniſhing. In the moment of what ſhe called her moderation, but which might with more truth be called her intoxication, when ſhe was of her own accord ſetting bounds to her ambition, ſhe declared her conqueſts to be unalienably annexed to the republic; which in future ſhould know no other bounds than the ocean, the Mediterranean, the Pyrenees, and the Rhine, on four of her ſides. She by no means expreſſed herſelf clearly with reſpect to the ſide adjoining to Italy; ſo that no explanation, which ſhe had given on this head, could bar her from extending her limits in that quarter, ſhould ſhe attempt at a future time to carry into effect a plan ſeveral times avowed by many of her ſenators, during the preſent war, for connecting once more all thoſe vaſt regions which formerly conſtituted the ſtate or confederacy of ſtates called *Gaul*; and as, in this war, they had ſo far realized that project as to take in Belgic Gaul, extending their conqueſts to the Rhine its antient boundary, ſo they might afterward endeavour alſo to take in what was by the Romans called *Ciſalpine* Gaul, and, having thus obtained a great ſettlement in Italy, lay the foundation of the conqueſt of the whole of that great and beautiful peninſula.

The author indeed appears to be aware of the poſſibility of ſuch a retort as this on Mr. Fox and his friends, and prepares to meet it in this way:

'It is aſked, had France in January, 1793, given us no cauſe for offence or diſſatisfaction? Was neutrality the right policy for us to follow

follow while ſhe was ſeizing province after province, and proclaiming common cauſe with diſaffection and rebellion in all countries? Againſt this mode of ſtating the queſtion, I muſt ever proteſt. It ſuppoſes that we, who contend againſt the principle on which the war was reſted by adminiſtration, muſt have prepared our minds for the entire conqueſt of Europe by France as a matter of perfect indifference: that we had conſented to abandon the ancient foreign ſyſtem purſued by this country with little exception ſince the revolution, to limit our views to our own iſland, and leave the continent to take care of itſelf. Sir, it will ever form one of my very heavieſt grounds of complaint againſt the adminiſtration of that time, and not leſs ſo againſt many of our former aſſociates that, holding as I do, opinions the exact reverſe of theſe, they made it impoſſible for me to act upon them. With every diſpoſition to curb France, and even to aſſiſt them in an endeavour to curb her, I felt that they were determined, for unworthy party purpoſes, to encumber my aſſent to the meaſures neceſſary for it, with ſubſcriptions to new doctrines, unknown to our fathers, and utterly inconſiſtent with all ſound wiſdom, or right principle. They rejected with diſdain all offer of ſupport which did not leave the whole of the war, whether with regard to it's object, it's conduct, or it's principle, to their arbitrary caprice. In a ſpirit of unfair dealing which I did not think was in their natures, Mr. Windham, and others, countenanced a clamour which juſt then began to be raiſed againſt Mr. Fox, as if he had ſeen with ſatisfaction the progreſs of France in the Netherlands, and towards Germany. They countenanced theſe calumnies, knowing them to be ſuch, knowing from long habits of conſultation with him, that his whole foreign ſyſtem was framed upon a directly oppoſite view, and from private explanation as well as public avowal, that his ſentiments on this point continued unaltered. Theſe gentlemen rejected his ſupport, becauſe it did not go to a war without firſt ſeparating the principle on which the country was to engage in it, from that contained in the Duke of Brunſwick's manifeſto. The miniſters rejected it becauſe they knew that if the war ſhould ſtand upon any fair national principle which Mr. Fox could approve, the country would call for him to conduct it.'

What does this prove, after all? It proves that Mr. Fox thought Europe to be in danger, and yet would not join in a war to avert that danger, unleſs miniſters ſhould firſt diſavow the principles of the Duke of Brunſwick's manifeſto. What was to be the conſequence? That, if theſe principles were not diſavowed, France ſhould not meet from him (Mr. Fox) with any oppoſition to their views of conqueſt and aggrandizement. Perhaps the more patriotic way would have been firſt to ſave Europe, and then to declare on what principles its ſalvation had been undertaken, and on what principles it had not. The author, in our opinion, rates the abilities of Mr. Fox infinitely too low, when he inſinuates that miniſters wiſhed to drive him into the arms of the diſaffected. Any man muſt be formidable

formidable at the head of 2 or 300,000 deſperate men: but a man of the talents of Mr. Fox, to organize, manage, and direct ſuch a body, would make even the moſt confident miniſter on earth tremble for his own ſafety, even though he ſhould be hardy enough to diſregard that of the public. The following paſſage will ſerve to ſhew at once what our author thinks of Mr. Fox and of the miniſters on this head, and will alſo manifeſt that he is of opinion that France, merely by the invaſion of Savoy and the Netherlands, had furniſhed England with cauſe for war:

'It ſeemed to be the mutual wiſh of theſe parties to draw a line which ſhould ſeparate him from all that was decent, orderly, and ſettled in political principle; and to drive him to ſeek his ſafety in aſſociating himſelf and his cauſe, with the leaders of the Engliſh revolutionary ſocieties. Frightened at the proceedings of men who wanted, as they ſaid, nothing but a leader to be in a capacity to pull down King, Lords, and Commons at their pleaſure, all was done, in the true character of panick ſuch as theirs, to make them a preſent of ſuch a leader as Mr. Fox, by paſſing, as it were, a ſentence of outlawry upon him, and ſhutting him out from all communion with the conſtitution. If perſonal provocation could have weighed againſt a ſenſe of duty, enough in all conſcience was offered Mr. Fox, to make him the veriеſt Jacobin that ever lived. That he did not become ſo, thoſe friends of his, who, "like the poor Judean, caſt a pearl away richer than all the tribe," may thank his honour and conſiſtency rather more than their own judgment or moderation. Suffering with him in the ſame cauſe, and guided by his example, I declared then, and am ſtill of opinion, that France by her invaſion of Savoy and the Netherlands, did give to Great Britain juſt grounds for offence: that theſe juſt grounds for offence, if not removed by negociation, would give us a juſt, and a neceſſary ground for war. Purſuing this principle as far as it honeſtly went, I did condemn the miniſter for not having interfered much earlier.'

Having endeavoured to repel the charge of inconſiſtency brought on him and his friends, the author labours (and, in our opinion, very ſucceſsfully,) to fix it on miniſters; whom he repreſents as conſtantly ſhifting their ground with reſpect to the object of the war, and endeavouring, by 'inſidious contrivances, to hook in the various parties in France by appearing all things to all men, while in fact they pledged themſelves to nothing.' He condemns Mr. Pitt for having been himſelf the firſt to abandon the principles reſpecting the balance of power of Europe, which England for more than a century had adopted; and in doing this, he ſtates his own political creed on that ſubject, which becomes of the more importance, as it may be conſidered to be the creed alſo of Mr. Fox: his words are theſe:

'To

'To every part of that ancient ſyſtem of our foreign policy which was eſtabliſhed by the juſt and neceſſary wars of King William and Queen Anne, and which went to eſtabliſh a balance of power againſt France, and to erect the Auſtrian Netherlands into a barrier for Holland and that ſide of Germany, I conceived myſelf to the full as much pledged as ever. But was this the miniſter's way of thinking? What are his pretenſions to be thought the defender of the liberties of Europe when endangered by France? If report ſpeaks true, when the invaſion of the Auſtrian Netherlands was determined upon, Mr. Pitt cauſed a communication to be made to the French miniſtry that they were welcome to the whole of them provided they would agree not to touch Holland. This fact he has never denied, although ſtated in his preſence in parliament more than once. Again, when the King of Sardinia, upon the invaſion of Savoy, called upon him to fulfill the treaty of Worms, going out of his way as it ſhould ſeem to be diſtinct, he flatly and poſitively refuſed it.

'Under this explanation, Sir, the neutrality recommended by Mr. Fox claims to be interpreted; a neutrality, the very oppoſite to that which was followed, as his, the reſult of reſolution, would have been accompanied by armament, and Mr. Pitt's, the offspring of indeciſion, was ſupine and puſillanimous.'

'Under this explanation' of Mr. Fox's principles, it is to be preſumed, that gentleman could not conſiſtently conſent to make peace to-morrow, were he miniſter, unleſs France ſhould agree to reſtore all her conqueſts; and that, if, on an overture for a pacification on the ground of the *ſtatus quo*, ſhe ſhould inſiſt on that of an *uti poſſidetis*, he muſt, on his own principles, reſolve not only to continue the war, but to proſecute it with redoubled vigour. This indeed is admitted in a great degree by our author, when he ſays; 'After having gone ſo far, I do not ſcruple to declare for myſelf, that if France had determined to retain her conqueſts, even Savoy, my vote ſhould have gone for the war.' We think that it is now too late to diſcuſs the queſtion, what buſineſs had we to go to war? We are now to conſider what conſequences may ariſe from it: if we throw down our arms and ſue for peace, we may preſume beforehand that the conditions of it will be unfavourable to us, and to the general ſyſtem which we have purſued for more than 100 years; and, ſhould France be left in poſſeſſion of her conqueſts, a new deſcription of power may ariſe 'from which we muſt receive the law for years to come,'—as our author remarks, though with a different view. The peace between France and Pruſſia is not calculated to check the growth of ſuch a power. The author's obſervations on this head are very juſt, though made rather for a different purpoſe than that for which we quote them. He ſays—

'Holland in the hands of France gives her the entrance of Germany on the weakeſt ſide. From Wezel to Magdebourg there is not a for-

a fortification to oppoſe to her. This was her advantage before the Pruſſian treaty. What is it ſince? Between them, theſe two powers command the whole direct commerce of the North of Germany, and all that is carried on circuitouſly through that part of Europe with the reſt of the world. They poſſeſs all the great northern navigable rivers from the Scheld to the Viſtula. If you contemplate power in the ſources of power, what a view of it is here! Yet even this is but a pigmy repreſentation. While France holds Holland, the whole of your eaſtern coaſt is at her mercy. In her hands the ſtation is unhappily ſuch as to out flank your leaſt defenſible ſide, as well as that of Germany. It is not in my plan to preſent you with the detail of it's naval inconveniences. You will not fail to remark however, that for upwards of a century the naval ſyſtem of this country has been ſhaped and meaſured to the ſhores of France. You will find it difficult to eſtabliſh a naval arſenal in the North of Great Britain time enough to afford you protection in thoſe ſeas. On the eaſtern coaſt, that is from the Foreland to Leith Roads, I learn that it is doubtful whether you can create a harbour for men of war. In the mean while your Baltic trade, the ſinews of your marine, is open to your enemy's depredations. All the commerce his Pruſſian Majeſty permits you to carry on with the North of Germany, muſt paſs their doors.

'I connect my obſervations on this part of the ſubject with the Pruſſian treaty, becauſe, before that event, France could not derive it's full military advantage from the poſſeſſion of Holland.'

The author thinks that the new deſcription of power from which we may receive the law will be created by our obſtinacy in carrying on the war. This may be true: but it can be true only on the ſuppoſition that, were a negociation opened, France would conſent to abandon her conqueſts. Should it, however, ſo happen that ſhe ſhould peremptorily inſiſt on retaining them, then our author would be himſelf an advocate for going on with the war; and conſequently, if he be right in his poſitions, an advocate for obſtinately carrying on what would create a deſcription of power from which we may receive the law.—He makes many remarks on the Pruſſian treaty, that are certainly very judicious; we will not follow him through them, however, but we will ſtate one aſſertion on this ſubject, as opening a wide range to the imagination of politicians: it is this:

'Your miniſters are putting all to the hazard: I fear that under their management, any termination of our immediate evils will be but the beginning of others ten thouſand times more intolerable. I repeat to you, Sir: if peace ever ſhall be made while the Pruſſian alliance with France continues in force, and *no change of ſyſtem or diſpoſition ſhall have taken place in this country* with regard to French affairs, you have no ſecurity for its laſting one hour. It will be a peace engendering wars by generations; and the worſt of all wars, as partaking of their common ſtock. They will be wars not of commerce and territory, but of government and opinion.'

'Another obſervation made by this author calls for very ſerious reflection,' not only from the advocates for war, but from the advocates for peace:

'A great change in your ſituation is at hand. With diſpoſitions in government leſs pacific than ever, poſſibly you are not very diſtant from a peace with France. Great as you may ſuppoſe the evil, it muſt come at laſt. With peace, you muſt have intercourſe; you muſt be civil to this republic of Jacobins, reared by the hands of Jacobins of the worſt order, if diſdain and horror will admit of your diſtinguiſhing them. You muſt bethink yourſelves of making ſome proviſion for this eventful change; for eventful indeed it will be, and whether to our proſperity or to our ruin, muſt wholly depend upon thoſe who are at the head of affairs in the moment of its arrival.'—

'Taking it, therefore, for granted as a point of mere dry fact, that one of theſe days, and not very diſtantly perhaps, you muſt make peace with a republic of ſome ſort in France; we ſhall not differ, I think, in this, that it muſt be our care to guard our own government from the ſhock, if any ſhall be to be feared, of the recogniſed ſubverſion of monarchy in ſo extended a portion of the civiliſed world.'

He purſues this chain of thought with the ability of a ſtateſman who foreſees events long before they happen, and makes due preparation for their reception. We much recommend this part of the pamphlet to thoſe readers who ſee dangers only in the continuance of the war, and think that a treaty of peace will neceſſarily recall thoſe Halcyon days of proſperity, in which all was calm and happy at home. Our author is of opinion that the peace cannot be the work of Mr. Pitt's hands, becauſe all his advances towards France for the attainment of ſuch an object muſt, he ſays, 'be ſo many apologies for his own arrogance;' and he goes ſo far as to aſſert in theſe plain words—'It is not to peace on honourable terms, but to peace on any terms, that we muſt prepare ourſelves to ſubmit if we leave the preſent miniſter to negociate it. I would not put into the heads of our enemies the hundredth part of the conceſſions I think him diſpoſed to make.' If this be really the caſe, what becomes of the charge about his *obſtinacy* in proſecuting the war?

The general cry of the miniſter's opponents is for peace: but our author admits that it muſt be a moſt arduous work for any man to accompliſh; and, arduous as he repreſents it to be, it certainly is not made to appear more ſo than it is in reality. Theſe are his ſentiments on this topic:

'It is perfectly true what you ſuggeſt with regard to the difficulty both of ſettling the terms of peace, or providing for its duration, in the preſent poſture of affairs. No man will deny it, but he to whoſe preſumption and ſelf-ſufficiency all things are alike eaſy. The negotiator of ſuch a treaty muſt bring to it the firmeſt courage, the moſt comprehenſive

comprehenſive genius and ſagacity, the moſt enlarged knowledge of Europe and her intereſts, added to the moſt diſintereſted public ſpirit, that ever were combined in man. Rejecting all imaginary dangers, it will be his to foreſee the real ones connected with the eſtabliſhment of this vaſt military republic, and to prevent her, if yet it can be prevented, from drawing within her circle any very conſiderable European power, whoſe acceſſion to her ſyſtem might overbalance the reſt. His will be the taſk to chooſe out for the future allies of this country, thoſe who are beſt calculated to give him the great *deſideratum* of a ſecurity for the peace he negotiates. His muſt be thoſe talents for conciliation, that ability to inſpire confidence, that temper and vigilance, which muſt aſſemble and keep together, ready to be called out at a moment's warning, all that ſhall be found to remain of the power and reſources of Europe; and his the penetration that muſt diſcern, and the courage that muſt determine, the moment beyond which peace cannot be retained with ſafety. A miniſter of expedients is no miniſter for theſe objects. There is a degree of extent and combination in any rational plan of a peace for Europe under its preſent circumſtances, which no one can even conceive, who is not a ſtateſman upon ſyſtem. It is becauſe I think Mr. Pitt the very laſt you can name to me who can provide, or preſerve, the ſecurities on which peace muſt depend, that I object to his making it. For what is our ſecurity, and what our chance of independence, while Holland remains in the hands of France? Bad enough, you will ſay; but ſtill not wholly deſperate ſo long as other conſiderable ſtates remain not ſubject to her power. If we cannot exactly balance that power, we muſt do our beſt towards it, and collecting all the fragments of disjointed Europe, throw them into the oppoſite ſcale, to make what weight they can. Confederacies, it is true, juſt at this hour, are in bad repute; but although confederacies to give France a government againſt her will, have made but a ſorry figure, they may ſucceed better when directed to better objects, and certainly are not to be rejected from any ſcheme of oppoſing ſome barrier to her univerſal dominion. But any ſuch confederacy, whether to deſerve ſucceſs, as I may think, or to inſure it, as you and every body elſe will acknowledge, muſt reſemble the preſent as little as poſſible, both in its objects and in the principles of its combination.'

It is evident that, in drawing the picture of the ſtateſman who is qualified to make a good peace at preſent, and one that is likely to be laſting, he has Mr. Fox, and Mr. Fox alone, in his eye.

In giving his ſentiments on the Britiſh conſtitution, he labours hard to ſhew that Mr. Pitt is the laſt man who ought to be entruſted with the adminiſtration of the conſtitution, and laments moſt ſeriouſly the fatal diſſolution of the Rockingham party; not merely becauſe by that event a phalanx of firm patriots had been diſunited, but becauſe it diſcourages the hope of forming any ſimilar combinations in future. He cannot bear with patience that Mr. Pitt's continuance in office ſhould be conſidered of ſo much conſequence, that people ſhould

believe the internal peace of the country and the exiſtence of the conſtitution depended on it; the reverſe appears to be his opinion, for he ſeems to think that, for the internal tranquillity of the nation and the ſafety of the conſtitution, Mr. Pitt cannot be too ſoon diſmiſſed from office:—but, though he wiſhes for a change of men, he is by no means ſure that it would be attended with the ſalutary effects expected from it, unleſs a change were alſo to take place in the ſentiments both of the King and of the people, whoſe treatment of Mr. Fox and his friends he laſhes in the following terms:

'You have here, Sir, the reaſons of a very plain man, a friend to practical politics, for adhering with what has been eſteemed a criminal pertinacity to the principles in which he was educated: who pretends to know little of their abſtract value; but having always found that they led him to conſiſtency in your ſervice, feels that he has no other wiſh than that they ſhould continue to govern his conduct. What would be a remedy for the evils of which he thinks your ſituation full, is more than he has the preſumption to pronounce. He is far from confident that all remedies will not come too late. One opinion he is not afraid to riſque at all events, and that is, that no very great good is to be expected from an unlimited and implicit confidence in the king's miniſters. Whether any better iſſue may be looked for from a change of men and meaſures, is a point on which he is by no means unreaſonably ſanguine. Such an event alone, and ſuppoſing it not to ariſe from a conviction of paſt errors on the part of both crown and people, he is ſatisfied would produce only a ſhort ſuſpenſion of calamity. But the people have much to atone for towards others, before they can be true even to themſelves. Suddenly to demand the ſervices of men againſt whom they have ſucked in with malicious reliſh every ſpecies of calumny for theſe laſt ten years, to receive that ſervice with ungracious heſitation, to dwell upon its benefits with cold applauſe, and then probably, in conjunction with a treacherous court and a fawning faction, to turn ſhort round upon us with ſome cry of fancied miſchief, and conſign us to diſgrace and baniſhment for the reſt of our lives, this, let me tell you, is neither in the right of any people to require, nor, I ſincerely hope, in the folly of any men who value their reputation to comply with. They who are in earneſt muſt come fairly forward with the ſymbols of penitence as well as conciliation. They who now diſcover the miſchief of tearing aſunder the legitimate ties which bound them to the conſtitution, muſt reſume them with freſh endearments, renovated by a ſenſe of their former folly and miſconduct. With gratitude in their hearts, and an honeſt welcome in their looks, they muſt turn towards the man whom no threats, no temptation, no injury, no galling memory of ill requited ſervice, whom not the ſacred voice of friendſhip itſelf has for one moment biaſſed from the ſteady line of his public duty. But unleſs they reſolve to co-operate with him effectually, all effort will be vain: without retarding the fate of our country it will only enhance its ſeverity, and ſharpen the appetite of our enemies with the deſire of revenge as well as dominion.

'If I could ſee a proſpect of their doing this, I ſhould not ſo entirely deſpair of the commonwealth. But while there exiſts a diſpoſition either in the court, or among the people, to temporiſe with the vanity of a miniſter, and to paſs by all other ſervices leſt the delicacy of his ambition ſhould ſuffer the pain of ſome humiliation, then is there a ruinous infatuation, and far-gone depravity indeed in our general habit, againſt which all further conflict is uſeleſs.'

The writer in his concluſion ſpeaks thus of himſelf and his own conduct:

'For me, whatever may be our common deſtiny, I ſhall be numbered with thoſe who have done their utmoſt to avert this, and every other calamity which has already befallen you. I ſhall reflect with comfort on having ſeen to their end the public obligations I had contracted with you. With no hand in the raſh meaſures which precipitated the fall of the Whig party, I have followed it to the grave in ſorrow and mortification. In attending its obſequies I have borne, it is my firm opinion, my ſhare in the laſt mournful rites of the conſtitution itſelf. Death can puſh his victory no further.'

Thus have we laid before our readers the ſubſtance of one of the moſt able political performances that ever came under our conſideration. To what we have already ſaid of it, we will add only this one remark; that, ſhould a change of miniſtry take place, and call the author to a diſtinguiſhed office in the new adminiſtration, his talents as a ſtateſman will diſgrace neither himſelf nor his colleagues, however high they may ſtand in fame and public eſtimation.

ART. III. *The Life of Samuel Johnſon*, LL. D. with critical Obſervations on his Works. By Robert Anderſon, M. D. 8vo. pp. 307. 5s. Boards. J. and A. Arch. 1795.

So numerous have been the lives and characters of our great moraliſt and philologer, that we little expected a new work on the ſame ſubject, after Mr. Murphy had ſo ably brought up the rear of the biographic corps. It is, however, a proof that the theme was not thought to be exhauſted, but was ſtill likely to intereſt the public.

In the courſe of our reading or recollection, we do not remember a ſimilar inſtance, either in antient or in modern times, of any man, however he may have diſtinguiſhed himſelf by "compaſs, pencil, ſword, or pen," having, within ten or eleven years from the time of his deceaſe, been the object of ſo much literary notice; and not from ordinary or obſcure writers, but from perſons of acknowleged abilities and eſtabliſhed fame. It is probable that, however this extraordinary perſon may have irritated party, mortified pride, or awakened envy in his contemporaries, by the peculiarity of his opinions

opinions and manners, as well as by his gigantic abilities, poſterity will admire the depth, force, eloquence, moral purity, and originality, of his writings, as long as the language of which he has made uſe ſhall remain intelligible.

Dr. Anderſon ſpeaks of his predeceſſors, not as a rival who wiſhed to ſupplant them, but rather as a panegyriſt deſirous of recommending them to public favour. He boaſts not of a perſonal acquaintance with Johnſon, but acknowleges, in his prolegomena, that 'the facts ſtated in the preſent account are chiefly taken from the narratives of Sir John Hawkins and Mr. Boſwell; with the addition of ſuch particulars of the progreſs of his mind and fortunes, as the ſubſequent narrative of Mr. Murphy, and the moſt reſpectable periodical publications of the laſt ten years have ſupplied.' However, theſe facts and particulars are well ſelected and arranged; connected, alſo, and illuſtrated, by reflections flowing from a mind and a pen which are congenial with thoſe of the hero of the narrative; and wherever Dr. A. has quitted his acknowleged guides, he has manifeſted abilities far above the humble character of a compiler. After having tranſcribed from Mr. Boſwell the account which he has given of the early progreſs of Dr. Johnſon's mind in religious concerns, Dr. A. offers the following reflection; which, we are certain, will be particularly acceptable to the friends of true piety, in theſe times of ſcepticiſm and incredulity:

'Serious impreſſions of religion, from particular incidents, it is certain, have been experienced by many pious perſons; though it muſt be acknowledged that weak minds, from an erroneous ſuppoſition that no man is in a ſtate of grace who has not felt a particular converſion, have, in ſome caſes, brought a degree of ridicule upon them; a ridicule of which it is inconſiderate or unfair to make a general application. How ſeriouſly Johnſon was impreſſed with a ſenſe of religion, from this time forward*, appears from the whole tenor of his life and writings. Religion was the predominant object of his thoughts; though he ſeems not to have attained all the tranquillity and aſſurance in his practice of its duties that are ſo earneſtly to be deſired. His ſentiments, upon points of abſtract virtue and rectitude, were in the higheſt degree elevated and generous, but he was unfortunate enough to have the ſublimity of his mind degraded by the hypochondriacal propenſities of his animal conſtitution. The ſerenity, the independence, and the exultation of religion, were ſentiments to which he was a ſtranger. He ſaw the Almighty in a different light from what he is repreſented in the purer page of the goſpel; and he trembled in the preſence of Infinite Goodneſs. Thoſe tenets of the church of England, which are moſt nearly allied to Calviniſm, were congenial to his general feelings, and they made an early impreſſion,

* This alludes to his peruſal of Law's "Serious Call," while a ſtudent at Oxford.

which habits confirmed, and which reaſon, if ever exerted, could not efface. At the latter part of his life theſe terrors had a conſiderable effect; nor was their influence loſt, till diſeaſe had weakened his powers, and blunted his feelings.'

After the obloquy thrown on the King for granting, and on Johnſon for receiving, a penſion, Dr. A. candidly ſays,

'The affair itſelf was equally honourable to the giver and the receiver. The offer was clogged with no ſtipulations for party ſervices, and accepted under no implied idea of being recompenſed by political writings. It was perfectly underſtood by all parties, that the penſion was merely honorary. It is true that Johnſon did afterwards write political pamphlets in favour of adminiſtration; but it was at a period long ſubſequent to the grant of his penſion, and in ſupport of a miniſter to whom he owed no perſonal obligation. It was for the eſtabliſhment of opinions, which, however unconſtitutional, he had uniformly held, and publicly avowed.'

Not only rival authors and patriots grumbled, but needy courtiers; who obſerved that 300l. a year would have ſupported a *man of faſhion*. Perhaps future hiſtorians will find no royal remuneration better beſtowed during this long reign, than this penſion to a man of ſuch ſplendid and uſeful abilities as Johnſon, "not for what he *was* to do, but for what he *had already done*."

The author's obſervation on the late Mr. Thrale's attachment to Johnſon evidently flows from a good heart:

'There is ſomething in the conduct of this worthy poſſeſſor of wealth, which the mind loves to contemplate. Next to the poſſeſſion of great powers, the moſt enviable qualities are a capacity to diſcover, and an inclination to honour them. To the credit of Thrale, let it be recorded, that the patron of literature and talents, of which Johnſon ſought in vain for the traces in Cheſterfield, he found realized in Thrale.'

Dr. Anderſon's encomiums on the preface and notes to Johnſon's edition of Shakeſpear,—which did not ſatisfy thoſe enthuſiaſtic admirers of our exquiſite dramatic bard, at the time of publication, who ſeemed unwilling to allow that there were any ſpots in our theatrical luminary,—ſeem perfectly juſt, and will now be readily granted by all but Johnſon's enemies:

'What he performed as a commentator has no ſmall ſhare of merit, though his reſearches were not ſo ample, and his inveſtigations ſo acute as they might have been. He has enriched his edition with a conciſe account of each play, and of its characteriſtic excellence. In the ſagacity of his emendatory criticiſms, and the happineſs of his interpretations of obſcure paſſages, he ſurpaſſes every editor of this poet. Mr. Malone confeſſes, "that Johnſon's vigorous and comprehenſive underſtanding threw more light on his author, than all his predeceſſors had done." His *Preface* has been pronounced by Mr. Malone to be the fineſt compoſition in our language; and having regard to its ſubject,

ſubject and extent, it certainly would be difficult to name one poſſeſſing a ſuperior claim to ſuch ſuperlative praiſe. Whether we conſider the beauty and vigour of its compoſition, the abundance and claſſical ſelection of its alluſions, the juſtneſs of the general precepts of criticiſm, and its accurate eſtimate of the excellencies or defects of his author, it is equally admirable. He ſeems to raiſe his talents upon a level with thoſe of his poet, upon whoſe works he ſits as a critical judge, to rival, by the luſtre of his praiſes, the ſplendour of the original, and to follow this eagle of Britiſh poetry through all his gyres, with as keen an eye, and upon as ſtrong a wing. The *Preface* to his *Dictionary*, correct as it is, muſt yield the palm of excellence to that prefixed to his Shakſpeare; but it yields it only becauſe the ſubject was leſs favourable to the full diſplay of his powers.'

The ſentence paſſed by this biographer on Johnſon's converſation we think not merely ſevere, but unjuſt. It was only in large companies, at times when he was irritated by arrogance, and when all were treaſuring up his deciſions, that he talked for victory: but when his opinions were modeſtly aſked by his friends in private, even by Boſwell himſelf, who put queſtions to him which no one elſe had the courage to do, we may be 'ſure that he ſpoke the ſentiments of his conviction;'—and on theſe occaſions he frequently became ſo eloquent, copious, and accurate, that he ſeemed reading a well-written book. If Dr. A. does not allow that his converſations with Boſwell were 'much diſtinguiſhed by flaſhes of wit and humour,' we know not where to ſeek theſe qualities. We imagine, however, that, if Dr. A., who ſeems ſo deſirous of being candid, had ever heard Johnſon converſe with thoſe whom he loved, and who reſpected him, we ſhould not have had the following period on the ſubject:

'But for the inferiority of his converſation, to our opinion of the man, he has himſelf made a prophetic apology, in his firſt interview with his biographer, who was deſtined to retail it. "People may be taken in once, who imagine that an author is greater in private life than another man. Uncommon parts require uncommon opportunities for their exertions."

We are very certain that Mr. Boſwell has injured the ſentiment of his friend, by the cant expreſſion of 'being *taken in*,' which Johnſon would never have either written or ſpoken. The ſubſequent period of Dr. A. allows him ſo many virtues, and ſo candidly apologizes for his failings, (*vices* he had none,) that, if it had been the ultimate delineation of his character, his friends and admirers would have been thankful to his biographer for its lenity:

'With theſe defects, (ſays Dr. A.) there was, however, ſcarcely a virtue of which he was not in principle poſſeſſed. He was humane, charitable, affectionate, and generous. His moſt intemperate ſallies

were the effects of an irritable habit; he offended only to repent. To the warm and active benevolence of his heart, all his friends have borne teſtimony. "He had nothing," ſays Goldſmith, "of the bear, but his ſkin." Misfortune had only to form her claim, in order to found her right to the uſe of his purſe, or the exerciſe of his talents. His houſe was an aſylum for the unhappy, beyond what a regard to perſonal convenience would have allowed; and his income was diſtributed in the ſupport of his inmates, to an extent greater than general prudence would have permitted. The moſt honourable teſtimony to his moral and ſocial character, is the cordial eſteem of his friends and acquaintances. He was known by no man by whom his loſs was not regretted. Another great feature of his mind, was the love of independence. While he felt the ſtrength of his own powers, he deſpiſed, except in one inſtance, pecuniary aid. His penſion has been often mentioned, and ſubjected him to ſevere imputations. But let thoſe, who, like Johnſon, had no patrimony, who were not always willing to labour, and felt the conſtant recurrence of neceſſities, reject, without an adequate reaſon, an independent income, which left his ſentiments free, and required neither the ſervility of adulation, nor the labours of ſervice. It is not uncommon to ſee a deſire to be independent, degenerate into avarice. Johnſon did not feel it early, for his benevolence counteracted it; but he declined going into Italy, when worth 1500l. beſides his penſion, becauſe of the expence; and we ſee the ſurly dignity, which formerly ſpurned at an obligation, relaxed, in his refuſal of Dr. Brockleſby's aſſiſtance, and Lord Thurlow's very delicate offer of the ſame kind. Some little cenſure is due to him for his eaſy faith, occaſioned by his political prejudices, in the forgeries of Lauder. That he ſhould have appeared in public, in company with this defamer of Milton, is to be lamented. Yet his renunciation of all connection with Lauder, when his forgeries were detected, is only a proof of his having believed (a common weakneſs of worthy minds) without examination, not that he was an accomplice with the impoſtor.'

Johnſon always preferred converſation to reading, though it were with the loweſt mechanics; and he conſtantly liſtened to profeſſional men with reſpect. His diſputes were chiefly with thoſe pretenders to that knowlege and ſcience, of which he was himſelf at leaſt equally qualified to judge.

For many of his *prejudices*, his warmeſt friends and admirers are unable to apologize:—but, when we are told, on the authority of Mr. Boſwell,

'That he was ſo prone to ſuperſtition as to make it a rule that a particular foot ſhould conſtantly make the firſt actual movement, when he came cloſe to the threſhold of any door or paſſage which he was about to enter, or to quit;'

we not only doubt but are able to diſpute the fact. He had convulſive motions of the hands as well as of the feet, occaſioned by St. Vitus's dance, which, being involuntary, could not be

aſcribed to a ſuperſtitious arrangement of his ſteps. His anxiety to aſcertain the immateriality of the ſoul, and the doctrine of a future ſtate, accounts for his ſolicitude 'to give authenticity to ſtories of apparitions, and his eagerneſs to credit the exiſtence of ſecond ſight, while he appeared ſcrupulous and ſceptical as to common facts.'

Of his merit as an *author*, a *philologiſt*, a *biographer*, a *critic*, a' *noveliſt*, a *political writer*, and a *poet*, Dr. A. has in general done him great juſtice. As a *critic*, he has admirably emblazoned Johnſon's excellencies, without concealing his defects; the principal of which are certainly the offspring of prejudice, and want of taſte for almoſt all poetry except heroic and didactic. Perhaps his defective ſight prevented him from ſtudying nature, and from enjoying 'the ſilent beauties of creation.' Dr. A. however, after having cenſured Johnſon's ſeverity, and ſeeming unwillingneſs to beſtow praiſe, concludes his character of him as a critic in the moſt liberal, eloquent, and, we think, juſt and accurate manner:

'The preſent writer (ſays he) is under no apprehenſion of being charged with an unjuſtifiable partiality in this opinion of him, by thoſe who know his diſpoſition and the habits of his life. All that is great and genuinely good in Johnſon, have had no warmer encomiaſt. He has uniformly praiſed his genius, his learning, his good ſenſe, the ſtrength of his reaſonings, the ſagacity of his critical deciſions, the happineſs of his illuſtrations, and the animation and energy of his ſtyle: he has acknowledged that there is no ſatiety in the delight he inſpires on moral and religious themes; and he makes no ſcruple to declare, that, though there are many opinions erroneous, and many obſervations improper, a great part of his *Lives of the Poets* is ſuch as no one but himſelf could have executed, and in which he will not be followed with ſucceſs.'

What Dr. A. has ſaid of Johnſon as a *moraliſt*, a *noveliſt*, and a *letter-writer*, is written with great force, elegance, and diſcrimination. The only occaſion, on which our candid and judicious author abandons him to unqualified cenſure, is in ſpeaking of him as a *political writer*. Johnſon would never allow a Whig to be right on any occaſion, and the Whigs were even with him. Moderation and candour, however, are ſeldom to be expected to extend to politics, however inherent in the writer on other occaſions; and many readers, who are partial to Johnſon's writings on other ſubjects, have no mercy on his *Toryiſm*. It is to be feared that we have few writers of our own hiſtory or politics, on whoſe veracity a foreigner or an unprejudiced native, deſirous of impartial and accurate information, can depend. From the earlieſt period of our hiſtory, we have conſtantly had two contending parties to warp our judgments: Britons and Saxons, Saxons and Normans, White Roſe and

Red, Catholics and Proteſtants, Cavaliers and Round-heads, Whig and Tory, High Church and Low, Jacobite and Hanoverian, Ariſtocrat and Democrat! Though theſe diſtinctions have been often fatal to the peace of the country, however, as well as to the fame if not the genius of writers who have enliſted under the banner of any one of them, it is perhaps from theſe crude acidities and internal fermentations that the liberty, which we acquired at an earlier period than the reſt of Europe, has been derived.

Johnſon's *piety* is treated by Dr. A. with a degree of candour, reſpect, and reverence, and in a ſtyle of gravity and religious ſentiments, ſuperior to any of his preceding biographers; and a fair and impreſſive apology is made even for his *meditations*, which have been often treated with ridicule.

His *ſtyle* was ſuited to his ideas, which were inexpreſſible by common words:—but Dr. A. judiciouſly warns thoſe from uſing his language, whoſe ideas are of a more diminutive ſize than thoſe of their prototype.

As a *poet*, our biographer ſays all that can be ſaid with candour of Johnſon's excellence and defects; and in performing this taſk, he has given an analyſis of his hero's tragedy of *Irene* in a very maſterly manner. The fine paſſages and ſentiments which it contains will probably keep it from oblivion, as they have ſaved the tragedy of *Cato*; neither of theſe dramas having ſufficient merit of fable and character to ſupport frequent repreſentation: but, in the tranquillity of the cloſet, they will always have their admirers among learned readers who are pleaſed with 'unaffecting elegance, and chill philoſophy.'

His *Latin poetry* ſeems fairly claſſed with that of other admired writers in a language that allows no new expreſſions and ideas; and in which all that the moſt ſucceſsful writer can do is to crop here and there a flower on claſſic ground, merely to ſhew how well he is acquainted with its productions.

The diſcuſſion of this ſubject is followed by a ſeemingly definitive ſentence on Johnſon as a writer, with which the work might have been well terminated:

'Upon the whole, the various productions of Johnſon ſhow a life ſpent in ſtudy and meditation. It may be fairly allowed, as he uſed to ſay of himſelf, that *he has written his ſhare*. His oddities and infirmities in common life will, after a while, be overlooked and forgotten; but his writings will remain a monument of his genius and learning; ſtill more and more ſtudied and admired, while Britons ſhall continue to be characterized by a love of elegance and ſublimity, of good ſenſe and virtue. In the works of Johnſon, the reader will find a perpetual ſource of pleaſure and inſtruction. With due precaution, men may learn to give to their ſtyle elegance, harmony, and preciſion; they may be taught to think with vigour and perſpi-

culty; and all, by a diligent attention to his writings, may advance in virtue.'

No preceding biographer of Johnſon has here been mentioned without praiſe and quotation: ſo candid, and, indeed, ſo courteous, is Dr. Anderſon; and this is the more extraordinary, as his own powers of writing and thinking are of no common ſort. The characters which have been extracted from Mr. Boſwell, Mrs. Piozzi, Dr. Towers, Sir John Hawkins, Mr. Murphy, Miſs Seward, and Mr. Courtney, have appeared ſo recently, that they will probably be familiar to moſt of the readers of the preſent work.

Boſwell's anecdotes and *memorabilia* certainly form a treaſure peculiar to the biography of this country. Mrs. Piozzi drew from the life at longer and more frequent ſittings, perhaps, than any of Johnſon's biographers; and though that lady's admiration of the features and tints of his mind was, perhaps, at laſt a little fatigued, and ſhe became leſs partial to the ſubject than at his firſt ſittings, yet the great outline of her picture is well drawn, notwithſtanding the colouring may perhaps be leſs gay and brilliant than it would have been in an earlier ſtage of their acquaintance.

Though Dr. A. has tenderly touched moſt of the failings of his hero in his own remarks, he has not ſuppreſſed the bittereſt invectives that have flowed from the pen of others. We could have wiſhed that, in a juridical capacity, after a critical and careful peruſal of his works, and of the lives and characters of him by preceding writers,—as well as conſidering all the evidence of friends and foes who had perſonal knowlege of him, and an opportunity of contemplating his private character at leiſure,—our author had ſummed up the evidence, and paſſed ſentence conſcientiouſly, from the dictates of his own heart and judgment.

"To draw his frailties from their dread abode" can now only gratify his enemies and invalidate his valuable precepts. It is neceſſary that a moral writer ſhould be reſpected, as well as admired. All Johnſon's biographers, and the writers who have drawn his character, have agreed that, though he was a ſincere Chriſtian and a man of unblemiſhed integrity and truth, he had his failings, his prejudices, and his weakneſſes; yet he is ſtigmatized by none with *vice*, except by Miſs Seward; who tells us that "Envy (the mother of many vices) was the boſom ſerpent of this literary deſpot." If Miſs S. be accurate in her aſſertion, it invalidates the account of his benevolence, charity, and friendſhip given by his other biographers, particularly Dr. A., who ſeems unwilling to look at Johnſon's dark ſide. Of this we are certain, that, though Johnſon may not have been ſo civil to this lady's productions as ſhe expected, yet had

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ſhe died firſt, regarding her at leaſt as an acquaintance, if not as a friend, *he* would not have tried to blaſt her character in a magazine.

We could ſoften cenſure on account of many of Johnſon's infirmities, from our own knowlege; and as this is probably the laſt time that we ſhall have to review the life of this venerable writer, whoſe virtues and abilities we have always reſpected, and whoſe ſtation will not be ſoon filled, we cannot reſiſt the wiſh to take our leave of him with good-humour.

We have already obſerved that Johnſon, during colloquial debate, in order to obtain victory over arrogance of aſſertion, and perhaps to manifeſt his ingenuity and dialectic powers, became a ſophiſt, and ſuſtained poſitions to which he would never have ſet his name; and we will add that, if ever the mind of an author was laid open to public view without reſervation or diſguiſe, it ſeems to have been that of Johnſon in his printed works.

With reſpect to his reverence and partiality for the religion of his country, which have been ſtyled *bigotry*, we are fearful that ſome ſuch intolerant ſpirit has manifeſted itſelf in Scotland (where our liturgy is ſtill called *an ill-mumbled maſs*,) againſt the Catholics in days of fanaticiſm, and by the Catholics againſt heretics of all kinds;—and perhaps the preſent liberality, enlargement, and indiſcriminate toleration of all religions and all ſects, do not ariſe ſo much from *reſpect* for the religion of others, as from *indifference* for our own. Johnſon was ſo much in earneſt in his religious belief and practice, that deviations from the rites and ceremonies of our own church were offenſive to him; particularly, if thoſe deviations leaned towards what he thought the irreverent plainneſs of Calvin, or the total incredulity of French philoſophers. To the ſupererogation of Catholics, Methodiſts, and Moravians, he was extremely charitable: but for the plain coat of JACK, without button or loop, he had no reverence. Yet there were individuals among Diſſenters whom he highly reſpected: ſuch as Dr. Watts, Dr. Robertſon, Dr. Beattie, Dr. Blair, the late Dr. Roſe, and ſeveral worthy miniſters of the church of Scotland, with whom he made acquaintance in his tour to the Hebrides. Much of his pretended abuſe of the Preſbyterians and Whigs was more playful than malignant. If he talked of *Preſbyterian dogs*, and *ſtinking Whigs*, he meant no greater reproach than the Diſſenters and Whigs themſelves, who ever denounced him as a *furious Jacobite*, or *rank Tory!* Speaking of his own eye, of which he had long loſt the ſight, he frequently ſaid, "the *dog* was never good for any thing;" and for his having neglected the performance of ſome friendly office for an acquaintance, during

during his own ſickneſs, he excuſed himſelf by ſaying, "Sir! every man's a *ſcoundrel* in ſickneſs; he only thinks of himſelf."

In our peruſal of the life before us, we have found ſome typographical errors, which the moſt ſedulous attention to the preſs cannot preclude; there are two or three of a different kind, which will perhaps fall on the author himſelf: ſuch as *Appleby* in Leiceſterſhire (p. 57) for *Wem* in Shropſhire. Previouſly to that, (p. 50) it might be aſked where Mrs. Johnſon lodged, when Johnſon and Savage 'wandered together whole nights in the ſtreet and could not pay for a lodging?' p. 59 and 68, Cronzaz is put for Crouſaz; and p. 207, ſpeaking of Johnſon being more prone to blame than to commend, when the author ſays, 'through the whole of his *Lives of the Poets*, the deſire of praiſe is almoſt always overpowered by his diſpoſition to cenſure,' he ſurely means 'the deſire *to* praiſe.' Theſe errors are few, and not very important; and we may venture to ſay, on the whole, that this work, which we have examined with much pleaſure, is written with ſtrength, elegance, good taſte, and ſound judgment. It is to be prefixed to a new edition of Johnſon's Lives of the Poets.

ART. IV. *The Doctrine of Atonement illuſtrated and defended*, in Eight Sermons preached before the Univerſity of Oxford in the Year 1795, at the Lecture founded by the late Rev. John Bampton, M. A. By Daniel Veyſie, B. D. Fellow of Oriel College. 8vo. pp. 240. 5s. Boards. Leigh and Sotheby. 1795.

WE are inclined to regard it as a pleaſing proof of the progreſs of knowlege and liberality, that, even in the official defences of the myſteries or the peculiar doctrines of revelation, modern advocates appear inclined to recede, in ſome degree, from the high claims of *ſound* theologians; and, where a doctrine will admit of two interpretations, are contented to maintain it in that ſenſe which, without entirely paſſing over to the ſide of *hereſy*, approaches neareſt to the natural principles of reaſon. Of this moderation the diſcourſes before us, delivered for the expreſs purpoſe of confirming and eſtabliſhing the Chriſtian faith, and confuting all heretics and ſchiſmatics, afford an example.

The doctrine of the atonement has been ſuppoſed, by the general body of orthodox divines, to imply a full ſatisfaction offered in the death of Chriſt to the offended juſtice of God, without which the puniſhment of ſin could not have been remitted. Others, without contending for the abſolute neceſſity of an equivalent ſatisfaction to Divine juſtice, have inſiſted on the wiſdom and fitneſs of the meaſure in order to ſecure the honour of the Divine government and the authority of the Divine

Divine laws. Both theſe grounds this lecturer quits, as, if at all tenable, not neceſſary to be maintained in defending the doctrine of the atonement. Mr. Veyſie, in like manner, wholly excludes from this doctrine the notion, which has commonly been connected with it, of the imputed righteouſneſs of Chriſt. By the term atonement, *reconciliation*, ſimply, is in theſe diſcourſes underſtood; and the doctrine of the New Teſtament on this ſubject is ſaid to be that the death of Chriſt has *propitiated God*, reconciled him to ſinful man, and procured for all who believe in him pardon and acceptance.

This is the point which Mr. Veyſie undertakes to eſtabliſh, in expreſs refutation of the arguments brought by Dr. Prieſtley, in his Hiſtory of the Corruptions of Chriſtianity, to prove that the doctrine of the atonement is not a part of the original ſyſtem of Chriſtian faith. The proof of the point Mr. V. reſts on the expreſs language of the New Teſtament, which aſcribes to the death of Chriſt the general effects of a propitiatory ſacrifice, and which exhibits it as a price, a payment, and a ſin offering; and on a compariſon of the ſacrifical language of the New Teſtament with the nature and deſign of the Jewiſh ſacrifices. From the latter conſideration, it is inferred that the Jewiſh ſacrifices were intended analogically to teſtify the atoning death of Chriſt.

Having maintained this point in three diſtinct diſcourſes, Mr. V. proceeds to reply to the principal objections alleged againſt this doctrine, particularly by Dr. Prieſtley. We are not, it is aſſerted, to underſtand the ſacrifical language of the New Teſtament as merely alluſive or figurative, but as analogical; where the name of one thing is transferred to another, not on account of an imaginary reſemblance, but from a real correſpondence or ſimilar relation. Such an analogy, it is remarked, takes place in deſcribing mental operations by words borrowed from ſimilar functions of the bodily organs, as when we ſpeak of the mind as *ſeeing*. Thus, when the blood of Chriſt is ſaid to be our ranſom, we are taught that the blood of Chriſt in the deliverance of man correſponds to a price, or ranſom, in the deliverance of a captive; and when Chriſt is called our ſacrifice, we are to underſtand that his death is to the Chriſtian church what the ſacrifice for ſin was under the Moſaic law, which was a ſhadow of things to come.—The defect of this ingenious explanation appears to be, that the reader is not enabled clearly to diſcern the preciſe difference between alluſion and analogy.—Dr. Prieſtley's moral arguments are repelled, *firſt*, by conceding that it is not neceſſary to aſſert the doctrine of an adequate ſatisfaction to divine juſtice, but merely to ſupport the fact that God is reconciled to man by the death

of

of Chriſt; *ſecondly*, by maintaining that the ſcriptures do not declare repentance and a good life to be of themſelves, excluſively, ſufficient to recommend us to the divine favour; and *thirdly*, by ſhewing that the doctrine of the atonement, as before explained, is not inconſiſtent with the free-grace and mercy of God. The lectures conclude with a practical application of the doctrine.

The author of theſe ſermons has relied chiefly on ſcriptural authority, and has made little diſplay of erudition. Some part of the difficulties attending the ſubject he has certainly avoided by his conceſſions: but there may, perhaps, ſtill be room for debate concerning the meaning of the expreſſion, and the nature and reaſonableneſs of the doctrine, of propitiating God, or reconciling him to ſinful man. The diſcourſes are ingeniouſly planned, and well written: but they will not, we apprehend, be found to have contributed much towards ſettling the public faith.

ART. V. *A Sermon preached before the Aſſociation for diſcountenancing Vice, and promoting the Practice of Virtue and Religion*; in St. Mary's Church, 5th March 1795. By the Rev. Robert Burrowes, D. D. F. T. C. D. and Chaplain to the Lord Lieutenant. 8vo. pp. 80. Dublin, Watſon. 1795.

PERHAPS there is no one important point in which the partizans of different religious or political ſyſtems would be ſo likely to agree, as in the utility of diffuſing knowlege, and endeavouring to promote reformation of manners, among the lower claſſes of the people. If ever the ſtate of ſociety be ameliorated, the work muſt be begun on the broad baſis of popular inſtruction and diſcipline. Circumſtances of the moſt alarming nature have produced in Ireland, among the higher orders, a general conviction of the abſolute neceſſity of ſome vigorous exertions towards enlightening and reforming the ignorant and diſorderly populace of that kingdom. An aſſociation for the purpoſe of diſcountenancing vice, and promoting the practice of virtue and religion, commenced in Dublin in October 1792, and has increaſed to the number of about 400 members. The Committee of this inſtitution has already taken many laudable ſteps towards carrying into effect the important object of the Aſſociation. A report of the origin, laws, and progreſs of the ſociety, conſtitutes a part of this publication.—

A deſign immediately adapted to produce a happy alteration in the ſtate of ſociety, in Ireland, may well deſerve the attention of this kingdom: we are therefore happy in contributing our part towards bringing it into notice, by announcing it in this manner to our readers.

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With reſpect to Dr. Burrowes's ſermon, we think it entitled to high commendation. It is not, like many ſermons on public occaſions, a piece of looſe and flaſhy oratory, but a ſenſible repreſentation of the importance of the principle on which the Aſſociation is founded; and a judicious inquiry into the beſt means of carrying the deſign into effect. The preacher, after ſome unpleaſant but (we fear) faithful details reſpecting the preſent ſtate of manners in Ireland, relates the meaſures adopted by the Aſſociation to give inſtruction to the poor by books and cathechiſing, and to reſtrain by coercion the crimes moſt prevalent among them; and Dr. B. then proceeds to ſuggeſt hints for regulating the future proceedings of the ſociety. Among other obſtructions to its ſucceſs, he inſiſts particularly on the general diſtaſte for reading which prevails in Ireland. His thoughts on this ſubject, and on the cauſes of idleneſs and intemperance, are ſo ſenſible and ſeaſonable, that we ſhould gladly have inſerted them in our Review, could we conveniently have reduced them, without injury to the compoſition, within ſuch a compaſs as might be ſuitable to our limits.

For Dr. B.'s judicious and liberal remarks on the diſtribution of books, and the friendly co-operation of the clergy of all perſuaſions in this good work, and on other topics connected with the objects of the Aſſociation, we muſt alſo refer to the ſermon; which well deſerves to be attentively peruſed by all who are diſpoſed to exert themſelves in promoting that beſt of reforms, the reformation of manners.

ART. VI. *The Political Teſtament of Maximil. Robertſpierre*; with an Account of the ſecret Negociations, carried on under his Direction, with ſeveral of the principal States of Europe, &c. Written and ſigned by his own Hand. Tranſlated from the French. 8vo. pp. 95. 2s. 6d. Rivingtons. 1796.

THE publiſhers have endeavoured, in an advertiſement prefixed to this work, to raiſe a belief that it comes in reality from the pen of the man whoſe name it bears. They have called into their aid both external and internal evidence. The former is thus ſtated:

'This paper, with very many others ſufficient to form ſeveral volumes, came from Mr. Vadier, who was the colleague of Robertſpierre in the committee of general ſafety, and who conſequently, if he could even be ſuppoſed to have forged theſe papers, would be an authority little inferior to Robertſpierre himſelf for the facts contained in them. At the time of Robertſpierre's fall Vadier took part againſt him. The cauſe of quarrel between them was, that the former had treated with ridicule a report in which the latter had denounced a conſpiracy, ſaid to be carried on by a pretended propheteſs, calling herſelf

herſelf Mademoiſelle Theos.—Vadier, in the attack which he made on his former friend, attributed the ridicule thrown upon him, to his having brought forward a letter ſent from this fanatic, or ſome of her diſciples, to Robertſpierre, which, in the date and general tenor of the contents, ſeems to correſpond very nearly with a letter mentioned in this Political Teſtament, as having been received from ſome one in the name of the Pope. During the ſhort ſtruggle that enſued between the convention and the partizans of Robertſpierre, Vadier made himſelf maſter of the private papers of the accuſed. Soon after he was himſelf obliged to fly, and carried the papers with him into Switzerland.

'By a near relation of Mr. Vadier they were communicated to Mr. le Gout, a native of that country, and *what* on the continent is called a man of letters. He had been private ſecretary to the unfortunate Clermont de Tonnerre, in the time of the firſt national aſſembly of France, had frequent opportunities of ſeeing the hand-writing of Robertſpierre, and was perfectly acquainted with it. He was allowed, for a trifling conſideration, to tranſcribe what was ſhewn him; and has poſitively ſworn to the hand-writing of the originals, which he tranſcribed.

'Mr. le Gout brought his copies to England with an intention of publiſhing them. He talked to ſome bookſellers on the ſubject; but was by them adviſed to go to Hamburgh, as a cheaper and more convenient place of publication. This opinion he followed; but during his ſhort ſtay here, he gave the free uſe of his manuſcripts to a friend, and by that friend the Political Teſtament was ſelected and tranſlated.

'When it was reſolved to print it, the propriety of prefixing the moſt ſolemn authentication, which could be procured from Mr. le Gout, was ſuggeſted. Application was accordingly made to him at Nienhus, in the neighbourhood of Hamburgh, where he now reſides; and that produced the affidavit, a tranſlation of which will be found at the end of this advertiſement, and the original of which, under the ſeal of the burgomaſter, is in the hands of the publiſhers.'

The internal evidence ariſing from the peruſal of the work itſelf, we are told, diſplays ſo ſtrongly and ſo clearly the character and ſpirit of this tyrant, that he muſt, on a peruſal, be allowed to be the author of it.

We know not how to combat the external evidence, nor to diſpute the veracity of a man who gives his atteſtation on oath. We muſt, however, declare that, after all that has been ſaid on the ſubject, we cannot bring ourſelves to believe that the publication before us is entitled to any other appellation than that of a forgery. The publiſhers are men of character, and far above the imputation of being capable of wilfully lending their name to an impoſition on the world; ſo that, if they impoſe on the public, it can only be becauſe they themſelves have been deceived. Nor is it our intention even to inſinuate that the perſon, whoſe affidavit on this ſubject is in their hands, has ſported with truth; for it is our diſpoſition to give credit to the declaration

tion of any man whoſe veracity we have never known to have been impeached; and ſtill more ſo when to that declaration is ſuperadded the ſolemnity of an oath. Some intereſted perſon muſt have practiſed on his unſuſpicious credulity, and thus made him inſtrumental in ſtamping a ſpurious book with the marks of authenticity.

Referring to the proofs, afforded by the work itſelf, that it is genuine, the publiſhers obſerve that—

'The character of the writer is of a forced and unnatural kind, in that falſe taſte of theatrical grandeur, which has diſtinguiſhed all the eminent actors in the French revolution. It holds up to our view a man of extravagant ambition, of conſummate vanity. But theſe features ſo notoriouſly marked Robertſpierre that the mereſt bungler could not have uſurped his name without aſſuming theſe qualities. The work is that of a common-place ſtateſman, tinctured deeply with the popular politics of the country; of the ſchool of Favier, whoſe ſecret report on the relations of France to all the ſeveral ſtates of Europe was found in the cabinet of Louis XVIth, and formed the political creed of all the republican factions of France. The leading articles of faith are a great dread of the houſe of Auſtria, and abhorrence of the treaty between France and that power in 1756, a fixed hatred of the Engliſh name, a ſtrong jealouſy of Ruſſia, and a vehement deſire of returning to an alliance with Pruſſia, as well as of regaining an aſcendancy, by means of Poland, in the affairs of the north. A diſlike of America was peculiar to Robertſpierre.

'No reader who has the leaſt knowledge of the human heart will be ſurprized to find the author declaring diſguſt and contempt "for his unworthy countrymen." But we have direct proof that ſuch were the actual feelings of Robertſpierre. Mr. Garat, who deſcribes him as a man of atrabilious temperament, and full of ſuſpicions *, has preſerved a long converſation which he had with him on the ſtate of the country, not long after the aſſaſſination of Louis the XVIth. The reſult of the whole on the part of Robertſpierre, was an expreſſion which ſtruck the other with the moſt ſerious alarm, "I AM QUITE WEARY (ſaid he) OF THE REVOLUTION; I AM SICK." It is to his indulgence of his firſt atrabilious impreſſions againſt all around him, and not to any ſyſtem of tyranny, that Garat aſcribes all his cruelties; and his new baſtilles, ſcaffolds, and permanent guillotines, are here juſtified on a plea of neceſſity, ariſing out of the worſt opinion of the French character.'

The publiſhers quote a paſſage from a ſpeech made by Robeſpierre, and given in the Moniteur of May 29, 1794, to prove that a political teſtament from him was to be expected; and hence it is inferred that this is the teſtament which he then promiſed. The ſpeech was made on the occaſion of n attempt on his life by Cecilia Regnant.

'* Mémoires ſur la Revolution, p. 57.'

'Conſidering

'Conſidering himſelf as likely to fall by ſome of thoſe vile people, who, he ſays, conſpire againſt his country and mankind, "at leaſt (adds he) I will leave a Teſtament, the reading of which ſhall make tyrants and their accomplices tremble. *I may* PERHAPS *diſcover formidable ſecrets, which a ſort of puſillanimous prudence had determined me to conceal.* I will tell on what ſtill depends the ſalvation of my country, and the triumph of liberty."

It is extremely poſſible that this very declaration ſuggeſted the firſt idea of this work, and gave birth to the Teſtament now before us; it was drawn up, probably, by ſome one who thought that the name of Robeſpierre would make it circulate rapidly and extenſively through the world. In this publication, the name of the ſuppoſed author is ſpelled with *rt*; this circumſtance, however, is not unnoticed by the publiſhers, who ſay that it is ſo written in the manuſcript copy; and that this ſpelling has therefore been retained. We muſt obſerve that this is the firſt time of our ſeeing a *t* in the name; and we think that it has been generally written without the ſecond *r*,—*Robeſpierre.*

Let us now proceed to the work itſelf, and ſee whether the internal evidence which it affords be ſuch as to induce a belief that it came from Robeſpierre. From him any ſentiments but thoſe of compaſſion, humanity, or juſtice, might be expected towards Louis XVI.; and yet we find the author of this book pleading the cauſe of that unfortunate prince, ſo far at leaſt as to acquit him of the charge of tyranny:

'I may be, perhaps, accuſed in hiſtory of having ſpilt too much blood; nay, hiſtorians may claſs me among tyrants: but have they not already done the ſame honour to the meek Louis the XVIth, who would ſtill have reigned if he had known how to puniſh; and of whoſe weakneſs nothing is a ſtronger proof, than that two intriguing women, Mes Dames Necker and Roland, by the revolutions of the 14th of July 1789, and of the 10th of Auguſt 1792, overturned a throne within the ſpace of four years, the foundation of which was upwards of fourteen centuries old.'

The following contraſt is ſo honourable to the heart of Louis XVI. that it ſeems to have been drawn by one who would gladly have ſaved his life; not by one who had laboured to take it away:

'From the death of Louis the XVIth I aimed at the throne he knew not how to occupy—how to defend. I had been unworthy of reigning with ſucceſs, if I had not followed ſteps oppoſite to thoſe of my predeceſſor. After the deſtruction of the faction of the political hypocrite Briſſot, I had yet to fear being devoured by the tygers Danton and Marat. By undermining the popularity of the former with the jacobins, I was able to ſend him to the ſame ſcaffold to which he aſſiſted me in ſending Briſſot and Louis the XVIth: and Charlotte

Cordee delivered me from Marat by a death too honourable for ſuch an ignorant fanatic.'

Entertaining more than doubts of the authenticity of this work, we are not diſpoſed to give a detailed account of its contents: but we ſhall attend to a few farther particulars; firſt ſtating that we find a ſeparate article allotted to the diſcuſſion of the political intereſt of various ſtates, of the ſecond and third orders, as well as of the firſt; and that, at the end of each article, is given an account of (pretended) ſecret negociations carried on with the ſtate whoſe intereſt was the ſubject of ſuch article. Speaking of Naples, the author ſays,

'When France placed a Spaniſh prince upon the throne of the two Sicilies, it was not ſuppoſed that an Auſtrian princeſs, and her favourite miniſter, a renegado Engliſhman, ſhould one day have power and cunning enough to make that ſame prince the inveterate enemy of Frenchmen: his conduct, however, ſince the year 1793, has proved this to be the fact; and if his *gratitude* has not been diſplayed by doing ſtill more harm to France, it was leſs from want of will than power.'

It is no objection, we admit, to the authenticity of this Teſtament, to ſay that its author was not very intimately acquainted with hiſtory; Robeſpierre was better calculated to ſtrike off heads than to diſplay hiſtorical knowlege: it was very poſſible, therefore, that he might have been the author, and have confounded Ferdinand IV. with his father Don Carlos, who, when a ſecond ſon of Spain, was raiſed firſt to the Duchy of Tuſcany, and afterward to the throne of the Two Sicilies; where he reigned till, by the death of his elder brother, he was called to the inheritance of the crown of Spain. Don Philip, the eldeſt ſon of Don Carlos, was an ideot, and as ſuch incapable of ruling; he was therefore left at Naples, his incapacity having been juridically proved and recognized; the ſecond ſon was taken to Spain by his father to be his ſucceſſor in that monarchy, where he now reigns by the name of Charles IV.—Ferdinand the third ſon became peaceably and quietly King of the Two Sicilies, by the reſignation of his father and brother in his favour; not a ſhot was fired either to make or oppoſe his way to the crown. It was not, therefore, by France that he was placed on the throne.

Speaking of Venice, the author of this work thus deſcribes the defenceleſs ſituation of that republic:

'In its preſent ſtate, without ſoldiers to defend its territory by land, or a fleet to guard it by ſea, half a dozen French or Engliſh privateers might, in the ſpace of one week, conquer and plunder the whole Venetian ſtate.'

What will thoſe ſay of this groſs ignorance or miſrepreſentation of the ſtate of Venice, who recollect that, juſt before the

French revolution broke out, the Venetians had a fleet of *eleven* or more ſail of the *line* actually at ſea under the command of the Chevalier Emo, beſides frigates, to act offenſively againſt Tunis; and that they were once on the point, about that period, of engaging in a war with Holland, a firſt-rate maritime power? The author, a little farther on, ſays that, with the conſent of government, 'he had ſent an agent with an offer to the brothers of Louis XVI. to conquer for them the Tyrol, the Milaneſe, and Mantua, and to re-eſtabliſh the old kingdom of Lombardy, on condition that France ſhould retain her conqueſts in the kingdom of Sardinia, and have free paſſage for her troops through that kingdom into Lombardy.' Here we find that the kingdom of Lombardy was to be reſtored in favour of the brothers of Louis XVI. and yet that France was to have free paſſage into it; for what purpoſe, but that of ſubduing it for herſelf? If it were meaned here that the country now called Lombardy was to form no part of the kingdom which was to bear that name, ſome ſenſe might be made of that part of the paragraph: but what ſhould we then ſay of the paſſage through the *kingdom* of *Sardinia* into Lombardy, and of France retaining her conqueſts in the *kingdom* of *Sardinia?* We know not that ſhe poſſeſſes a foot of ground in that *kingdom*; for, though Sardinia belongs to the prince who owns Piedmont, and who did own the county of Nice and duchy of Savoy till they were wreſted from him by the French, yet it would be a very inaccurate way of ſpeaking to ſay that they were *in* the *kingdom* of *Sardinia*; or that the beſt way to march troops into Lombardy would be through Sardinia. Of the pretended fact here ſtated we will only ſay that nothing can appear more improbable.

Whether the following ſtatement and obſervations were dictated by truth or falſehood,—whether they may or may not be conſidered as an atrocious libel,—we will not pretend to give any opinion:

'How happy it was that the French treaſury, the French crown-jewels, and the French reſources did not emigrate with the Bourbons. Without theſe the king of Pruſſia would undoubtedly, in 1792, have occupied the caſtle of the Thuilleries, which, thanks to them, is ſtill, in 1794, a national palace, occupied by a French convention. But as I had no ſhare in the tranſactions of 1792, and as what paſſed at that time is pretty well known, or at leaſt ſuſpected, I will paſs it over in ſilence.

'K——ff, in Flanders, and K——th, in Germany, have both held ſecret negociations with us; and under pretence of treating about exchange of priſoners, communicated the plans of their allied enemies to their declared enemy. But *no money, no Pruſſian*; France did not obtain theſe communications gratis. It cannot, however, be de-

and correſpondence with the rites and idolatry of that people, as in any of the *ten* that were inflicted.

The firſt plague was *the river turned into blood*:

'This, (ſays Mr. B.) was a puniſhment particularly well adapted to that blinded and infatuated people; as it ſhewed them the baſeneſs of thoſe elements which they reverenced, and the inſufficiency of the gods in which they truſted:'—'The Egyptians looked upon their river not only as conſecrated to a Deity, but, if we may believe ſome authors, as their chief national god.'—'This veneration, we may preſume, prevailed even in the time of Moſes.'—'There was, therefore, a great propriety in the judgment. They muſt have felt the utmoſt aſtoniſhment and horror, when they beheld their ſacred ſtream changed and polluted, and the divinity, whom they worſhipped, ſo ſhamefully debaſed.'—'It is to be obſerved, that God might have many different ways tainted and polluted the ſtreams of Egypt: but he thought proper to change it [them] to blood. Now the Egyptians, and eſpecially their prieſts, abhorred nothing more than blood.'—'Hence this evil, brought upon them, muſt have been ſeverely felt, as *there was blood throughout all the land of Egypt.*'—'It is moreover ſaid, *that the fiſh that were in the river died, and the river ſtank.*' What the hiſtorian mentions, concerning the fiſh, is of conſequence; for all the natives of the river were, in ſome degree, eſteemed ſacred. In many parts the people did not feed upon them. The prieſts, in particular, never taſted fiſh; and this on account of their imputed ſanctity.'—'Theſe puniſhments, then, brought upon the Egyptians, bore a ſtrict analogy with their crime. They muſt therefore have been greatly alarmed, when they beheld their ſacred ſtream defiled with blood, their land infected, and themſelves almoſt poiſoned with their ſtinking deities.'—

We have given the ſum of the author's reaſoning in his own words, (ſomewhat abridged,) that the reader may better ſee his method, and be able to appretiate his obſervations. Mr. B. foreſaw that it might be objected that this evil was brought not only on the Egyptians, but likewiſe on the Iſraelites: but his anſwer is ready:

'It ſeemed proper, that the Iſraelites ſhould partake in it, that the impreſſion might be the ſtronger on their minds. One great reaſon for this part of the puniſhment was to give them a thorough diſguſt to this worſhip, that they might not hereafter [afterward] lapſe into it. For it is to be obſerved, as they were to be conducted to the land of Canaan, and to the confines of Syria, that there were many nations in thoſe parts, among whom this worſhip was common.'

The ſecond plague, *of frogs*, 'aroſe like the former from the ſacred river. Its ſtreams became a ſecond time polluted and diſgraced, to the utter confuſion both of their gods and prieſts.' Here Mr. B. allows that it is not aſcertained whether the frog was among the Egyptians an object of reverence, or of abhorrence:

abhorrence: but 'this much,' adds he, 'is certain, that it was very consistent with divine wisdom and justice, to punish the Egyptians, either by what they abominated, or by what they idly revered.'—Would it not, in this way of reasoning, have been equally just and consistent to punish them by what they neither revered nor abominated?—The author's arguments to shew that the frog *might have been a sacred emblem* are applicable to any other reptile, and seem to display more erudition than judgment.

The plague of lice.—

'This disorder was odious in its nature, as being in general the consequence of filth and animal corruption, which of all things the Egyptians abominated most.'—'The priests might look upon the pollution of their river, and the introduction of frogs, with all the subsequent plagues, as great calamities: but *the tradition about lice*, if divulged, would have been an everlasting disgrace to their calling; an affront to the whole body of the priesthood, as well as to the nation in general, and never to be forgiven.'

Hence Mr. B. thinks that the Hellenistic Jews of Alexandria, who translated the Pentateuch into Greek, 'gave another name to these vermin, that they might not be guilty of any offence to the natives, as their translation could be no secret to the priests of the country.'—All this is *gratis dictum*, and injurious to the Alexandrian translators. We believe that they rendered the Hebrew word (כנים) conscientiously, and according to their best knowlege; nor has it yet been proved that they translated wrongly. The authority of Josephus is not equal to theirs, though seemingly * corroborated by some of the other antient versions, and strenuously supported by Bochart, Le Clerc, &c. The cause of alarm to the Egyptians, in this plague, was the great multitude of those most troublesome insects, and their appearance at an unusual season; namely in the month of February, when the cold is in its extreme in that country.

On the fourth plague, that of *the flies*, our author observes:

'There is reason to think, that the Egyptians had particular deities to remedy stated evils.—These were similar to the θεοι αποτροπαιοι, and *Dii Averrunci*, of Greece and Rome.—The province allotted to several deities was particularly to drive away flies.'—'But this was

* We say *seemingly*, because, although the Latin translators of the Syriac and Arabic versions have rendered the respective words *lice*, we very much doubt the propriety of that rendering. Nor has all the etymological learning of Bochart been able to convince our best modern critics that כלם or כנמל, any more than כנים, specifically denotes lice. Philo has justly and minutely described the animalcule in question; and we believe, with Oëdmann, that it is the *culex reptans* of Linné.

not all: theſe inſects were in many places worſhipped.'—'There was a Deity called *Deus Muſca*, who was worſhipped under the character of a fly. The God *Achor* of Cyrene ſeems to have been of this denomination; and that the word *Achor* denoted a fly, may be inferred from the city *Acaron*, or *Accaron*, which we miſtakingly render *Ekron*, where the ſame inſect was ſuppoſed to be worſhipped by the name of *Zebub*, a fly. We generally join it to the word *Baal*; and repreſent the deity as the *lord of flies*, in the plural: but to my apprehenſion it was not ſo. And here it is proper to remedy a miſtake into which we are led by our verſion concerning Ahaziah, who is ſuppoſed to have inquired of Baal-zebub, at the place above mentioned:—but neither that place, nor its deity, is referred to in that paſſage.'

'Our moſt early verſion, the Septuagint, expreſſes the term *Zebub* in the ſingular, θεον μυιαν, diſtinct from the title Baal; and at the ſame time it makes *Accaron*, inſtead of a place, to be the proper name of the deity; the Deus Muſca, or Fly-god.'—'The like occurs in Joſephus; who ſays that *the King*, being ill, ſent to inquire *of Accaron, the God-fly; for that (Accaron) was the name of the deity.*'

We cannot ſubſcribe to this interpretation. It is well known that the Greek verſion of Kings is much corrupted, and was originally inaccurate: nor can the Hebrew text be thus rendered without the greateſt violence. Nay the Greek itſelf, even in the preſent copies, will not eaſily bear our author's tranſlation of it: for, not to mention the difference of reading in the Roman and Complutenſian editions, it ſeems plain to us that, however we diſpoſe of the words εν τω Βααλ μυιαν, the words θεον Ακκαρων muſt be rendered *god of Accaron*, or *Ekron*. Were the words even inverted, as Mr. B. places them, θεον μυιαν, they could ſcarcely be rendered *god-fly*: we recollect no ſuch compound in the Greek language. At any rate, as they now ſtand, we are convinced that Βααλ μυιαν is the title of the god, that θεον is an appellative, and that Ακκαρων is the town *Ekron* in the land of the Philiſtines.—Were we to indulge conjecture, we ſhould imagine that the Complutenſian edition has partly preſerved the true reading of the Greek; επερωτησατε δια τ̀ Βααλ μυιαν, θεον Ακκαρων. If any *MS.* ſhall be found to have μυιας, θεου, inſtead of μυιαν, θεον, it would come nearly to the verſion of Symmachus, πυθεσθε παρα τ̀ Βεελζεβουλ θεα Εκρων.

With reſpect to Joſephus, on whom Mr. B. lays ſo much ſtreſs, we judge very differently from our author. 'As to Joſephus (ſays he) it is manifeſt, paſt contradiction, that he ſpeaks determinately of the term Ακκαρων as the proper name of the deity. On this account, we may be aſſured, that the reading in the next page is faulty, where it is made to refer to a place, Ekron, and its inhabitants.' On the contrary, we are of opinion that, if there be any fault in theſe two paſſages,

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it is *manifeſtly* in the former; and that Ακκαρων ſhould be either Ακκαρωνος or Ακκαρωνιτων. Perhaps Ακκαρων is here left undeclined, as it is in the Septuagint: though in general it is inflected by Joſephus. Mr. B. indeed avails himſelf of this circumſtance. 'If there had been any reference to a place, he would have uſed the word with the Greek inflexion.' We may as well ſay, if there had been any reference to the name of a god, he would alſo have uſed the inflexion; as he does with regard to a ſimilar deity Δαγων, which in the oblique caſes he every where inflects. On the whole, we believe the true reading in both places to be Ακκαρωνιτων; nor do we think the elliptis either 'too bold or unwarrantable:' it is rather elegant and emphatical.—At any rate, or whatſoever judgment may be formed on either the Septuagint or Joſephus, this much we affirm to be certain, that the original Hebrew text can bear no other verſion than that in our Engliſh Bible. *Go, inquire of Beelzebub, the god of Ekron, &c.* Mr. B. urges, however, that the original text has been corrupted, and that inſtead of אלהי עקרון we ſhould read אלה עקרון; and 'this reading (ſays he,) ſeems to be, paſt contradiction, aſcertained from the context, and from the hiſtory given of the deity.'—Again we are ſo unlucky as to differ from Mr. B. We think the preſent reading far more agreeable to the context, and to grammar, than the one which Mr. B. would ſubſtitute from teſtimonies which we have ſhewn to be, at beſt, ſuſpicious, and unfit for the ſupport of our author's hypotheſis.

What Mr. B. calls *a more determinate proof* remains to be conſidered. This he finds in theſe words: *the angel of the Lord ſaid to Elija the Tiſhbite: 'go up to to meet the meſſengers of Ahaziah, &c.* 2 Kings, i. 3.—Now, we learn from 1 Kings, xvii. 1. that Elijah is called a *Tiſhbite* and *of the inhabitants of Gilead.*

'But both Thiſba and Gilead were far removed from Samaria, and much farther from Ekron.—How could the prophet be ſent to *meet* the meſſengers, if they were gone to the S. and S. W. in a direction from him? For this was the caſe, if they went to Ekron towards the extremity of Judah.'—'There was not a place from Dan to Samaria, from which the prophet could have ſet out, and confronted the meſſengers, had they been ſent to [Ekron in] the land of the Philiſtines.'—'But if they were ſent to Tyre, they were at every ſtep advancing towards him; and he could eaſily go up and meet them.'

Very true: 'but all this is founded on a mere ſuppoſition, that Elijah reſided then at Thiſba, or in Gilead. Is there any thing in the text or context that authoriſes this ſuppoſition? He might, at that very period, have been either in Samaria itſelf, or in its neighbourhood. When he is firſt mentioned, we find him

him in Samaria, addreſſing himſelf to Ahab. Thence he goes *eaſtward* to the brook Cherith. We next find him at Zarephath of Zidon; whence he ſeems to have returned to Samaria at the end of the three years' famine. Having invited the people to Mount Carmel, and there reſtored the worſhip of Jehovah, he runs before Ahab to the entrance of Jezreel. Thence he flies, from the wrath of Jezebel, to Beer-ſheba, and goes a day's journey into the wilderneſs. He is then ſent towards Damaſcus; when, indeed, he may have paſſed through the land of Gilead; and it is not improbable that, on returning from the wilderneſs of Damaſcus, he viſited his original reſidence, or birth-place, Thiſba: from which place he may have been ſent to meet Ahab at Naboth's vineyard. After this, we hear of him no more until he is ſent to meet Ahaziah's meſſengers. If Mr. Bryant would infer, from what we have ſaid of the probability of Elijah's coming from Thiſba to meet Ahab in Jezreel, that he *muſt* have alſo come from that place to meet the meſſengers of Ahaziah, it is an inference which can never paſs for an argument with critical inquirers. In the laſt ſtage of Elijah's pilgrimage, we find him at Gilgal, at Bethel, and at Jericho: but, except in the probable caſes above mentioned, we never once hear of him as being either in Gilead or at Thiſba. Were we to fix on any place, from which Elijah met Ahaziah's meſſengers, beſides Samaria, it would be Bethel; where we know there was at that time a ſchool of prophets, who, being in the tribe of Benjamin, ſtill adhered to the God of Iſrael. See 2 Kings, ii. 3.

We have dwelt the longer on this ſubject, as it concerns a text of ſcripture, which we deem perfectly genuine in the preſent Hebrew copies, and which our learned author has attempted to *ſollicit* by a dazzling diſplay of erudition and ingenious hypotheſis, through thirty laboured pages.

The fifth plague, or the Murrain of Beaſts, 'muſt have had a great effect on the minds of the Egyptians.'

'Here we may obſerve a particular ſcope and meaning in this calamity; which would not have exiſted in reſpect of any other people. It is well known that they held in idolatrous reverence the lion, wolf, dog, cat, ape, and goat,—but, above all, the ox, the heifer, and the ram.'—'This judgment therefore diſplayed (upon the beaſts, particularly) upon the kine of Egypt, was very ſignificant in its execution and purport.—They ſaw the repreſentatives of their deities, and their deities themſelves, ſink before the God of the Hebrews.'

Sixth plague, boils and blains.

'This plague, like thoſe which preceded, was particularly well calculated to confound the Egyptians, and to confirm the faith of the Iſraelites. This inſtance of divine puniſhment particularly ſhewed the

the baſeneſs and imbecillity of the Egyptian deities; who could neither ward off the evil, when impending; nor afford any alleviation, when it was brought on. Yet the Egyptians had many gods, and thoſe of high rank, who were ſuppoſed to preſide over pharmacy and medicine; among whom Æſculapius was held in particular honour.'—

'In theſe deities they placed the greateſt confidence:—hence it pleaſed God to order his judgments accordingly, and to bring upon them a fearful diſorder, which their deities could not avert, nor the art of man alleviate. He could have cauſed commotions in the earth; and ſhaken their high edifices to their baſis [baſes]; or brought on a ſupernatural inundation, by which their cities had been ſwept to the deep: but this would not have been ſufficiently ſignificant,' &c. &c.

We will venture to ſay that, if ſuch an earthquake, or ſuch an inundation, had been numbered among the plagues of Egypt, Mr. B. would have found either of them equally ſignificant, and equally appropriate, with the plague of *boils*.

After this, it will be eaſy for the reader to conceive how ingeniouſly all the four remaining plagues are made ſubſervient to the author's purpoſe. It ſeldom either rains or thunders in Egypt—a ſwarm of locuſts is a dreadful evil—the worſhip of the ſun, the ſource of light, was a part of Egyptian idolatry—therefore, the plague of rain and thunder, the plague of locuſts, and the plague of darkneſs were all moſt peculiarly appoſite judgments on that people. If, however, as our author affirms, the Egyptians adored *darkneſs* as well as *light*, they might have conſidered the preſence of that divinity for the ſpace of three days as a favourable omen, not as a puniſhment; or, if it were a puniſhment connected with their religion, three days of perpetual ſunſhine might have been equally terrifying and portentous:—but no;

'Night and ſhade are mere negatives: but we have ſeen that the Egyptians introduced them as real, ſenſible, and ſubſtantial beings, and gave them a created power. They were therefore very juſtly condemned to undergo a palpable and coercive [*ſic ſcribitur*] darkneſs: ſuch as prevented all intercourſe for three days. In ſhort, they ſuffered a preternatural depravation of light, which their luminary Oſiris could not remedy; and were puniſhed with that *eſſential* night, which they ſo fooliſhly had imagined, and at laſt found realized.'

Such is our author's concluſion of the article of the 9th plague.

There is one plague yet to be conſidered: *the death of the firſt born*.—

'This calamity muſt be great and adequate to *extraordinary mourning*; ſince no nation was ſo addicted to tears and lamentations, as the Egyptians.'—'But their grief, at this ſeaſon, was to exceed every thing either real or artificial, that had ever preceded. It was not the loſs of Oſiris, a remote and imaginary misfortune, which they were

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to lament, but a more intimate and affecting evil.'—'They were to be indulged in grief, to satiety, and glutted with tears and lamentations.'

[*To be concluded in our next Number.*]

ART. VIII. Dr. Plowden's *Church and State.*

[*Article concluded from p.* 298. *vol* xix.]

THE 3d book of this elaborate production treats '*of the Civil Establishment of the Episcopalian Protestant Religion in England.*'

In the first chapter of this book, the author justly observes that, if there never had existed a *civil* establishment of the Christian religion, our ideas of the *temporal* and *spiritual* powers would not have been confused, but clearly and distinctly marked:—that, during the first three centuries of Christianity, the true religion was generally persecuted by every state, but never sanctioned nor supported by any; an irrefragable argument that *civil* sanction was neither necessary for the establishment nor the continuance of Christianity. The author does not attempt to prove that civil establishments are serviceable to the real interests of religion: but, says he,

'As the English constitution always did give a *civil* sanction and establishment to the Christian religion, which forms a species of agreement or *concordatum* between the church and state, it will be my remaining task to consider and explain more in detail the origin, nature, and effects of the civil establishment, by which the Episcopalian Protestant religion is now supported and maintained in England.'

His considerations are here directed to three distinct heads—*ecclesiastical revenue* or property—*ecclesiastical courts*,—and the king's *supremacy*. Speaking of the first, he observes that the power of the church, being purely spiritual, could by no possibility extend to property; which, being of a temporal nature, must necessarily, in whatever hands it may be placed, continue subject to the controul of the temporal power, whose authority and jurisdiction must be equally the same over clergy and laity, in every thing not included in the commission received from Christ by the former; and which, relating solely to the concerns of the soul and of the other world, can give no dominion over the *bodies* of the faithful, nor over the things of this world. Hence he concludes that to the possessions of the church no other exemptions or privileges can attach, than such as are granted by the state or temporal power; which, as it gave them, may take them away. Property in the hands of private persons differs widely from that which is possessed by a spiritual corporation. In the former case, an individual may be entitled to the fee-simple of land, and can then alienate it

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at pleaſure: but, in the latter, the poſſeſſor has only the uſe of the eſtate, and cannot by any act diſpoſe of a particle of it, unleſs authorized ſo to do by a particular law of the ſtate.

Tithes, and every other ſpecies or ſource of revenue enjoyed by the church, Dr. P. conſiders in the ſame light, equally granted, equally reſumable by the ſtate, without the moſt diſtant ground for an imputation of ſacrilege. The ſtate, he thinks, is bound by nothing in the reſumption but expedience and diſcretion.

Dr. P. obſerves that the ſtate, being poſſeſſed of the ſupreme right and dominion over *all* property, cannot be ſaid to be guilty of robbery in ſeizing a *part* of the national property. Here, we think, he argues weakly. The dominion of the community over property is not abſolute but qualified. It would be abſurd to ſay that, when men agreed to live in ſociety, and ſacrificed a portion of their property, in order that they might ſecure the peaceable enjoyment of the remainder, each laid the whole of his property at the mercy and caprice of the ſtate. The dominion of ſociety over property muſt in its nature be ſubject to certain principles and limitations, or it might be perverted to purpoſes the moſt oppreſſive and tyrannical. The ſtate may and ought to have a right to regulate or tax the maſs of wealth, but not to take from an *individual*, nor from a *particular* claſs of individuals only, ſums of money to be expended for the *general* good. Still leſs has it a right, from ſelfiſh motives, to deceive and ſeduce men into meaſures, which they never would have adopted if they had not been ſeduced and deceived. The ſtate tells a man to-day that he may endow an eccleſiaſtical corporation; and under the authority of this declaration he leaves to the church a property, which, but for the ſtate, he would have left to his heirs. To-morrow comes, and the legiſlature diſſolves the corporation, and appropriates its poſſeſſions to its own uſe. In this meaſure, two acts occur; one ſtrictly juſt and conſtitutional; the other unjuſt and rapacious. A nation has a right to create or diſſolve a corporation, but not to appropriate to its own uſe ſuch parts of the poſſeſſions taken from the diſſolved body, as had not originally been given to it by the public. Every part of them that had been acquired by grants from private perſons ought, *de jure*, to be reſtored to the heirs of the donors, if they can be found; if not, the ſtate might juſtly take them on the principle of its being heir to every one who has no other heir.

The ſecond chapter of the 2d book ſhews that the author is well read in the fathers and councils. It contains much uſeful information; and although our limits will not allow us to go into particulars, there is one point to which we muſt attend,

tend, on account of its ſingularity, and which Dr. Plowden treats with humour and good ſenſe. It ſhould be remembered that he has all along contended that all cenſures and bulls of the popes, which have for objects things in no degree of a ſpiritual but purely of a temporal nature, are neceſſarily null and void. 'If (ſays he,) the object be *temporal* or *civil*, it is out of the competency or reſort of the church to affect it; and all the cenſures, excommunications, and anathemas iſſued in ſupport of ſuch a decree, are in no manner operative, binding, nor compulſory.' Speaking of the famous *bulla cœnæ*, he makes the following curious and ludicrous application of it:

'The author of the *Bulla Cœnæ* is unknown: it began to be publiſhed from the time of Martin V. A.D. 1420: and Pius V. declared, that the old bull ſhould continue in force until the promulgation of a new one. Although pope Gangenelli had good ſenſe enough to ſtop its annual publication on Maunday Thurſday, yet I do not find, that it has ever been repealed or annulled: whatever operation therefore it ever had, it ſtill retains.'—

'There is, beſides many other curious crimes, for which the faithful are thus delivered over to Satan, contained in this bull, one in particular, which in the preſent circumſtances is ſingularly harſh upon this nation and upon our gracious monarch, who has lately acquired by force of arms the kingdom of Corſica. "We alſo excommunicate and anathematize all thoſe, who by themſelves or others directly or indirectly under whatſoever title or pretence ſhall preſume to invade, deſtroy, occupy, or detain, either in the whole or in part, the holy city of Rome, the kingdom of Sicily, the iſlands of Sardinia and Corſica, &c. and alſo all their adherents, abettors, and defenders, or who in any manner help, adviſe, or favour them." If my Reverend Correſpondent approve of the preſent meaſures of Government, by means of which they have lately invaded, occupied, and detained the iſle of Corſica, he will, I fear, *inter fautores et defenſores eorum*, incur this dreadful ſentence of excommunication and anathema.

'To ſome perſons it may appear of little moment, that a king and whole nation ſhould be excommunicated by the Pope, who neither admit nor allow of any ſupremacy in the See of Rome: but the matter becomes more ſerious to Roman Catholics, when the tremendous thunder comes to threaten the *tiara* itſelf; *feriunt ſua tela nocentem*. I have read, that his preſent Holineſs has very recently moſt humanely liberally and opportunely given every poſſible ſuccour, favour, and protection to a Britiſh ſquadron in his ports, and to Britiſh troops landed in his territories, whom he ſupplied with ſtores, proviſions, ammunition, and every neceſſary article for a fleet and troops in a ſtrange climate upon a hazardous and uncertain expedition. He is further reported to have honoured each land officer with a golden, and each private ſoldier with a ſilver medal, as a token of his approbation of their cauſe, and a wiſh for the ſucceſs of their enterpriſe. I incline to believe, that theſe very ſquadron and troops compoſed the chief part of the excommunicated invaders of Corſica. However I am not a little

a little anxious, that his preſent Holineſs, whoſe conduct towards my countrymen I admire and applaud, ſhould for this act of humanity and beneficence at leaſt eſcape the anathematizing effects of the *Bulla Cœnæ*; the 20th article of which ſays, "We alſo excommunicate and anathematize all thoſe, who ſend or tranſmit to the Saracens, Turks, and other enemies of the Chriſtian name, or to heretics expreſsly and nominally declared to be ſuch by any ſentence of us or of this Holy See, any horſes arms iron wire tin ſteel and any kind of metal and military weapons cords hemp ropes made of hemp, and any other materials, the materials themſelves, and any other ſuch things."

'It is well known, that all Proteſtants are declared by the church of Rome to be heretics and ſchiſmatics; and that, the Engliſh forces both naval and military being compoſed of ſuch, the act of ſuccouring them brings his Holineſs within the caſe of this bull, the very firſt article of which denounces the ſame excommunication and anathema againſt all denominations of heretics and ſchiſmatics "and thoſe, who determinately withdraw themſelves, and recede from their obedience to us and the Roman Pontiff for the time being." This article alſo includes thoſe perſons, who may receive and encourage them, *eorumque receptatores, fautores*, &c. Hence it is evident, that thoſe, who wilfully and reflexedly diſavow the tenets and reject the authority of the See of Rome, muſt unqueſtionably be included in thoſe, whom the excommunication of the 17th article is intended to deprive of all the means of carrying on war or bearing arms. But if unfortunately his preſent Holineſs ſhould have fallen under the rigor of this ſentence, he muſt be endowed with a new ſort of power to free himſelf from it, in caſe of his repentance, which I have never hitherto found mentioned by any writer upon papal authority, which will be *ſelf-abſolution*.'

The 3d chapter of the 2d book turns on the teſt law; and here our author, loſing ſight for a time of his Catholic adverſary, and unawed by the weight and authority of a name, ventures to act offenſively againſt Biſhop Warburton, and pulls to pieces his famous "Alliance between Church and State." On the unaccountable prejudices of that Right Rev. Prelate he touches in the following paſſage, which we ſtrongly recommend to the peruſal of the many dogmatic expounders of the inexplicable book of revelations:

'From the principles, which I have endeavoured to eſtabliſh, it lies not with me to upbraid others for following the bias of their own *ſincere* convictions, how widely ſoever they may diverge from my own: although I impute no moral guilt (of which I am not authoriſed to judge) to the well-meaning adoption of the moſt abſurd and bigoted prejudices: yet I wonder to find them faſten upon enlarged and well informed minds: and I muſt confeſs myſelf loſt in aſtoniſhment to ſee Warburton carrying with him to the grave even an enthuſiaſtic belief, that the prophecies relating to Antichriſt were to be accompliſhed in the biſhop of Rome. His reverend biographer and panegyriſt, the Biſhop of Worceſter, in his account of the life, writings, and character of Warburton (p. 106.) tells us, that "under this perſuaſion then in

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1768 he gave 500l. in truſt to Lord Mansfield, Sir Eardly Wilmot, and Mr. C. Yorke for the purpoſe of founding a lecture at Lincoln's Inn in form of a ſermon to prove the truth of the revealed religion in general from the completion of the prophecies in the Old and New Teſtament, which relate to the Chriſtian church, and particularly to the apoſtacy of papal Rome." And (p. 107) he tells us, "It was afterwards in the biſhop's contemplation to double the original endowment." We have before us at preſent, in the perſon of Mr. Richard Brothers, the unprecedented inſtance of a man being kept in cloſe confinement for the treaſonable practice of giving his own interpretation to theſe prophecies; which may indeed vary in part from what Biſhop Warburton preſumed would be put upon them by his lecturers. Roman Catholics rejoice to find ſuch honor done to their doctrine of ſubmitting private to the church's public interpretation of the ſcriptures, when the Vigornian prelate puts St. Auguſtine's words to the Manicheans into the mouth of his deceaſed friend to ſtrike dumb and confound ſome modern *free interpreters of the word*, (p. 119) *Ye who believe what you will in the goſpel, and diſbelieve what you will, aſſuredly believe not the goſpel itſelf, but yourſelves only.* This was very conſiſtent with the doctrine of this holy Father, who declared, as I have ſaid before, that he would not ſubmit to the ſcriptures unleſs the authority of the church moved him to it. Roman Catholics in all their doubts ſubmit to the declarations of their church upon the revealed word of God.'

We will not attempt to follow the author through his refutation of the Warburtonian ſyſtem, but will content ourſelves with remarking that to the admirers as well as adverſaries of Warburton, to the advocates for teſt laws or their declared enemies, to the friends or foes of Mr. Paley, this chapter cannot be unintereſting: it is replete not only with ſound reaſoning, but with critical and political learning.

The 4th chapter gives an hiſtorical account 'of the papal power and the civil eſtabliſhment of the Roman Catholic religion in England before the Reformation;' in the courſe of which the writer takes notice of the controverſy between the famous Sir Edward Coke, and Father Parſons the jeſuit, occaſioned by the opinions of the former reported in Caudrey's caſe.—As our author was not afraid in the preceding chapter to enter the liſts with Biſhop Warburton, neither is he in this daunted in the ſmalleſt degree by the high reputation of Coke; for he boldly accuſes him not only of inaccuracy, but of downright extravagancy reſpecting 'the origin, nature, and effects of the real ſpiritual juriſdiction, by which the church of Chriſt is, and muſt ever (according to the divine promiſe) continue to be, governed.' One ſhort paſſage will ſerve to ſhew what kind of a fanciful brain the great Coke poſſeſſed:

'Sir Edward Coke notwithſtanding his uſual minuteneſs method and preciſion appears through this whole report to be unaccountably inattentive

inattentive to the origin nature and effects of the real *ſpiritual juriſdiction*, by which the church of Chriſt is and muſt ever according to the Divine promiſe continue to be governed: he confounds it with what he calls the *jus regis eccleſiaſticum*. In diſcuſſing a matter, which required ſome knowledge of practical theology and a large portion of impartiality and candour, we muſt not wonder that this great lawyer ſhould have fallen ſhort of his uſual accuracy and ſucceſs in argument. There needs ſurely no other proof of this than his extravagant attempt to derive the *ſpiritual* juriſdiction, by which the church of Chriſt is governed, from the ceremony of anointing the ſovereign at the coronation. *Reges ſacro oleo uncti ſunt ſpiritualis juriſdictionis capaces.*'

Father Parſons, though of Dr. Plowden's own religion, finds no favour from him when he thinks the jeſuit in the wrong.

In this chapter, the author touches on many important topics, and may be ſaid to place them in a very clear light; ſuch as 'the meaning of the term, church of England;' 'the rights and liberties of the church of England mentioned in Magna Charta;' 'ſtatute of Mortmain;' 'parliaments diſpoſing of the trees in church-yards;' 'excommunication;' 'ſtatute of proviſors;' 'and what was done concerning religion under Henry IV. Henry V. Henry VI. Edward IV. Rich. III. Henry VIII.' For the entertainment of ſuch of our readers as are lawyers, and who may think that the great Coke was always accurate, and well acquainted with all deciſions of the courts recorded before his time, we will give a ſhort extract to ſhew that the object of their admiration was not more infallible than his leſs renowned contemporaries. We confeſs that it ſhews more, at leaſt it charges him with more, for it directly accuſes him of inſincerity and a wilful ſuppreſſion of the truth. The point to which the paſſage refers is the difference between the ſpiritual and the temporal juriſdiction given to a biſhop: the latter our author ſays, and we think clearly proves, was, in Catholic times, in this country, derived from the King, —the former from the Pope.

Our Catholic anceſtors, as he proves from acts of parliament, underſtood well the difference between ſpiritual and temporal juriſdictions: for, while they acknowleged the former to exiſt in the Pope and the Church, they were ever ready to reſiſt both, if they preſumed to encroach on the civil power of the ſtate; and (for the ſake of truth, not for any affection to the church of Rome) we the more readily extract a paſſage on this head, as it is calculated to refute an opinion long entertained, that popery and ſlavery are ſynonymous terms:

'This tranſcendent and excluſive ſuperintendence of the *civil eſtabliſhment* of religion, was as fully acknowledged by our Roman Catholic anceſtors to reſide in the State, whilſt they admitted the *ſpiritual* ſupremacy of an univerſal biſhop, as by their ſucceſſors, who

have refuſed that ſupremacy to the See of Rome. It is well known that the abandoned and profligate King John ſent Sir Thomas Herrington Sir Ralph Nicholſon and Sir Thomas of London as ſecret ambaſſadors to the Grand Turk Admiralius Murmelinus, to offer to embrace his religion and to make his kingdom tributary to him, which the generous infidel nobly declined accepting of, from the contempt he had of the baſe propoſer. This ſame King in the very next viz. the 14th year of his reign (by his charter of the 5th of May) ſurrendered his kingdoms of England and Ireland to Pope Innocent III. *cum communi conſilio baronum,* as he inſerted in the charter, binding himſelf from thenceforth to hold both his kingdoms as fœdary to the Pope, paying for them annually 1000 marks. He did homage and fealty to the Pope by the hands of Pandulphus his legate, and this was accepted and ratified by the Pope, as it is expreſſed in the *Bulla Aurea.* It was not neceſſary to live to the 18th century to ſee the futility of this ſurrender to the Pope. For we find among the Parliament rolls (Rot. Cl. An. 3 Ed. I. m. 9. in ſched.) " Pope Gregory demanded of King Edward I. by letter the annual tribute of 1000 marks. The king anſwers, that without the prelates and nobles of his kingdom he can give no anſwer: and that he was bounden by his coronation oath to preſerve the rights of his kingdom entire, and not to do any thing, which could affect his crown without their conſent and advice." And afterwards in the 40th year of Edward III. the Pope demanded of the King homage for his kingdom and all the arrears of the annual tribute granted by John (but never it ſeems paid) and threatened to proceed againſt him for recovery thereof: whereupon he convened his parliament and they paſſed a very ſpecial act, which is not amongſt the printed acts, but is to be found, (Rot. Parl. 40 Ed. III. num. 8.) and in it they recite the whole matter and enter minutely into the nature of the ſovereignty and independency of this realm, and the unfounded claim, which his Holineſs ſet up to a temporal authority over it; alleging truly by " the prelates dukes earls barons and gentlemen, that the ſaid King John nor any other could put himſelf nor his kingdom nor his people in ſuch ſubjection (or vaſſalage) without their conſent and agreement; and that it appeared by much evidence that if it were done, it was without their conſent." And they pledged themſelves to reſiſt any attempts, that might be made by his Holineſs to enforce his claim.'—

' Notwithſtanding our anceſtors were ſo ſubmiſſive to the *ſpiritual* juriſdiction of the See of Rome, yet ſo jealous and tenacious were they of that See's uſurping or aſſuming any *temporal* power over the State, that the King and Council ſtopped the Pope's legate at Calais and would not permit him to come into England, until he had ſworn to attempt nothing againſt the King or his crown. One and the ſame ſpirit and principle muſt have actuated our Roman Catholic anceſtors, who demanded this oath of the Pope's legate to attempt nothing againſt the King or his crown and their Roman Catholic poſterity, who have ſworn that the Pope has no *temporal* power direct or indirect over this realm.'—

' Under Edw. IV. we find the Judges diſallowing the claim of ſanctuary made by the prior of St. John within his priory, as granted

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by the Pope: for by no right could the Pope affect or interfere with the municipal laws of this land: but to ſecure criminals from legal proceſs by granting them a privileged receſs within this realm, would certainly be a direct and immediate interference with the civil laws of the country: therefore the civil or legiſlative power was intitled to reſiſt every encroachment and attempt upon its own rights. We alſo ſee theſe Roman Catholic Judges determining, that any application to Rome by the clergy for any redreſs in eccleſiaſtical matters, which could be procured from their ordinary within the realm was within the ſtatute of præmunire (9 Ed. IV. 3.) "Si clerke ſue auter home en court de Rome de choſe eſpirituel, lou il poit aver remedy de ceo en le court ſon ordinarie deins le royaulme, il aura un premunire, quia trahit ipſum id placitum extra regnum, ideo in caſu ſtatuti." This evidently proves, that our anceſtors allowed a ſupremacy of *ſpiritual* juriſdiction in the See of Rome; for to a ſupreme court alone can an appeal be made; and this determination of the court ſuppoſes, that there may be *ſpiritual* matter, where a clergyman may not have remedy from his ordinary, but only from the Pope. Upon this caſe Sir Edward Coke moſt unwarrantably concludes, that every application to Rome was liable to a præmunire, when the year-book ſays conditionally that he ſhall not have recourſe to Rome, where he may have his remedy in the court of his ordinary.'

In this laſt extract, we were ſorry to find Dr. P. giving, as an hiſtorical fact, what is now generally and juſtly conſidered as a calumny originally invented for the purpoſe of blackening the character of King John. Our author calls the perſon, to whom John is ſaid to have ſent ambaſſadors, 'Admiralius Murmelinus,' and ſtates him to have been the Grand Turk; had he given himſelf due time for reflection, he could not have fallen into ſuch a number of errors as we find in ſo ſmall a number of words. Matthew Paris, we believe, was the firſt who mentioned this embaſſy from King John: but, inſtead of calling the prince to whom it was ſent "Admiralius Murmelinus," he deſcribes him as the Miramolin of Africa, (a name of *office* rather than of the man,) and a *Black* King. Neither the *complexion* nor the *country* could apply to the Grand Turk; nor indeed was the name or title Grand Turk known in the days of King John; a name or title, which can ſcarcely be ſaid to have been uſed till after the fall of the Greek empire and the capture of Conſtantinople by Mohammed II. in 1453, that is to ſay 237 years after the death of John. In prince Cantemir's hiſtory of the Turks, we do not recollect to have ever ſeen ſuch a name as Admiralius Murmelinus, purporting to be that of the ſovereign of the nation. The Saracens were the people who owned Paleſtine in the time of King John, or at leaſt with whom the ſmall Chriſtian kingdom eſtabliſhed in that country had to contend. The Turks, we have reaſon to believe, were ſcarcely otherwiſe known at that period than as a

band of mercenaries in the ſervice of the Saracens:—but, had they been as formidable in the 13th as they were in the 15th century, and ſeated in the Imperial city of Conſtantinople, they could not have given John any aid againſt his barons. In aftertimes, they carried their exertions by ſea as far as the coaſt of Italy and the ſhores of the Mediterranean, but without venturing to extend their conqueſts or cruizes to the ocean: the gulph of Lepanto witneſſed the extinction of the terror of their naval operations. Theſe different circumſtances might well have made Dr. Plowden reject as abſurd, and unworthy of a place in his book, the ridiculous ſtory of King John's embaſſy to the Miramolin.

Chapter V. treats of 'ſpiritual or eccleſiaſtical courts.' The author here retracts an opinion laid down in his "*Jura Anglorum*," which excluded *all divine miſſion and authority* from thoſe courts; he now admits that, where the thing that comes under cognizance is purely of a ſpiritual nature, the biſhops in the eccleſiaſtical courts are veſted with a power of deciding, not derived from temporal authority. In all other caſes, the inſtitution and juriſdiction of thoſe tribunals are creatures of the civil power, and liable to be controlled or new-modelled by it. The ſubject of this chapter is treated with great ability.

The VIth chapter gives an able diſſertation 'on the King's ſupremacy over the church of England.' This is a grave and important ſubject, deſerving very ſerious attention: it is in its nature delicate; and it certainly required great ingenuity and dexterity in a Roman Catholic to diſcuſs it with freedom, and without giving offence. Such ingenuity and dexterity Dr. P. has unqueſtionably manifeſted on this occaſion; and we earneſtly recommend this part of the work in particular to the ſerious conſideration of the legiſlature, whoſe duty it is to frame the oaths which it impoſes on the people in ſuch a way as that they ſhall clearly explain themſelves, and not require a comment; which, when not made by legiſlative authority, cannot by ſcrupulous perſons be conſidered as truly explanatory of the intention of the law-maker. Dr. P., through the whole of his argument on this head, carries to a laudable and conſcientious nicety his ſenſe of the ſacred obligation of an oath; on which his ſentiments appear to be thoſe of his whole communion, ſtill labouring under diſabilities, becauſe, the oath of ſupremacy continuing in its preſent form, the Roman Catholics cannot prevail on themſelves to take it, notwithſtanding the many explanations given to it, by which prelates of the church of England and even the crown itſelf have declared that it is by no means implied by that oath that any ſpiritual authority, or power of the keys, is imparted to the King by the act

which beſtows on him the name of ſupreme head of the church.

In one point in this chapter, the author appears to maintain a doctrine, inconſiſtent with one which he ſupports in many other parts of his work. It is on the ſubject of marriage. To make out this charge we ſhall begin with an extract, which will place the author's opinion in a clear point of view.

'The natural contract of marriage is in all things liable and ſubject to the control of the ſtate, which conſequently regulates legitimacy and affixes to it all the conſequences, which are ſtill variable and mutable in every different ſtate. But our bleſſed Redeemer in the new law ſuperadded to the natural contract a ſpecial ſacramental bleſſing or grace, which he generally required all his followers to procure, which being in its nature a mere *ſpiritual* effect, can only be produced by or proceed from the power of the church. It is then generally true, that ſuch matrimonial cauſes only fall under the cognizance of the *ſpiritual* or *eccleſiaſtical* power, as relate to the application of the ſacramental bleſſing or grace to the natural contract. It will therefore belong excluſively to the church to fix and determine, at what age or times, to what parties, with what publicity and ſolemnity and under what conditions the ſacrament may or ſhall be conferred upon the contracting parties. With deference therefore to the better opinion of divines and under full correction I preſume, that the church has made the conformity with the reſpective laws of the ſtate, in which the parties contract the general previous condition for applying or conferring the ſacramental bleſſing or grace. If this be the fact, then by the poſitive *ſpiritual* or *eccleſiaſtical* law, which binds all Chriſtians, no parties having contracted marriage againſt the injunctions or requiſitions of the civil or municipal laws of the ſtate, can receive the ſacramental bleſſing or grace of the Chriſtian church *.'

The author had told us, in fifty places, in the courſe of his work, that the ſpiritual and temporal powers were completely independent of each other; and that neither had a right to control the other. That being the caſe, the next thing to conſider is, whether marriage was erected into a ſacrament by Chriſt? Dr. P. as a Catholic will admit that it was, though a Proteſtant would deny it. Now the power of adminiſtering the ſacraments was given to the church, not by the ſtate, but by Chriſt himſelf; conſequently the church, according to Dr. P.'s own principles, has a right to confer the ſacramental

* Upon this principle a queſtion is ſimply reſolved, that affected a late much ſpoken of connection in very high life in this country. The natural contract could not be entered into by the parties in defiance of the marriage act, which is a poſitive civil law of this community: and the ſacrament could not be conferred on thoſe parties, who had not contracted marriage according to the laws of their country.'

grace on a well-diſpoſed couple, without inquiring into the forms of contracting marriage eſtabliſhed by the civil power. We are not ſpeaking here of the *property* of the contracting parties, over which the ſtate unqueſtionably poſſeſſes a control, and can conſequently regulate conditions on which it ſhall deſcend, declaring the iſſue of a marriage performed in a particular way capable of inheriting, and incapacitating the iſſue born of a couple contracted in any other way: but it is not on the deſcent of property that the validity of marriage depends in the eye of Heaven; nor is either the grace or the efficacy of the Chriſtian ſacraments to depend on the will or decrees of the civil power. As well might Dr. P. ſay that, were the ſtate to forbid infant baptiſm, to declare it felony in any one to confer it on a perſon who was not an adult, and to render the infant receiving it incapable of inheriting the eſtates of its family, ſuch a law would deſtroy the validity of the ſacrament adminiſtered to a child, and render it neceſſary that it ſhould be repeated when the child ſhould have arrived at the age preſcribed by law,—as to ſay that the ſacramental grace of marriage cannot be conferred in England on any one who is not married in conſequence either of a licence or publication of banns. Surely Dr. P.'s clerical adverſary will laugh at this ſyſtem, which reſtrains the operation of divine grace on the ſouth of Tweed, under the ſame circumſtances under which it leaves it at liberty to act on the north of that river. Were the Archbiſhop of Canterbury to give epiſcopal conſecration to a clerk not preſented to him for that purpoſe by the King, or not under the authority of a late ſpecial act of parliament relative to America, his Grace would certainly incur ſevere legal puniſhment; yet who will ſay that the clerk was not *validly*, though not *legally* conſecrated;—and who would preſume to ſay that, ſhould ſuch clerk be afterward taken into favour by the crown and promoted to a biſhopric, it would be neceſſary to conſecrate him again? *In foro externo*, it is true that the exiſting laws of the ſtate determine who are and who are not to derive civil advantages from marriage, and what is or is not a legal marriage:—but *in foro conſcientiæ* the ſame perſons may be ſo united in the ſight of God, though their union be not recognized by the ſtate, as that neither can conſcientiouſly contract another marriage, while the other party is living. We believe that on this head we ſpeak the language of Catholic divines; Dr. P., being better acquainted with them than we are, can ſet us right if we be wrong: but we think that they make the validity of the ſacrament of marriage ſo little dependent on the temporal power, that when the marriage of a Catholic is diſſolved by act of parliament for adultery, the Catholic huſband

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or wife, though completely ſet free by the law, is not at liberty conſcientiouſly to marry again, until the *death* of one of the parties, *not* the *law* of the *ſtate*, ſhall have diſſolved the union. Indeed the law of England in a great meaſure acknowleges the principle for which we contend, and recognizes the conſequences or validity of an act done even in defiance of law. For inſtance: before the repeal of ſome of the ſevereſt penal laws, a Catholic could not receive ordination from a Catholic prelate either in England or beyond ſeas, without incurring guilt; and yet ſhould a Catholic clergyman, ſo ordained *againſt* law, conform to the eſtabliſhed church, no one ever thought of having him re-ordained; his original ordination, though *illegal* in the extreme, was univerſally received as *valid*; and thus it would appear that the *ſpiritual* power of the church was acknowleged in this inſtance not to be dependent on the law of man, although orders be not conſidered any more than matrimony as a ſacrament by the church of England.—This principle, applied to our author's doctrine about marriage and a late delicate connection in high life, will make his inconſiſtence on this head appear glaring indeed.

At the end of the work, we find a valuable appendix, in which the author touches on many important points, ſuch as the famous diſpute of the Gallican church with the Pope, and the ſpirit of temporizing: on each of theſe he diſplays fairneſs, candour, learning, and judgment. He likewiſe gives a ſhort account of the Inquiſition; on which he makes many juſt and judicious remarks, which will certainly do honour to his feelings as a man, and to his principles as an advocate for the right of every claſs of men to toleration in religious matters: *viz.*

'No inſtitution was ever ſet on foot ſince the eſtabliſhment of Chriſtianity, which has in all its conſequences been productive of more ſcandal to the cauſe of religion, than the *Inquiſition*. Our countrymen had at all times too much ſenſe to admit of it, as well while they continued in communion with the ſee of Rome, as ſince they have ſeparated from her. I have therefore ſaid nothing of the Inquiſition in the body of the work, as it could have no particular reference to the Britiſh conſtitution. But in as much as in other countries it has been the great ſtate engine of eccleſiaſtical policy, I have thought it ſo far connected with the principles of this work, as not to be at liberty to paſs it over quite unnoticed.

'The Inquiſition exhibits a ſtriking though melancholy proof of the folly and miſchief of not drawing ſtrongly the line of demarcation between the *ſpiritual* and *temporal* power. I am far from intending to enter into a hiſtory of the Inquiſition. This ſubject muſt be odious and reprehenſible to every man of candor or liberality. Yet few hiſtories abound with more exaggerated falſehoods, than this does. There are too many grounds for harſh reflections upon the whole in-

quiſitorial ſyſtem, to render neceſſary the invention or fiction of prejudice or malice. Suffice it to recollect, that in as much as the Inquiſition produces any *civil* effect, ſuch as are external coercion, pecuniary mulcts, corporal puniſhment and loſs of reputation honor member or life, it cannot proceed from the *ſpiritual* or *eccleſiaſtical* power of the church of Chriſt. The defects or vices therefore of the *inquiſitorial* eſtabliſhment ought not to be attributed to the church or the cauſe of religion, but to thoſe ſtates, that have been ſo inconſiderate and intemperate as to adopt and enforce it within their reſpective juriſdictions. For wherever the Inquiſition has footing, every thing that relates to it, is a particular law of that particular ſtate, where it is eſtabliſhed; preciſely as our old ſtatutes *De Hæretico comburendo* and againſt Lollardy were laws only of England; and however intolerant unjuſt or miſchievous they might have appeared to foreigners, the imputation lay at the door of our parliament, and not at that of the church, of which the individual legiſlators were members, as well as other legiſlators of other countries, who had no ſuch laws. The confuſed encroachments of the church and ſtate upon each other's rights are the baneful ſeeds of ſcandal diſunion and miſchief in both. The original intent of the Inquiſition may have been laudable and even pious, and conſidering the coarſeneſs ignorance and barbarity of the times, when it was firſt eſtabliſhed, might poſſibly have been productive of ſome good: although the inſtitution were from its nature ſuper-eminently liable to immediate and important abuſes. We read in the life of St. Dominick about the beginning of the 13th century that in the ſouth of France, " the effect of theſe his labours was, that by his moſt holy life and heavenly doctrine, and by miracles, which our Lord wrought by him, he converted almoſt a hundred thouſand ſouls, that were ſtrayed and loſt to the true and Catholic religion, and having taken upon him, by the Pope's command, the office of Inquiſitor againſt the Heretics, he exerciſed it with great authority, making uſe of all *ſpiritual* arms to reduce chaſtiſe and repreſs them. And afterwards Catholic princes joined their *temporal* arms to his *ſpiritual* &c." Had the inquiſitorial powers been always confined to the *ſpiritual* arms, as it ſeems, St. Dominick properly applied them, our hiſtories of the Inquiſition would not have diſplayed an uninterrupted tiſſue of bloodſhed cruelty and barbarity. It has rarely happened, that any authors have ever ſpoken of any ſtate engines of religion upon the true and fair principle of their miſapplication to objects out of the reſort and competency of the *civil* power.'

In noticing a paſſage in G. Dugdale's narrative reſpecting the Inquiſition, Dr. P. gives a ſtrong proof that he himſelf is perfectly free from the ſmalleſt taint of a perſecuting ſpirit; and that the man, who was complaining of perſecution when directed againſt Proteſtants, was, in reality, a perſecutor in his heart, and ready to perſecute any ſect but one.

' Cruel inhuman and unjuſt as this author has repreſented the *Inquiſition*, yet ſo far from proceeding herein upon principle, he expreſsly

preſsly ſays in his appendix to the tract, that "the inſtitution of this Spaniſh Inquiſition at firſt was not only neceſſary (as the condition of affairs then was) but exceeding laudable, had it been kept within the bounds at firſt intended: but inſtead of being uſed on the Jews and Moors it hath been turned on the Proteſtants." Why did not Mr. Dugdale reprobate the ſyſtem of puniſhing any man for his religious convictions and ſcout the folly of controlling opinions by coercion? Theſe are principles, to the benefit of which Jews and Moors are as much entitled as Proteſtants.'

The author concludes his account of the Inquiſition with the following obſervation:

'Without attempting to give in detail any of the inhuman practices and puniſhments, with which all the hiſtories of the Inquiſition are truly or falſely blackened; I ſhall cloſe the ſubject by concluding, that the very principles of the Inquiſition are directly anti-chriſtian, by applying the ſword to the purpoſes of preſerving or propagating the goſpel; and that it is tranſcendently deſtructive of civil liberty, to introduce any tribunal into any country, that encourages informers, favours ſecret examinations, and diſcountenances and intimidates the defenders of the accuſed. Such being the principles of the Inquiſition, it evidently militates both againſt the general laws of God and man.'

We have now travelled, nearly ſtep by ſtep, to the end of this book; and we will only add to the character which we have already given of it, that, though it might be very conſiderably ſhortened by the omiſſion of many repetitions, it is a work that will continue a laſting monument to the honour of Dr. P. as a man, a lawyer, a ſcholar, and a Chriſtian; and it cannot fail to be highly ſerviceable to the cauſe of truth, by the powerful attack which it makes on the prejudices of Chriſtians and legiſlators, of different perſuaſions, who, on falſe grounds, build up ſyſtems of perſecution which have nothing but error to ſupport them, but which nevertheleſs deprive thouſands of worthy men, of various religious denominations, of their moſt valuable civil rights.

*** In p. 45. l. 4. from the bottom, and in p. 47. l. 29. for '2d book,' read 3d book.

ART. IX. *Obſervations on Morbid Poiſons, Phagedæna, and Cancer:* containing a comparative View of the Theories of Dr. Swediaur, John Hunter, Meſſrs. Foot, Moore, and Bell, on the Laws of the Venereal Virus. And alſo ſome preliminary Remarks on the Language and Mode of Reaſoning adopted by Medical Writers. By Joſeph Adams, of London, Surgeon. 8vo. pp. 328. 5s. Boards. Johnſon. 1795.

IN the preliminary remarks which the title-page announces, Mr. Adams adduces inſtances from medical books of vague terms (chap. I.), and inconcluſive arguments (chap. II.); A writer of much leſs ſhrewdneſs might eaſily add to the number.

Our

Our author's strictures fall on the moderns; some he criticises with civility, as Mr. Abernethy; against others, as Mr. Foot and Dr. Swediaur, he plays off that rough kind of literary engine vulgarly called *banter*—fully as much, perhaps, to his own amusement as to that of the by-standers.

Chapter III. of this work is intitled *Observations on Morbid Poisons*, which are defined to be 'poisons that convey a diseased action from one animal to another.' In the beginning of this chapter, Mr. A. illustrates the terms susceptibility, disposition, and action: but we doubt whether he will be thought to have freed Mr. Hunter's use of *disposition* from all objection. He himself, indeed, is obliged to allow that it is only action not yet obvious to the senses. The yaws, the sivvens, and the Canadian disease, pass in review before him; and he undertakes the difficult task of distinguishing and ascertaining other morbid poisons, often confounded with the siphylitic. In this investigation, he is very properly minute: for, as he observes, his arrangement may not be altogether useless; since, if it should not teach us what a disease is, we may at least learn what it is not. He relates a very curious case, which, with the other observations in this chapter, may serve to inculcate circumspection in the employment of a very powerful medicine. Chap. IV., after some discussion, offers the following classification of local actions induced by morbid poisons:

'1. SLOUGH, with consequent fungus and scab, as in yaws.
2. ——, with suppuration and scab, as in small-pox.
3. ——, preceded by ulcer, and when separated followed by immediate skinning, as in several anomalous poisons.
4. ——, with ulceration, and each in succession, as in the Sloughing Phagedæna.
5. ULCERATION, kept up by the irritation of the secreted pus, as in common Phagedæna.
6. ————, with a thickened edge and base, as in the venereal.'

In chap. V. the author describes the processes by which the parts are restored either with or without medicine. When a loss of substance is induced by a morbid poison, the surface skins over as soon as the diseased action ceases, without granulations; and, if the lost substance be replaced, it is by a subsequent process under the skin. This is the great law which regulates the primary action of the noxious powers here considered. In secondary ulcers, (except those which are the same as the primary, which is in the case with small-pox pustules,) lost substance is supplied by granulations. This is the general law of constitutional ulcers. In exemplifying these laws, the author discovers no ordinary share of ingenuity and acuteness:

which, if we miſtake not, will appear from the following extracts from his obſervations on a very frequent and intereſting diſeaſe:

'The puſtules of the ſmall-pox, (he obſerves,) are equally infectious, whether primary or ſecondary. They are all of them diſtinguiſhed by a ſlough, and no way differ from each other, but by a higher degree of inflammation, which though conſtantly obſervable in the primary puſtules, is not entirely confined to them. On this ſingle circumſtance of the degree of inflammation depends the conſequent pitting. It is well known, that all inflammations, whether they terminate in ſuppuration or ſlough, run through theſe ſtages as well as granulate and cicatrize, with a rapidity in proportion to the violence of the firſt ſymptoms. With the ſame regularity in this diſeaſe, if the inflammation is conſiderable, all the ſtages of ſloughing, ſeparation of the ſlough and ſkinning are quickly run through. Hence the law that diſtinguiſhes morbid poiſons is preſerved, the part is ſkinned over without previous granulation, and the concavity or pitting remains. But where the inflammation is ſlighter, the ſlough not being caſt off ſo early, the healing proceſs, which in this inſtance would be ſkinning, cannot commence. The conſequence is, that the puſtule approaches nearer to a common ulcer, and from the preſence of the ſlough, as an extraneous ſubſtance, a fungus riſes up, which with the remaining pus, ſlough and cuticle, hardens into a ſcab. If this reſts long enough, the influence of the poiſon will ſo entirely ceaſe, before the healing proceſs is completed, that the loſt ſubſtance will be renewed, as after any other abſceſs. Hence it is, that in the caſual ſmall-pox, we have uſually pits only in the face, or where the inflammation is moſt conſiderable. In the inoculated, we have invariably a cicatrix in the arm, and if the inflammation is conſiderable in that part, rarely any pits in the face, and never, excepting in puſtules, which ſhow high inflammation. It is not a little curious to trace the gradations of theſe appearances.'

Again, p. 112.

'On the ſingle circumſtance of the higher degree of inflammation, attending parts firſt irritated by the novelty of the ſtimulus, ſeem to depend all the advantages of inoculation. We have already ſeen in the chicken-pox and venereal, the early ſymptoms will ſometimes be ſlough, though contrary to the law of the poiſon. But no ſooner have the conſtitution or parts recovered from the firſt ſhock, than the true character of the poiſon diſcovers itſelf. The character of the ſmall-pox is ſlough, with circumſcribed puſtules, or as Mr. Hunter would call it, adheſive inflammation. But ſometimes ſo violent is the inflammation, conſequent on the firſt ſhock, eſpecially in irritable habits, that it degenerates into the eryſipelatous, and ſpreads like it. The diſeaſe, however, ſoon recovers its character, the ſubſequent puſtules are properly circumſcribed, and thoſe in the face, which at firſt ſhowed a diſpoſition to ſpread, remain ſtationary.'

Again,

'Hence it appears, that if we could introduce the poiſon in ſuch a manner that the firſt action it produces, ſhall be confined to a ſmaller ſpot,

ſpot, we ſhould have little to apprehend from the ſubſequent ſtimulus. And ſuch is actually the caſe. For though the inoculated part frequently ſhows every ſymptom of confluence, yet being ſmall compared with the face on which the caſual firſt fixes itſelf, the ſubſequent or ſecondary fever is hardly obſervable. If this reaſoning be admitted, it will not only ſhow why the diſeaſe is ſo generally milder, but account for the occaſional deviations from that rule; eſpecially as Baron Dimſdale and others have remarked, that in proportion as the inflammation in the arm is conſiderable, the ſubſequent ſymptoms are generally milder.'

In the latter part of this chapter, views well worthy of attention are offered, concerning the diverſified uſe of mercury in ulcers of different characters. The VIth is a miſcellaneous chapter. It aſſigns reaſons for the alarm on the appearance of ſyphilis, notwithſtanding that ulcers, occupying the parts which that diſeaſe commonly firſt attacks, were familiar. The conjectures on the origin of certain morbid poiſons would make an intereſting extract, if we could afford room for it.

In the VIIth chapter, Mr. A. ſteps on to *cancer*. Of the affections confounded under this name, he aſſumes carcinoma for the deſignation of the moſt formidable,—that which ſo frequently invades the mamma. The hydatid ciſt, he thinks, is not only found in true carcinoma but conſtitutes its character. As another circumſtance peculiar to this diſeaſe, he mentions a diſpoſition to fungate before the ſkin is broken.

'This is generally to be diſcovered in a certain degree in breaſts that have been amputated before ulceration. But if the diſeaſe is ſuffered to proceed till the ſkin ulcerates, the uſual appearance is a fungus, which being no longer confined, very ſoon grows, ſometimes to a conſiderable extent beyond the lips of the ulcer. It appears as if its previous confinement gave it a hardneſs unuſual for ſubſtances of this kind. At leaſt I have obſerved in ſeveral inſtances a difference in the firmneſs of the fungus, where the ſkin has been deſtroyed by art or by ulceration. To this fungus we are to impute the diſcoloration and unequal ſurface of the ſkin which preceded ulceration.'

As characters which may enable us to diſtinguiſh a carcinomatous tumour at an early period, Mr. A. ſpecifies great hardneſs, exacter circumſcription, peculiarity of pain, and unuſual weightineſs, when of the breaſt. To ſuch objections as are likely to ariſe againſt the firſt of theſe characteriſtics, the author replies at length. Towards the cloſe of the chapter he expreſſes a wiſh that 'the faculty would ſelect ſome individual, in whom integrity, induſtry, and accuracy are united,' for the excluſive ſtudy of theſe dreadful maladies.

The VIIIth and laſt chapter extends to great length. It is a compariſon of the theories of various writers on the laws of the venereal virus. Beſides ſome of the older ſyſtematics, Doctors Simmons

Simmons and Swediaur are here reviewed, in company with Meſſrs. Hunter, Foot, Moore, and Benj. Bell. The author is very ſevere in his animadverſions on the laſt-named gentleman; and we muſt acknowlege that he appears to convict him of great precipitancy in the ſtatement of facts and arguments. The work to which theſe ſtrictures refer is Mr. Bell's late treatiſe on *Gonorrhœa virulenta* *.

In concluding, Mr. Adams is ſtruck with the ſeverity of his own language. He apologiſes for the incorrectneſs which he apprehends will be detected in his obſervations, and gives his reaſons for thinking that his firſt two chapters are not extraneous from his ſubject.

The preſent publication, doubtleſs, deſerves to be diſtinguiſhed from thoſe common-place productions, which every day brings forth on medical ſubjects. The author has attained his purpoſe of throwing ſome light on the darkeſt part of pathology; and we hope and truſt that he will receive encouragement to proſecute thoſe analogous inquiries which he announces. It would, in our opinion, be of great advantage to his readers, if he could in his future labours correct a conſiderable fault which, we think, pervades his ſtyle. We do not mean inelegance, nor want of preciſion, but a peculiar kind of obſcurity, which ariſes chiefly from an indiſtinct method of referring to what has preceded. This fault of ſtyle is diſcernable not only in the preference of the terms 'the former' and 'the latter' to repetition of words, but in a variety of ſimilar modes of expreſſion. In running the eye over the pages, we ſhall not fail to catch inſtances. P. 56 'Though the venereal has exiſted for three centuries, and a ſpecific remedy for it been known almoſt as long, yet till our own days no author has undertaken to tracethe ſeries and order *of the two*.' Here we have, beſides, a groſs vulgariſm, from the omiſſion of a ſubſtantive. One example more, 'p. 91 'If an extraneous body *is* preſent...., as often happens with a piece of dead nail, or as *was deſcribed with the iſſue*:' no expreſs mention having been made of an iſſue, ſtudents, who are not abſolutely ſtupid, may be baffled by this reference, which we ſuppoſe is to p. 89. A little care would eaſily obviate ſuch imperfections.

We ſhould be glad to receive from the hand of Mr. Adams an expoſition of Mr. Hunter's whole phyſiological and pathological ſyſtem. The preſent work is avowedly a commentary on ſome of the opinions of that ingenious inveſtigator of animated nature.

* See Rev. N. S. vol. xiv. p. 410.

ART.

ART. X. *Letters written in France, to a Friend in London.* Between November 1794, and May 1795. By Major Tench, of the Marines: late of his Majeſty's Ship Alexander. 8vo. pp. 224. 4s. Boards. Johnſon. 1796.

THE very little communication which we have of late had with a country, in whoſe concerns we are ſo deeply involved, muſt inſure a welcome to any, even the ſlighteſt, intelligence on the authenticity of which we can depend. The letters before us, however, do not reſt their merits on claims merely local: though written 'under adverſe circumſtances, in a part of France remote from the beaten track which travellers generally keep, and where curioſity has ſeldom led to obſervation,' they nevertheleſs contain conſiderable information, and poſſeſs the very ſuperior merit of being evidently the production of a candid and liberal mind.

The firſt of theſe letters is dated the 9th of November 1794, from on board of the Marat, a French ſhip of the line, in Breſt harbour, three days after the capture of the Alexander by a French ſquadron; againſt which ſhe had defended herſelf for two hours and a quarter, ſuſtaining an action during that time with three ſhips, each of her own ſtrength, and, juſt before ſhe ſtruck, with five. A circumſtance in this account, which muſt naturally excite indignation, is the wanton behaviour of ſome of the enemy's ſhips:

'To our great ſurpriſe, (ſays the Major,) they continued to fire upon us after our colours were ſtruck. At firſt we conceived, that this unprovoked prolongation of hoſtilities aroſe from their not ſeeing that we had ſurrendered; but when their knowledge of this event could no longer be doubted and the firing did not ceaſe, ſome among us, joining to this conduct a recollection of the decree of the convention which forbade quarter to be extended to Engliſhmen, were almoſt ready to believe that it was deſigned to be executed upon *us*; and ſo irritated were our ſeamen, by this apparently wanton continuation of attack, that they had once nearly determined to renew the fight, and ſell their lives as dearly as poſſible. At length, however, their firing ceaſed.'

The confuſion that enſued on the enemy taking poſſeſſion of the ſhip, with the diſtreſs and horrors of the ſituation to which they were reduced, are ſhortly but expreſſively deſcribed; it was ſuch as to render fruitleſs all endeavours to ſave the effects of the officers.

'About four o'clock, (ſays the Major,) I quitted the Alexander, carrying with me my clothes bag, which was all I had been able to ſave, and was conducted with ſeveral other officers, on board Le Marat, a name of ill omen, and not too predictive, thought I, of the virtues of humanity and generoſity. Here I found our gallant and reſpected commander

commander who introduced me to Capt. Le Francq, the commander of the ſhip, by whom I was civilly received.'

On board of the Marat, however, their treatment was tolerably decent: yet very few of their effects could be retrieved, notwithſtanding the endeavours of Captain Le Francq in their favour. They anchored in Breſt water, on the third morning after the capture. The author pleaſantly deſcribes the manners and converſation of their conquerors, with ſuch of their cuſtoms as paſſed under his notice. The following extract, however, will create no very pleaſant ſenſations in the breaſt of any Engliſhman:

'In the little time I have been in my new ſituation, nothing has ſurpriſed me more than the quantity of Engliſh articles I every where obſerve. The cheeſe was Glouceſter, the plates it was ſerved upon were Stafford, and the knives it was cut by were Sheffield, while the coats hats and ſhoes of thoſe who were eating it, were alſo chiefly of Britiſh manufacture. *Prize, prize,* is the only anſwer we receive to our enquiries. Seeing me juſt now looking up one of the arms which help to form this capacious port, and which is crowded with ſhipping, one of their officers aſſured me they were all Engliſh, and not leſs than 400 in number. (This was in November 1794.) Their frigates, I am informed, cruize in detached ſquadrons to the weſtward of Europe; whilſt we confine ours almoſt totally to the channel, which I preſume to conſider a very injudicious diſpoſition of them in a war wherein the enemy have no privateers, and when conſequently the little ports on the French coaſt within Uſhant, ſhould be leſs objects of our jealouſy than heretofore.'

Two days after their arrival, they were all, except Admiral Bligh, ſent to a priſon ſhip: a change which produced no amendment in their ſituation, their gaolers being men of ferocious manners and brutal behaviour; and who, there was too much reaſon to believe, made the fare of the priſoners harder and more ſcanty than was intended by the French government. The Admiral, however, received promiſes of being ſent to Quimper on his parole, and that leave ſhould be obtained for our author to accompany him as his aid de camp and interpreter. Admiral Bligh likewiſe received offers of aſſiſtance from M. Villaret de Joyeuſe, the commander in chief of the French fleet; and who acted in that capacity on the 1ſt of June againſt Lord Howe. Their defeat in that memorable action the French will not attribute to the ſuperiority of Britiſh ſeamanſhip, but to treaſon and the miſconduct of Jean Bon St. André.

Of their preſent warlike ſpirit, and the hatred againſt this country 'which is foſtered with unceaſing care,' the author gives ſtrong inſtances. "Oh! for a bridge to paſs over two hundred thouſand ſans culottes!" was no uncommon exclamation among them. He likewiſe adds a ſhort account of ſuch

of

of their naval inſtitutions and cuſtoms, as he was enabled to obſerve; many of which, however inferior *in general* to our own, he thinks, deſerve conſideration. Among the regulations, in which we might improve by attending to their example, the author mentions the judicial inſtitutions of their navy; all of which, and the puniſhments allowed to be inflicted, as well as the caſes to which they apply, are ſtrictly defined. It is poſitively directed that no "French citizen" ſhall, on any account whatever, be ſtruck: but, adds the Major, 'he may be puſhed as violently as may be found neceſſary. For giving a box on the ear, an officer would be caſhiered; but to daſh a man's head againſt the ſhip's ſide ſo as to cruſh his noſe or beat out his teeth, by ſuddenly ruſhing upon him, is allowable.' Their regulations differ from ours in nothing ſo much as in the diſtribution of prize money. Hitherto, among us, he juſtly remarks, 'this important part of the reward of naval toils has been apportioned with the moſt cruel and inſulting contempt of the feelings and neceſſities of the lower orders.' Major Tench alſo praiſes the liberality of their medical eſtabliſhments, a 74 gun ſhip being allowed a ſurgeon and five aſſiſtants. Every ſhip is likewiſe furniſhed with a complete ſet of charts of every part of the known world, at the public expence. Preceptors for youth are ordered for each ſhip, who, beſides their other qualifications, are required to be men of good moral characters, and *great ſuavity of manners.* Receiving-houſes are provided for the accommodation of thoſe ſeamen who, from bad weather or from any other cauſe, are detained on ſhore all night; where they are fed and lodged till they can be ſent to their ſhips;—and in Breſt, the writer was aſſured, 'there are no leſs than three covered docks, under which the workmen can carry on their operations in all weathers.' Among theſe regulations, there are certainly ſome things worthy of imitation.

The author had been removed, in conſequence of the propoſed arrangement for his accompanying the Admiral, to Quimper. Great, then, was their diſappointment, at being both ſent back again to the priſon-ſhip. The French fleet were preparing for ſea, and ſhortly after did ſail on that diſaſtrous cruize, which, from the violence of the weather and bad ſeamanſhip, proved ſo fatal to their marine. 'During the whole month of January, (ſays the author,) I have not ſeen a fire; and on Chriſtmas-day, I was one of fifteen Engliſh officers with the Admiral at our head, whoſe dinner conſiſted of eight ſmall mutton chops and a plate of potatoes.' The 21ſt of January was obſerved as a feſtival, being the anniverſary of the execution of Louis XVI. 'Even here, (the Major remarks,) I feel pleaſure in ſaying, all ſenſations of pity are

not

not extinguiſhed.—This very day, a Frenchman whiſpered in my ear, "His death, (the King's,) in ſpite of the veil which the Convention threw over the real ſentiments of the people, ſtruck the hearts of the majority of Frenchmen with amazement and horror."

Of the influence of public authority on popular opinion, another, but much more reaſonable, inſtance fell under the Major's obſervation. In the preceding letter, he ſays,

'When we were taken, I was perpetually ſtunned with exclamations of *Vive la Montagne! Vivent les Jacobins!* But ſuddenly La Montagne is become the theme of execration and the Jacobin club is caſhiered. I had obſerved the diſuſe of theſe ridiculous cries for ſome days, and had overheard a converſation which raiſed my ſuſpicions. To aſcertain their juſtneſs, I bad one of the boys call out as before. Ah! ſaid he, that is forbidden: *à préſent il faut crier, au Diable la Montagne! à bas les Jacobins!* which he immediately ran along the deck exclaiming.'

At length the day of promiſe arrived; and they were releaſed from a ſituation which, from a diſagreement with their gaolers, was becoming daily more unpleaſant. They were embarked on board a ſmall veſſel, (the officers of which treated them with great civility and regard,) to be conveyed to Quimper. Being obliged to anchor at the mouth of the river which leads to that place, Monſ. Conſeil, the commander of the veſſel, being a man of a pleaſant unſuſpicious temper, offered to accompany them on ſhore, after dinner, for a walk. So welcome an invitation was eagerly embraced. They landed with their conductor, and walked to a large handſome looking chateau of the Marquis of Kerſalaun. An engineer who was ſtationed on the coaſt, and who is a friend of the Marquis, was permitted to reſide in the Chateau, with two of the Marquis's old female ſervants. The woods had in part been cut down for the uſe of the republic, and what remained was in a ſtate of requiſition, and ſoon to be felled, to be ſent to Breſt. The leaden pipes had been cut up and caſt into bullets. The Marquis, they were informed, was between 81 and 82 years of age. He was obliged to reſide in Paris; and, in return for ſtripping him of his eſtate, he had been *promiſed* a penſion.

All the remainder of theſe letters, the laſt excepted, are dated from Quimper. We ſhall content ourſelves with obſerving of them, that few publications of this kind have afforded us ſo much entertainment; and we do not believe that our readers, from any other attainable ſource, can derive a more juſt and diſcriminating idea of the preſent manners and diſpoſition of the French people. The ſtyle is clear and unaffected; and the obſervations are ſuch as might be expected from a man who well

underſtood, and was in a good diſpoſition towards, mankind. Without entering into farther particulars, we feel it a duty to notice the account given of 'the humane benevolence exerciſed by the Lady Anne Fitzroy and her brother, to all ranks of their poor countrymen in captivity;' and likewiſe the friendly behaviour of Admiral Villaret, and the French repreſentatives who were at Breſt, at the time of the author's departure for England;—with whom a very intereſting converſation is related.

We ſhall conclude this article by preſenting our readers with the following extract, from the laſt of the letters which the author wrote in France:

'National prejudices and political antipathies, I conſider as a vile ſtate engine, which, in the hands of a few crafty men, has for more than five thouſand years wrought the miſery of the human race. Engliſhmen and Frenchmen, the Charib and the Hindoo, the philoſopher of Europe and the naked ſavage whoſe wanderings I have witneſſed at Botany Bay, ſhall one day, I preſume in humble confidence to truſt, be aſſembled before the "living throne" of a common father; and look back on that diminutive ſpeck, which in the boundleſs ocean of infinity, nothing ſhort of divine irradiation could make viſible to their eyes;—to review with unqualified contempt, ſorrow, and repentance, thoſe falſe principles, and ſanguinary concluſions, which rendered it unto them a theatre of contention and horror, and cauſed their days to be "few and evil!"

'If ſuch be my ſentiments, I have no right to wiſh calamity to France. I do not.—May ſhe conclude peace with her neighbours; and labour to ſettle her own government; and render happy her numerous children! But when I look forward to the completion of ſuch an event, I think I foreſee ſo many long years of havoc, which have yet to urge their courſe in this devoted country, that I will drop the curtain.'

ART. XI. *The Influence of Local Attachment with reſpect to Home.* A Poem. 8vo. pp. 68. 2s. 6d. Boards. Johnſon. 1796.

PERHAPS no theory with reſpect to the human mind has been more ingeniouſly elucidated, nor more ſatisfactorily eſtabliſhed, than that concerning the aſſociation of ideas; and in proportion as the ſubject has been diſcuſſed, the influence of this principle has been extended to more and more of the mental phænomena. In particular, nearly all the ſenſations attached to *locality* have been referred to this ſource; and ſo much has been done by the *philoſopher* in proof and illuſtration of this point, that nothing would ſeem left to the *poet*, but to avail himſelf of the leſſons deducible from it. The writer before us, however, who dates from Oxford, and whoſe performance diſplays an elegant and cultured mind, has choſen to treat this

ſubject

ſubject with a mixture of philoſophy and poetry; and though we think that the firſt might have been ſpared, or have been more weightily employed, yet, as ſerving for a kind of frame for the ſecond, it may paſs as well as that which is generally made the baſis of didactic or argumentative poems.

The general deſign of this piece much reſembles that of the very beautiful poem intitled *Pleaſures of Memory* *; and, indeed, ſo many of the illuſtrations are exactly the ſame, as to afford ſome charge of *too cloſe* an imitation of that popular work †. It is written in the ſtanza of Spenſer; which, according to the opinion of Dr. Darwin, is better ſuited to ſuch a ſubject than the common heroic meaſure. Yet the frequency of the rhymes will always produce an intermixture of expletive, mean, and improper words; while the equality and length of the ſtanzas will give occaſional ſtiffneſs and languor to the matter. In general, however, it is managed by the preſent writer with conſiderable ſkill and facility.

As a ſample of the performance, our readers will accept the following verſes, which will probably excite in them a deſire of peruſing the whole. The poet is illuſtrating, by examples, the preference given by the natives of each country to their own ſoil and manners, over thoſe of foreign lands, however intrinſically more inviting; and his inſtance is a contraſt between Britain and Egypt.

'Yes! o'er his acres the green barley-blade
He values more than fields of cluſtering rice;
And rather ſhapes his way thro' plaſhy glade
Where crackles, at each ſtep, the ſheeted ice,
Than mid gay groves of caſſia, that entice
The ſoul to pleaſure, far diffuſing balm:
To him more dear the oak-crown'd precipice,
Than the deep verdure of date-creſted palm,
Where all is lap'd in eaſe, one languor-breathing calm.

'To him more ſweet thro' aſhen woods to rove,
As eddying winds the foliage round him whirl,
Than cull the bloſſoms of an orange-grove
Skirted by roſe-tree bowers, where rivulets purl
Mid baſil tufts, and odorous breezes curl
The ſtream beſprent with many a ſilver lote;
While, on the ſmooth canal, light ſhips unfurl
Their ſportive ſails, and gently as they float,
Flutter the billing doves, and croud the neighbouring cote.

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* See Rev. N. S. vol. viii. p. 121.

† See pages 11, 14, 15, 21, 28, 37, 38, 55, and the very notes. In a writer of ſo much promiſe, we are ſorry to perceive ſuch extenſive obligations to a cotemporary, unacknowleged.

'While the gay-gilded moſque ſhines, half conceal'd
By tamarinds and the broad-leav'd ſycamore,
And, as beneath their trembling verdure veil'd,
Airs, Eden-born, delicious incenſe pour
Softening the fervours of the ſummer-hour!
While rich pomegranates bid their cooling ſeeds
To the parcht palate a keen ſenſe reſtore,
And, round each whiſpering iſlet of cane reeds,
Its melon's grateful pulp the tepid water feeds.

'Not ivory palaces, their roofs inlaid
With maſſy gold, where thrones of coral glow
Starr'd with the gems of Ormuz; not the ſhade
Ambroſial, waving its peach-flowers that blow
To pearly grapes, and kiſs the turf below,
The genuine ſon of Albion could induce
His dairy-meads, his fallows to forego:
Not all the fruits, that bloom o'er every ſluice,
Would, in his mind, outvie the redſtreak's vermeil juice.

'Nor, if to innocence a gentle ſmile
Beam, placid as the May's mild morning-break;
If, with a modeſt bluſh, to mark our iſle,
Mantle to veins of azure the fair cheek:
Are not the charms of foreign beauty weak,
Beauty, that wantons with voluptuous air?
Can jetty ringlets that adorn the neck,
Sleek as they gliſten to the ſunny glare,
Rival, O Albion's dames, your amber-brightening hair?

'Yet pleaſure views, and trembles at the gaze,
Thoſe gloſſy treſſes their luxuriance ſpread
To roſeate eſſences; the diamond-blaze
Of many a creſcent on the turban'd head,
Or the pearl-luſtre as by rainbows fed;
The full dark eye; the panting of the breaſt
Thro' gauze that ſeems to kindle; limbs that ſhed
Purpureal light by ſilken folds careſt,
And the rich zone that checks the thin tranſparent veſt.

'See, as the roſe-lipt Almé weave the dance,
To melting airs they move, in amorous play;
Or, arch with nods and wreathed ſmiles, they glance
Their nimble feet to frolic meaſures gay:
The cymbal's notes to love new warmth convey:
The burning aloe breathes its fragrance round.
O'er all the light ſaloon with ſparkling ray
The diamond trembles to the dancer's bound,
While with fantaſtic mirth the dizzy roofs reſound.

'See glowing virgins lave the poliſht limb,
What time they bid the muſky bath exhale
Its ſteaming odours, and along the brim
The dalliance of the loves laſcivious hail:

Or, when the clear night wafts her cooling gale,
See their fine forms, as eve's last colours die,
Slow on the flower-embroider'd terrace sail;
While, glittering thro' its whole expanse, the sky
With its deep azure shade relieves the wearied eye.'

Much of the second book is taken up with a story of a pair of lovers, referred to the time of Elizabeth, which we think neither greatly to the purpose, nor very happily related. The stanza form is certainly not favourable to narration, whatever it may be to sentiment. The Devonian old man, and the Winchester school boy, are, in our opinion, much happier drawings.

ART. XII. *Military Reflections on the Attack and Defence of the City of London.* Proved by the Author to have been the most vulnerable Part of Consequence in the whole Island, in the Situation it was left in the Year 1794, &c. &c. By Lieut. Col. George Hanger. Most respectfully addressed to the Right Honourable Thomas Skinner, Lord Mayor of London. 8vo. pp. 118. 3s. sewed. Debrett.

IT must be obvious to every reader that the subject of this pamphlet is important, and we have no scruple in adding that the author's observations are distinguished by some ingenuity:—we shall therefore follow him step by step: but we must premise that the assertion in the title-page is by no means '*proved*' to our satisfaction, and that we shall have to dispute many of his positions.

Speaking of the defenceless state of the capital, the Colonel says,

'I am confident that the enemy might, last year, have marched to it unopposed, with so small a body of men as 10,000; for at that time there were not 4000 under the command of Lord Townsend (Townshend) at Warley; that officer's well known abilities would have availed him little; he would have had the mortification of being beaten, and afterwards of seeing the enemy march into the capital, without his being able to hinder them.' P. 7.

'The only place they (on the Essex side) could land at, to effect a coup de main against the capital, before we could have collected our forces from distant parts, is *in the Hope*, between East Tilbury and Mucking.' P. 20.

'Before an express could be sent to the duke of Richmond at Brighton, and he could have marched one third of the way to London, they would have completed their business, and would have been on their return to their shipping. Brighton is fifty-six miles from London, and Mucking is only twenty-eight.' P. 21 and 22.

Thus a numerous fleet, capable of carrying 10,000 men, was to elude the vigilance of all our cruizers, sail into the Thames, cast anchor, and land an army; and this army was

afterward to march twenty-eight miles, through a country admitted to abound with the ſtrongeſt poſitions of defence, (ably pointed out by Col. Hanger,) and ſack and burn a capital, containing upwards of a million of people; though oppoſed, from the moment of their landing, by a body of 4000 troops under an 'experienced and gallant officer, who ſhared in the glories of Wolf* and Monkton†,' hourly reinforced,—by the corps of artillery at Woolwich,—by the four battalions of foot guards left in the vicinity of the metropolis,—by the two regiments of life guards,—by the ſquadron of royal horſe guards,—and by all the light dragoons on the king's duty, in the environs: independently of the city militia, aſſociations, &c. &c. ! ! !

As the Colonel ſpeaks ſo deſpairingly of the aſſiſtance to be expected from the army at Brighton, he in courſe makes no account of the encampment at Hithe, nor of the troops ſtationed at Dover and other parts of Kent.

We have, however, in *our corps*, gentlemen who have ſeen ſervice, as well as the honourable author; and if he will take their word, we may venture to aſſure him that, though Brighton be 56 miles from London, and Mucking only 28, yet an army acting unoppoſed in their own country, zealouſly aſſiſted with carriages, horſes, &c. &c. by the farmers and peaſantry, and every thing previouſly prepared for their movement, (as was the caſe with the troops under the duke of Richmond, who, the Colonel will recollect, repeatedly changed their poſition,) would march the 56 miles ſooner than the enemy, though oppoſed by barely half their number of troops, would penetrate the 28.

'Notwithſtanding the duke of Richmond's well-known abilities, which even his enemies never denied him,' (P. 8.) the Colonel will 'boldly declare that the poſition of the army at Brighton was *falſe* and *unmilitary*.' (P. 9.) Its object, he affirms, could only be 'to have it *apported* to the relief of Portſmouth.' This is an object ſufficiently eſſential; but, with due deference to Colonel H. we inſiſt that it could be equally well *apported* to the aſſiſtance of London, and the whole coaſt of Suſſex:—A coaſt, in the year 1794, much more expoſed to a *coup de main* than any part of Eſſex.

At that time, the enemy's marine was crippled by the loſs at Toulon. They were in poſſeſſion of no part of Holland, nor even of Flanders:—on the contrary, the allied armies were acting offenſively in France, and beſieging one of their frontier towns (Landrecies). It was not till after the defeat at Fleu-

* Wolfe. † Monckton.

rus,

rus, at the latter end of June, that Flanders could be ſaid to be loſt. Oſtend was not evacuated till July, previouſly to which Lord Howe's deciſive victory of the 1ſt of June had given a ſecond blow to the marine of France; and, in order to invade Eſſex, before they had poſſeſſion of Oſtend, and other more northern ports, they muſt have paſſed our fleet in the Downs.

The French did not get poſſeſſion of Holland and the Dutch navy till January 1795; and before the ſhips could be cleared from the ice, ſufficient preparations had been made for the naval defence of our eaſtern coaſt. This fact is too notorious to require any elucidation. The Colonel, however, inſiſts that, 'if ever ſo powerful a Britiſh fleet had been ſtationed in the Downs, the wind blowing ſtrong at eaſt, they could never weather the North Foreland to come into the Thames.' (P. 15.) Not to mention the danger to which a foreign fleet would be expoſed, in a gale of wind, in ſo intricate a navigation as the approach to our capital river, Col. Hanger cannot be ignorant that, when the wind blows at eaſt, with ſuch violence as to prevent our men of war from weathering the North Foreland, ſuch a ſea muſt ſet into the Thames as would make the debarkation of an army in *the Hope* a very difficult enterprize.

The Colonel alſo objects to Yarmouth Road, and inſiſts on a ſquadron being ſtationed in the mouth of the Thames. Did he not know that this was actually the caſe? Had he forgotten the armament at Sheerneſs, and at the Nore, where Vice Admiral Buckner has had his flag flying ever ſince Holland has been an hoſtile coaſt? Had he given himſelf the trouble of going to Deptford, or to Woolwich, neither would he have complained of a want of floating batteries, &c. for, even as early as the ſpring 1794, he would have ſeen a *flotilla*, which the writer of this article viewed at thoſe places, far ſuperior to any that the enemy could on a ſudden ſend to ſea, and which our government had begun to form immediately after the reverſe of affairs at Dunkirk.

In the Colonel's *plan of defence*, we with pleaſure remark ſeveral intelligent obſervations: but we are ſurpriſed that he ſays nothing of firing the villages through which the invaders are to paſs; nor of cutting down the trees on each ſide of the road, and letting them fall acroſs,—thus oppoſing to the enemy a kind of perpetual *abbatis*.

London, the author admits, is in no danger of being carried by a *coup de main*, from the Kentiſh ſide:—but we think that the enemy's being in poſſeſſion of the borough of Southwark would be a much greater calamity than he ſeems to ap-

prehend. Every attentive perſon muſt have obſerved that, for *ſeveral miles* from London Bridge, eaſtward, the Thames is almoſt choaked up with ſhipping; the ignition of which would immediately ſpread, in a tremendous conflagration, to the oppoſite ſhore, and no doubt lay a great part of the city in aſhes. If the inhabitants were that puſillanimous ſet which they are implied to be, (when the Colonel talks of 10,000 men overcoming all the impediments which we have ſtated, and ſacking and burning the capital,) we confeſs that we ſhould think that the three bridges barricadoed, with mines in the houſes contiguous to them, would be but a ſorry defence againſt an enemy, fired with that inviſible enthuſiaſm which the Colonel gives to the French, when he ſuppoſes them to land in Eſſex.

General Lloyd is produced to ſhew the difficulty of paſſing rivers. Where, however, there is one example of an army ſucceſsfully oppoſing the paſſage of a conſiderably ſuperior force, there are a thouſand inſtances of the contrary, even where there were no ſolid bridges.

Portſmouth, our grand naval arſenal, is not deemed by the author of ſufficient importance to be defended at the riſk of, in any degree, expoſing London; and, as a proof that the loſs of the former place would not be ſo ſerious a calamity as is generally ſuppoſed, he inſtances our having been in poſſeſſion of Toulon. The caſe, however, is not ſtrictly ſimilar—Lord Hood's object, till the place became untenable, was not to deſtroy but to conciliate.—For this and other reaſons, he kept poſſeſſion of Toulon to the laſt moment; and when the hour came in which it was neceſſary to fly, it is not ſurpriſing that, in ſuch a criſis, the forces of *five* different nations, acting under an indefinite command, did not *all* poſſeſs that degree of coolneſs and attention which was neceſſary to complete the deſtruction of the enemy's ſhips and arſenal.—Very different would be the ſituation of Portſmouth, after having been in poſſeſſion of an enemy of one nation, one intereſt, and acting deliberately on one ſpecific object—that of deſtroying. No two planks would be left together!—Yet, incomplete as the deſtruction of Toulon was, it gave a fatal blow to the French navy, and paralyſed their commerce throughout the Mediterranean. France, however, by her local compactneſs, and immenſe population, is enabled to carry on even an offenſive war without a navy, and without commerce. This is not the caſe with England.

It has been a generally received opinion, ſays the Colonel, that 'as long as our fleets are ſuperior at ſea, we never can be invaded. In my opinion, this is the moſt extravagant and the wildeſt idea that ever entered the mind of man; *it originated in folly,*

folly, and has been nurſed in the lap of national inſolence.' (Page 14.) We, however, are *fooliſh* and *inſolent* enough to retain our confidence in the good old wooden walls of England; and to give our opinion that no adminiſtration would ſo far miſapply our naval force, as to ſend the whole of it cruiſing in the Atlantic, while preparations for an invaſion were making in the enemy's ports.—On ſuch an occaſion, a ſufficient force would certainly remain in our own roads, or, at fartheſt, off Uſhant. Lord Howe, we admit, in the laſt war, went with the grand fleet as far as Gibraltar: but it was becauſe the enemy's greateſt efforts by ſea, as well as by land, were directed againſt that important fortreſs.

Colonel Hanger brings forwards, as a ſerious charge againſt the executive power, the fact 'that an actual ſurvey of a very conſiderable part of this iſland was ordered to be made by ſome of our moſt ſkilful draftſmen, and that *thoſe charts*, before the preſent war broke out, were ſent to Paris to be engraved.' *Thoſe charts*, he might have known, were intended to be *publiſhed* for the general benefit of navigation; we can therefore only lament that they could be engraven cheaper and better at Paris than in London.

For the author's ſecondary obſervations, we refer to the book. We muſt obſerve, however, that they are ſo diffuſely given, and that many ideas are ſo often repeated, that the whole might have been compreſſed into 50 pages, without being the leſs perſpicuous: nor can we omit to notice that Col. Hanger's ſtyle has no pretenſion to elegance, nor even to grammatical accuracy; and the orthography of his work has a fault which is peculiarly reprehenſible in a military publication—that of miſ-ſpelling the name of almoſt every General mentioned in it; a few of which errors we have already rectified, *en paſſant*.

Although, with the freedom with which the Colonel himſelf writes, we not only firmly repeat that he has *not proved* that London was left defenceleſs in the year 1794, but alſo, on the contrary, poſitively aſſert that more efficient meaſures were never before taken for its ſecurity,—yet, as his own mind was fully impreſſed with the idea of imminent danger, his country is certainly indebted to him for endeavouring to avert a calamity which he conceived to be impending; and we muſt do him the juſtice of adding that his work deſerves the peruſal of every military man. His addreſs to the ſoldiery is ſuited to their capacity, and at once diſplays the author's loyalty and humanity.

ART.

ART. XIII. *Paradiſe Regained*, a Poem, in Four Books. By John Milton. A new Edition, with Notes of various Authors, by Charles Dunſter, M. A. 4to. pp. 280. 18s. Boards. Cadell jun. and Davies. 1795.

WORKS which have a tendency to elucidate and explain the beauties of Milton will be always pleaſing to the lovers of true poetry; and that tribute of reſpect and admiration, to which genius and virtue have an unqueſtionable right, is ſeldom refuſed by a grateful poſterity. From accidental circumſtances, indeed, which may tend to corrupt the taſte or overpower the good ſenſe of a nation, it ſometimes happens that diſtinguiſhed merit in literature, and in the higher regions of poetry, may for a time be diſregarded. That this was the fate of Milton is well known. The general ſentiments of the nation were adverſe to the political opinions of the author; and that falſe, frivolous, and vicious taſte which Charles the IId. brought with him from France, could not reliſh the beauties of a ſublime and religious poem. Sir William Temple, who wrote in the reign of king William, enumerating the epic poets of modern Europe, does not mention Milton; and Dryden ſeems, in ſome degree, to have queſtioned the pretenſions of Paradiſe Loſt to the appellation of an epic poem. That wonderful work does not appear to have been much read, when Addiſon wrote his famous remarks on it in the Spectator; which, though elegant, are in many reſpects defective; yet that criticiſm had the good fortune effectually to recommend to a general peruſal the nobleſt poem in the Engliſh, or in any modern language. Since that time, the reputation of Milton, as a poet, has been increaſing; and, like his great predeceſſors Homer and Virgil, the more he is read, and the better he is underſtood, the more will he be admired.

The late Bp. Newton publiſhed an edition of Milton's poems, with copious notes, critical and explanatory: a work of learning, taſte, and ingenuity; and in which he was aſſiſted by Thyer and Warburton. Mr. Thomas Warton,—a name dear to the friends of Engliſh literature and of liberal criticiſm,—publiſhed a few years ſince an edition of the juvenile poems of Milton *; in which he diſplays a great knowlege of Engliſh poetry, much ſound criticiſm, enriched with many curious literary anecdotes, and traces with wonderful acuteneſs the ſources whence Milton derived a large ſhare of that information which, when refined and illumined by his tranſcendant genius, was after-

* See Rev. vol. lxxix. in which that edition is the ſubject of three articles.

ward

ward deſtined to fill the world with aſtoniſhment and admiration.

Mr. Dunſter, who ſeems ambitious of treading in the ſteps of the learned critic and ingenious poet juſt mentioned, has now favoured the public with an edition of Paradiſe Regained; a poem which, he thinks, has not hitherto been praiſed as it deſerves. It muſt be confeſſed that, although in ſublimity, in ſpirit, and in that principal requiſite ACTION, it is confeſſedly inferior to Paradiſe Loſt, it yet abounds with many excellencies; and if any thing can bring it into more univerſal notice, it muſt be the labours of ſuch an editor as Mr. Dunſter: who, to a due portion of critical accuracy, joins extenſive learning, elegance of taſte, a liberal caſt of mind, and a diſpoſition favourable to the cauſe of virtue and religion.

As a ſpecimen of Mr. D.'s labours, we ſhall tranſcribe the concluding note of the 3d book:

'Among the various beauties, which adorn this truly divine poem, the moſt diſtinguiſhable and captivating feature of excellence is the character of CHRIST; which is ſo finely drawn, that we can ſcarcely forbear applying to it the language of Quintilian, reſpecting the Olympian Jupiter of the famous ſculptor Phidias, "cujus pulchritudo adjeciſſe aliquid etiam receptæ religioni videatur, adeo majeſtas operis deum æquavit." L. xii. c. 10.

'It is obſerved by Mr. Hayley, that, as in the Paradiſe Loſt, the poet ſeems to emulate the ſublimity of Moſes and the prophets, it appears to have been his wiſh, in the Paradiſe Regained, to copy the ſweetneſs and ſimplicity of the evangeliſts: Life of Milton, p. 125.

'The great object of this ſecond poem ſeems indeed to be the exemplification of true evangelical virtue, in the perſon and ſentiments of our bleſſed Lord.—From the beginning of the 3d book, to ver. 363 of the next, practical Chriſtianity, thus perſonified, is contraſted with the boaſted pretenſions of the heathen world, in its zenith of power, ſplendor, civilization, and knowlege; the ſeveral claims of which are fully ſtated, with much ornament of language and poetic decoration.

'After an exordium of flattering commendation addreſſed to our Lord, the tempter opens his progreſſive diſplay of heathen excellence with an eulogy on glory, ver. 25; which is ſo intrinſically beautiful, that it may be queſtioned whether any Roman orator or poet ever ſo eloquently and conciſely defended the ambition of heroiſm. The judgment of the author may alſo be noticed, ver. 31, &c. in the ſelection of his heroes, two of whom, Alexander and Scipio, he had before introduced, B. ii. 196, 199, as examples of continency and ſelf-denial. In ſhort, the firſt ſpeech of Satan opens the cauſe, for which he pleads, with all the art becoming his character. In our Lord's reply, the falſe glory of worldly fame, ver. 47, is ſtated with energetic briefneſs, and is oppoſed, ver. 60, by the true glory of obedience to the divine commands. The uſual modes of acquiring glory in the heathen world, and the intolerable vanity and pride with which it was claimed

claimed and enjoyed, are next, ver. 74, moſt forcibly depicted, and are finely contraſted, ver. 88, with thoſe means of acquiring honour and reputation, which are innocent and beneficial:

> But, if there be in glory aught of good,
> It may by means far different be obtained,
> Without ambition, war, or violence;
> By deeds of peace, by wiſdom eminent,
> By patience, temperance,——

'Theſe lines are marked with that peculiar ſpecies of beauty, which diſtinguiſhes Virgil's deſcription of the amiable heroes of benevolence and peace, whom he places in Elyſium, together with his blameleſs warriors, the virtuous defenders of their country.

> *Hic manus, ob patriam pugnando vulnera paſſi,*
> *Quique ſacerdotes caſti, dum vita manebat,*
> *Quique pii vates, et Phœbo digna locuti,*
> *Inventas aut qui vitam excoluere per artes,*
> *Quique ſui memores alios fecere merendo;*
> *Omnibus his niveâ cinguntur tempora vittâ.* Æne. vi. 660.

'In the concluſion of the ſpeech, ver. 96, an heroical character of another kind is oppoſed to the warlike heroes of antiquity; one, who though a heathen, ſurpaſſed them all in true wiſdom and true fortitude;—ſuch indeed was the character of Socrates, ſuch his reliance on divine providence and his reſignation thereto, that he ſeems to have imbibed his ſentiments from a ſource "above the Caſtalian ſpring;" and while his demeanour eminently diſplays the peaceable, patient, and chriſtian-like virtues, his language often approaches, nearer than could be imagined, to that of the holy penmen. The artful ſophiſtry of the tempter's further defence of glory, ver. 109, and our Lord's majeſtically plain confutation of his arguments in the clear explanation given, ver. 121, of the true ground on which glory and honour are due to the great Creator of all things, and required by him, are both admirable.—The reſt of the dialogue is well ſupported; and it is wound up, with the beſt effect, in the concluding ſpeech, where Satan, ver. 204, offers a vindicatory explanation of his conduct, in which the dignity of the Arch-angel, (for though ruined, the Satan of Milton ſeldom appears leſs than an Arch-angel,) is happily combined with the inſinuating art and "fleeked tongue" of this grand deceiver. The firſt nineteen lines are peculiarly illuſtrative of this double character: the tranſition that follows, ver. 223, to the immediate temptation then going on, and which paves the way for the enſuing change of ſcene, is managed with the happieſt addreſs. The poet now quits mere dialogue for that "union of the narrative and dramatic powers," which Dr. Johnſon, ſpeaking of this poem, obſerves muſt ever be more pleaſing than a dialogue without action. The deſcription, ver. 251, of the ſpecular mount, where our Lord is placed to view at once the whole Parthian empire, at the ſame time that it is truly poetical, is ſo accurately given, that we are enabled to aſcertain the exact part of Mount Taurus which the poet had in his mind. The geographical ſcene, from ver. 268 to 292, is delineated with a preciſion that brings each place immediately before our eyes, and, as

Biſhop

Biſhop Newton remarks, far ſurpaſſes the proſpect of the kingdoms of the world from the mount of Viſion, in the eleventh book of the Paradiſe Loſt. The military expedition of the Parthians, from ver. 300 to 336, is a picture in the boldeſt and moſt maſterly ſtyle. It is ſo perfectly unique in its kind, that I know not where in poetry, antient or modern, to go for any thing materially reſembling it. The fifteenth book of Taſſo's Jeruſalem, where the two Chriſtian knights, who are ſent in ſearch of Rinaldo, ſee a great part of the habitable world, and are ſhewn a numerous camp of their enemies, does not appear to have furniſhed a ſingle idea to our author, either in his geographical or military ſcene. The ſpeech of Satan, ver. 346. profeſſing the purpoſe why he ſhewed all this to Jeſus, judiciouſly reverts to the immediate ſubject of the temptation; and by urging our Lord to avail himſelf of the Parthian power, that he might gain poſſeſſion of David's throne, and free his countrymen from the Roman yoke, it applies to thoſe patriotic feelings which he had expreſſed in the firſt book of this poem, where he declares that one of his earlieſt ſentiments of virtue, more than human, was marked with a wiſh

To reſcue Iſrael from the Roman yoke.

'Our Lord's reply, ver. 386, is cloſe and pointed, and ſerves further to unfold the character of our great pattern of every virtue.'

Perhaps there is not a paſſage in the whole poem more truly deſerving of admiration, than the deſcription of Athens, with the characters of her moſt celebrated poets, orators, and philoſophers. The account of the academy and public gardens of Athens, extracted by Mr. Dunſter from Dr. Falconer's hiſtorical view of the taſte for gardening and laying out grounds among the nations of antiquity, would not, we are perſuaded, be diſpleaſing to the generality of our readers: but we have not convenient room for it.

We ſhall here conclude this article,—ſincerely recommending the preſent edition of the SECOND of Milton's moſt capital productions, to the peruſal of thoſe who have a taſte for ſublime poetry and ingenious criticiſm, and whoſe hearts are feelingly alive to moral and religious impreſſions.

ART. XIV. *Miſcellaneous Works of Edward Gibbon, Eſq.* with Memoirs of his Life and Writings compoſed by himſelf: Illuſtrated from his Letters, with occaſional Notes and Narrative, by John Lord Sheffield. 4to. 2 Vols. pp. about 700 in each. 2l. 10s. Boards. Cadell jun. and Davies. 1796.

HOWEVER variouſly the character and writings of Mr. Gibbon may be appreciated, according to the varieties of taſte and of political and religious opinion which prevail among men, no one can with reaſon deny that he reached ſuch a degree of literary excellence, that any poſthumous work of his compoſition muſt be expected with eagerneſs and peruſed with intereſt by

by the public. The natural and reaſonable avidity, with which the remains of celebrated writers are ſought, is peculiarly ſtrengthened when a picture of the character, the manners, the diſpoſitions, and the ſtudies of the writer, forms a part of theſe intereſting papers. We have a recent proof of the force of this general propenſity, in the ſucceſs of Mr. Boſwell's intereſting narrative of the Life of Johnſon:

——— *quo ſit ut omnis*
Votiva pateat veluti deſcripta tabella
VITA SENIS. Hor. Serm. Lib. II. 1.

No narrative, however, of the life of a great author, even by his moſt conſtant companion and confidential friend, can approach the intereſt of memoirs written by the author's own pen. It is impoſſible to juſtify the compoſition of ſuch biography better than has been done by Mr. Gibbon himſelf in the following paſſage:

'A ſincere and ſimple narrative of my own life may amuſe ſome of my leiſure hours; but it will ſubject me and perhaps with juſtice to the imputation of vanity. I may judge however, from the experience both of paſt and of the preſent times, that the public are always curious to know the men who have left behind them any image of their minds: the moſt ſcanty accounts of ſuch men are compiled with diligence and peruſed with eagerneſs: and the ſtudent of every claſs may derive a leſſon or an example from the lives moſt ſimilar to his own. My name may hereafter be placed among the thouſand articles of a Biographia Britannica: and I muſt be conſcious that no one is ſo well qualified as myſelf to deſcribe the ſeries of my thoughts and actions. The authority of my maſters, of the grave Thuanus and the philoſophic Hume, might be ſufficient to juſtify my deſign; but it would not be difficult to produce a long liſt of ancients and moderns, who in various forms have exhibited their own portraits. Such portraits are often the moſt intereſting and ſometimes the only intereſting parts of their writings; and if they be ſincere we ſeldom complain of the minuteneſs or prolixity of theſe perſonal memorials. The lives of the younger Pliny, of Petrarch, and of Eraſmus are expreſſed in the epiſtles which they themſelves have given to the world. The Eſſays of Montagne and Sir William Temple bring us home to the houſes and boſoms of the authors: we ſmile without contempt at the headſtrong paſſions of Benevenuto Cellini and the gay follies of Colley Cibber. The Confeſſions of St. Auſtin and Rouſſeau diſcloſe the ſecrets of the human heart. The Commentaries of the learned Huet have ſurvived his Evangelical Demonſtration; and the memoirs of Goldoni are more truly dramatic than his Italian comedies. The heretic and the churchman are ſtrongly marked in the characters and fortunes of Whiſton and Biſhop Newton, and even the dulneſs of Michael de Marolles and Antony Wood, acquires ſome value from the faithful repreſentation of men and manners. That I am equal or ſuperior to ſome of theſe, the effects of modeſty or affectation cannot force me to diſſemble.'—Vol. I. p. 3, 4.

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We may even add to what has been here offered by Mr. Gibbon, that the diſplay of vanity, which is perhaps inſeparable from ſuch narratives, is more than compenſated by the charm which attends an ingenuous and unreſerved diſcloſure of peculiarities and foibles;—an exhibition of character in that ſtate of ſimplicity and nakedneſs, of which the reſtraints and diſguiſes of ſociety ſo rarely permit us to catch a glance.

From the memoirs of Mr. Gibbon, we ſhall make more ample extracts than is our uſual cuſtom; both on account of their own merit, and of the ſize of the expenſive work in which they are joined with other materials of unequal value.

Edward Gibbon was born at Putney in the county of Surrey in April 1737. He was the firſt child of the marriage of Edward Gibbon Eſq. and Judith Porten. We ſhall not extract his account of his family and lineage, though we are far from pretending to blame the indulgence of that natural and univerſal propenſity, which diſpoſes men to inveſtigate the hiſtory and diſplay the merit of their anceſtors; nor do we think it neceſſary to follow the author in the account which he gives of his childhood, though it contains many pleaſing and amuſing particulars.

In April 1752, he was entered a Gentleman Commoner of Magdalen College, Oxford; and the ſtyle in which he ſpeaks of the diſcipline and inſtitutions of that celebrated univerſity will be conſidered by his readers, according to their various opinions and prejudices, either as the language of pragmatical freedom, or as the haſty and undiſtinguiſhing cenſure of petulance. For our own part, we neither preſume to diſpute nor even profeſs to examine the juſtice of many of his animadverſions: but we cannot help thinking that he has precipitately made a general inference from his own particular caſe; and that even, ſuppoſing many of his remarks to be well founded, their force would not have been impaired by the uſe of a more decorous and reſpectful language towards theſe renowned ſeminaries, in which the flower of our Engliſh youth have for ſo many ages been reared. One more obſervation only we ſhall permit ourſelves to make: 'We may ſcarcely hope,' ſays Mr. G., 'that any reformation will be a voluntary act; and ſo deeply are they rooted in law and prejudice, that even the omnipotence of parliament would ſhrink from an enquiry into the ſtate and abuſes of the two Univerſities.' P. 35. The difficulty of reforming abuſes, in which great and powerful bodies of men are intereſted, has ever been a general and natural ſubject of complaint:—but ought a philoſopher really to lament that the rights and privileges of great ſocieties are not, even for the ſpecious

object of reformation, ſubjected to the diſcretion of the legiſlature? If, even for the moſt apparently ſalutary objects, theſe rights and privileges could be trampled under foot, there could no longer be either fixed law or ſecure liberty in a nation. The privileges of orders and bodies of men are the mounds and barriers which protect the rights of individuals. The moſt dangerous projects are generally carried on under the cover of the moſt ſpecious pretexts; and it is better that reformation ſhould be difficult (which at leaſt enſures it againſt precipitation) than that law ſhould be uncertain, and the enjoyment of many lives, and properties, precarious.

During Mr. G.'s reſidence at Oxford, he became a proſelyte to the doctrines of the Roman Catholic church. This extraordinary change was chiefly effected by the works of Boſſuet; and his reconciliation to the church of Rome was ſpeedily followed by the determination of his father to recall him from Oxford, and to try the effect of the Calviniſm of Swiſſerland towards recovering him from the errors of popery. Let us hear him juſtify his juvenile apoſtacy, by the illuſtrious examples of Chillingworth and Bayle:

'While Charles the Firſt governed England, and was himſelf governed by a catholic queen, it cannot be denied that the miſſionaries of Rome laboured with impunity and ſucceſs in the Court, the country, and even the Univerſities. One of the ſheep

——— whom the grim wolf with privy paw
Daily devours apace and nothing ſaid

is Mr. William Chillingworth, Maſter of Arts, and Fellow of Trinity College, Oxford; who, at the ripe age of twenty-eight years, was perſuaded to elope from Oxford to the Engliſh ſeminary at Douay in Flanders. Some diſputes with Fiſher, a ſubtle Jeſuit, might firſt awaken him from the prejudices of education; but he yielded to his own victorious argument 'that there muſt be ſomewhere an infallible judge, and that the church of Rome is the only Chriſtian ſociety which either does or can pretend to that character.' After a ſhort trial of a few months, Mr. Chillingworth was again tormented with religious ſcruples: he returned home, reſumed his ſtudies, unravelled his miſtakes, and delivered his mind from the yoke of authority and ſuperſtition. His new creed was built on the principle, that the Bible is our ſole judge, and private reaſon our ſole interpreter; and he ably maintains this principle in the Religion of a Proteſtant, a book which, after ſtartling the doctors of Oxford, is ſtill eſteemed the moſt ſolid defence of the Reformation. The learning, the virtue, the recent merits of the author entitled him to fair preferment; but the ſlave had now broken his fetters, and the more he weighed, the leſs was he diſpoſed to ſubſcribe the 39 articles of the church of England. In a private letter, he declares with all the energy of language, that he could not ſubſcribe to them without ſubſcribing to his own damnation; and that if ever he ſhould depart from this immoveable reſolution, he would allow his friends to think him a madman or

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an atheiſt. As the letter is without a date, we cannot aſcertain the number of weeks or months which elapſed between this paſſionate abhorrence, and the Saliſbury Regiſter, which is ſtill extant: "Ego Gulielmus Chillingworth—omnibus hiſce articulis—et ſingulis in iiſdem contentis volens, et ex animo ſubſcribo, et conſenſum meum iiſdem præbeo, 20 die Julii 1638." But alas! the Chancellor and Prebendary of Sarum ſoon deviated from his own ſubſcription; as he more deeply ſcrutinized the article of the Trinity, neither ſcripture nor the primitive Fathers could long uphold his orthodox belief, and he could not but confeſs that the doctrine of Arius is either a truth, or at leaſt no damnable hereſy.

'From this middle region of the air, the deſcent of his reaſon would naturally reſt on the firmer ground of the Socinians: and if we may credit a doubtful ſtory and the popular opinion, his anxious enquiries at laſt ſubſided in philoſophic indifference. So conſpicuous, however, were the candour of his nature, and the innocence of his heart, that this apparent levity did not affect the reputation of Chillingworth. His frequent changes proceeded from too nice an inquiſition into truth.' P. 47—49.

To this eloquent account we have only one objection, that it too lightly adopts that rumour which was propagated againſt Chillingworth by the bigots and impoſtors of his own age, of his having 'ſubſided into that philoſophic indifference,' which might have been honourable in the eyes of Mr. Gibbon, but which we do not believe to have been ſo in thoſe of Chillingworth. To adopt the charges of bigots is not worthy of a philoſopher. Chillingworth was called an infidel by the zealots of his age, becauſe he was moderate, candid, and rational; in the ſame manner that impoſtors, clad in the diſguiſe of bigots, now call Prieſtley worſe than an atheiſt! The Chriſtianity of Chillingworth is certainly not altogether in dogma, and not at all in ſpirit, the ſame with that of Horſley: but it is perfectly coincident both in doctrine and ſpirit with the Chriſtianity of Locke and Clarke, of Watſon and Paley. As long as the religion of the goſpel continues to be profeſſed and defended in its own genuine ſpirit, by the greateſt maſters of human reaſon, it can neither be expoſed by the ſcoffs of enemies, nor even endangered by the fury of pretended friends.

The next example of a great man who was early converted to popery, and who finally reſted in ſcepticiſm, is more unexceptionably correct,—it is that of Peter Bayle; and we quote it *con amore*, as the character of the greateſt of *Reviewers*.

'Bayle was the ſon of a Calviniſt miniſter in a remote province of France, at the foot of the Pyrenees. For the benefit of education, the Proteſtants were tempted to riſk their children in the catholic univerſities; and in the twenty-ſecond year of his age young Bayle was ſeduced by the arts and arguments of the Jeſuits of Toulouſe. He remained about ſeventeen months in their hands, a voluntary captive.

But Nature had deſigned him to think as he pleaſed, and to ſpeak as he thought; his piety was offended by the exceſſive worſhip of creatures; and the ſtudy of Phyſics convinced him of the impoſſibility of tranſubſtantiation, which is abundantly refuted by the teſtimony of our ſenſes. His return to the communion of a falling ſect was a bold and diſintereſted ſtep, that expoſed him to the rigour of the laws: and a ſpeedy flight to Geneva protected him from the reſentment of his ſpiritual tyrants, unconſcious as they were of the full value of the prize which they had loſt. Had Bayle adhered to the Catholic church, had he embraced the eccleſiaſtical profeſſion, the genius and favour of ſuch a proſelyte might have aſpired to wealth and honours in his native country: but the hypocrite would have found leſs happineſs in the comforts of a benefice or the dignity of a mitre, than he enjoyed at Rotterdam in a private ſtate of exile, indigence, and freedom. Without a country, or a patron, or a prejudice, he claimed the liberty, and ſubſiſted by the labours of his pen. The inequality of his voluminous works is explained and excuſed by his alternately writing for himſelf, for the booksellers, and for poſterity; and if a ſevere critic would reduce him to a ſingle folio, that relic, like the books of the Sibyl, would become ſtill more valuable. A calm and lofty ſpectator of the religious tempeſt, the Philoſopher of Rotterdam condemned with equal firmneſs the perſecution of Lewis XIV. and the republican maxims of the Calviniſts; their vain prophecies and the intolerant bigotry which ſometimes vexed his ſolitary retreat. In reviewing the controverſies of the times, he turned againſt each other the arguments of the diſputants; ſucceſſively wielding the arms of the Catholics and Proteſtants, he proves that neither the way of authority nor the way of examination can afford the multitude any teſt of religious truth, and dexterouſly concludes that cuſtom and education muſt be the ſole grounds of popular belief. The ancient paradox of Plutarch, that atheiſm is leſs pernicious than ſuperſtition, acquires a tenfold vigour when it is adorned with the colours of his wit, and pointed with the acuteneſs of his logic. His Critical Dictionary is a vaſt repoſitory of facts and opinions, and he balances the *falſe* religions in his ſceptical ſcales, till the oppoſite quantities, (if I may uſe the language of Algebra) annihilate each other. The wonderful power which he ſo boldly exerciſed of aſſembling doubts and objections had tempted him jocoſely to aſſume the title of the νεφελογερετα Ζευς, the cloud-compelling Jove; and in a converſation with the ingenious Abbe (afterward Cardinal) de Polignac, he freely diſcloſed his univerſal Pyrrhoniſm. "I am moſt truly (ſaid Bayle) a Proteſtant, for I proteſt indifferently againſt all ſyſtems and all ſects." P. 49—51.

The moſt important incident, which diſtinguiſhes Mr. Gibbon's reſidence at Lauſanne, was his early attachment to a very amiable and celebrated woman; the circumſtances of which are ſo intereſting, that we ſhall treſpaſs on our uſual limits ſo far as to inſert them.

'I heſitate, from the apprehenſion of ridicule, when I approach the delicate ſubject of my early love. By this word I do not mean the polite attention, the gallantry without hope or deſign, which has originated

originated in the ſpirit of chivalry, and is interwoven with the texture of French manners. I underſtand by this paſſion the union of deſire, friendſhip, and tenderneſs, which is enflamed by a ſingle female; which prefers her to the reſt of her ſex, and which ſeeks her poſſeſſion as the ſupreme or the ſole happineſs of our being. I need not bluſh at recollecting the object of my choice; and though my love was diſappointed of ſucceſs, I am rather proud that I was once capable of feeling ſuch a pure and exalted ſentiment. The perſonal attractions of Mademoiſelle Suſan Curchod were embelliſhed by the virtues and talents of the mind. Her fortune was humble, but her family was reſpectable. Her mother, a native of France, had preferred her religion to her country. The profeſſion of her father did not extinguiſh the moderation and philoſophy of his temper *, and he lived contented with a ſmall ſalary and laborious duty, in the obſcure lot of miniſter of Craſſy, in the mountains that ſeparate the Pays de Vaud from the county of Burgundy. In the ſolitude of a ſequeſtered village, he beſtowed a liberal and even learned education on his only daughter. She ſurpaſſed his hopes by her proficiency in the ſciences and languages; and in her ſhort viſits to ſome relations at Lauſanne, the wit, the beauty and the erudition of Mademoiſelle Curchod were the theme of univerſal applauſe. The report of ſuch a prodigy awakened my curioſity: I ſaw and loved. I found her learned without pedantry, lively in converſation, pure in ſentiment, and elegant in manners; and the firſt ſudden emotion was fortified by the habits and knowledge of a more familiar acquaintance. She permitted me to make her two or three viſits at her father's houſe. I paſſed ſome happy days there in the mountains of Burgundy, and her parents honourably encouraged the connection. In a calm retirement the gay vanity of youth no longer fluttered in her boſom: ſhe liſtened to the voice of truth and paſſion, and I might preſume to hope that I had made ſome impreſſion on a virtuous heart. At Craſſy and Lauſanne I indulged my dream of felicity; but on my return to England I ſoon diſcovered that my father would not hear of this ſtrange alliance, and that without his conſent I was myſelf deſtitute and helpleſs. After a painful ſtruggle I yielded to my fate, I ſighed as a lover, I obeyed as a ſon; my wound was inſenſibly healed by time, abſence, and the habits of a new life. My cure was accelerated by a faithful report of the tranquillity and cheerfulneſs of the lady herſelf; and my love ſubſided in friendſhip and eſteem. The miniſter of Craſſy ſoon afterwards died, his ſtipend died with him; his daughter retired to Geneva, where, by teaching young ladies, ſhe earned a hard ſubſiſtence for herſelf and her mother: but in her loweſt diſtreſs ſhe maintained a ſpotleſs reputation and a dignified behaviour. A rich banker of Paris, a citizen of Geneva, had the good fortune and good ſenſe to diſcover and poſſeſs this inеſtimable treaſure; and in the capital of taſte and luxury ſhe reſiſted the temptations of wealth as ſhe had ſuſtained the hardſhips of indigence. The genius of her huſband has exalted him to the moſt conſpicuous ſtation in Europe. In every change of proſperity and diſgrace, he has reclined on the boſom of a faithful

* This is a ſcoff which is neither dictated by the ſpirit of moderation, nor by that of true philoſophy. *Rev.*

faithful friend, and Mademoiſelle Curchod is now the wife of M. Necker the miniſter, and perhaps the legiſlator of the French monarchy.' P. 73—75.

It is impoſſible not to pauſe after the peruſal of this paſſage, to contemplate the ſtrange reverſes which more reſemble the adventures of a romance than the events of real life; and to be filled with melancholy reflexions on the ſubſequent fate, and on the preſent fortunes, of Suſan Curchod and her huſband. In the midſt of theſe ſerious emotions, however, it is difficult not to ſmile at the writer who deſcribes his own youthful love with the ſame ſtately and unbending dignity of ſtyle, in which he related the converſion of Conſtantine, the impoſture of Mohammed, the conqueſts of Timur, the laws of Juſtinian, or the licentious amours of Theodora.

[*To be continued.*]

Art. XV. *A Letter on the Celibacy of Fellows of Colleges:* addreſſed to the Senate. By a Member of the Univerſity of Cambridge. 8vo. 1s. Johnſon. 1794.

That abſtinence from marriage ſhould ever have been conſidered as a mark of Chriſtian perfection is one proof, among innumerable others furniſhed by eccleſiaſtical hiſtory, of the miſchievous tendency of ſuperſtition. For the prevalence of a notion ſo pernicious, and literally deſtructive, to the human ſpecies, during a period of groſs ignorance, we may eaſily account: but, when the world began to be enlightened by the revival of learning and philoſophy, it might have been expected that an opinion, ſo palpably contradictory to the firſt law of nature, with every practice to which it had given birth, ſhould inſtantly diſappear. To the no ſmall diſcredit of the reformers of the world, the opinion, however, even through ages of increaſing knowlege, has ſtill remained: or perhaps it might more properly be ſaid, the practice ariſing from it has exiſted long after the parent notion has in reality been dead. Not only have the whole body of the Romiſh prieſthood been kept by infallible authority in the unnatural ſtate of celibacy, but a conſiderable body of proteſtant clergy, in conformity to antient Romiſh inſtitutions, have been obliged, in order to poſſeſs certain academical honours and emoluments in our univerſities, to deny themſelves the enjoyment of domeſtic comforts. It is impoſſible that a reſtriction of ſo ſerious a nature ſhould not long have been lamented as a grievous burden;—yet ſo difficult is it to alter antient eſtabliſhments, that this grievance ſtill remains; and at the cloſe of the eighteenth century, a letter of ſerious complaint

plaint on the ſubject of Celibacy of Fellows of Colleges is addreſſed to the heads of our univerſities.

The author of this letter places in a demonſtrative point of light the abſurdity of the practice concerning which he writes, and deciſively refutes every plea that can be urged in its favour. Sometimes, as might be expected on ſo tempting a ſubject, he is rather jocoſe: but, in general, he argues ſeriouſly and forcibly againſt the unnatural tantalization to which the fellows of colleges are condemned during the better part of their lives, and, in concluſion, very juſtly pronounces it to be one of the moſt cruel combinations of folly and ſuperſtition that exiſt in any country in Europe.

To exemplify the manner in which this ſenſible (but inaccurate) writer argues, we ſhall copy his reply to the only plauſible objection to an abolition of the ſtate of celibacy; viz. that academical diſcipline requires the reſidence of the fellows in the colleges, where there is not room for wives and families:

'The preſent ſyſtem of academical diſcipline, or, perhaps, the preſent eſtabliſhed form of the Univerſity, could not ſubſiſt, we are told, were matrimony conceded to the Fellows. To this I anſwer, fewer Fellows, were it conceded, would reſide; much fewer than do at preſent: many would marry and ſettle in the country. The conſequence then of this change in their place of reſidence is the matter to be conſidered: for I will, for the inſtant, imagine, that the peculiar emoluments neceſſarily attached to reſidence may induce a certain portion of the Fellows to reſide; ſufficient, together with the Maſter, to tranſact all the buſineſs, and maintain all the diſcipline of the Society.

'Thoſe who *would* marry if they *could*, promote the benefit and diſcipline of their reſpective ſocieties, *as reſidents*, in no other manner, if they are not tutors, than by the example which they exhibit to the undergraduates of ſtudiouſneſs and good conduct. All, then, that would be loſt to the Univerſity by their reſidence in the country would be their example*.

'How then is the loſs of theſe examples to be ſupplied? By the more conſtant and uniform attendance, and inſpection into the welfare of the ſociety, which might be given by a tutor, who is (like the maſter) allowed to be married, and living the whole year within the walls of the college.

'But it may be aſked, where is he to find room for a family? I anſwer, in the rooms left vacant by the Fellows retired with their wives. But it may be ſaid, will a maſter and a tutor be competent to the whole management of the concerns of the ſociety? It does not

'* Which would be a very great acquiſition to the village in which they might be placed. I will not dwell *here*, but will preſently notice more particularly the manifeſt benefit to be derived to a pariſh from the family of a reſident miniſter, greater than from the ſolitary, inconſtant, and irregular appearance of a haſty curate, perhaps once a week.'

follow that *every* other Fellow *will* marry and retire, becauſe he *may* do it. It may anſwer the purpoſe and inclinations of ſome to continue ſingle and reſident. Or, a Fellow who is married, and lives in the town, may come without any great inconvenience to himſelf or the college, and give his lectures in the Hall, as Mr. Vince has done for years.

'The cuſtom of the *tutor, as ſuch, giving Lectures*, is an innovation upon the rules of the ſocieties:—(*that* is the office of the lecturers)—diſcipline, and the inſpection of the accounts of their pupils, is their *only ſtatutable* duty. Should they decline giving lectures, they will have more leiſure and opportunity to aſſiſt the maſter, and alleviate the fatigues of *his* office.

'The moſt induſtrious graduates reſident in the Univerſity, (it is, perhaps, too obvious to need to be particularly mentioned,) are thoſe *who are either married, and not reſident in college*, or who give publick lectures to the Univerſity; and whoſe emoluments depend upon their induſtry, and the popularity of their lectures.

'The publick lectures at preſent given by Mr. Vince, Profeſſors Harwood, Farish, Wollaſton, and Hey, require greater application in the lecturers, and are attended more regularly and more eagerly by the pupils, than any college lectures given by any reſident and unmarried tutor in the Univerſity. And the reaſons for this are obvious. What greater motives to render their lectures worth attending can exiſt, than what operate upon ſome of theſe gentlemen? A wife and a family call upon them for proviſion and protection. And, which is of great moment, the pupils attend in preference the lectures upon *that* ſcience to which their taſte and future profeſſion naturally introduce them.—At *preſent* a young man *muſt* be a mathematician, or *need* be nothing.

'If, then, a wife and a family are incentives to induſtry, a wife and a family may be pleaded as arguments in favour of matrimony in any caſe, and for the abolition of all injunctions upon celibacy in ours. And it does not appear that ſuch a change in the condition of the tutor will at all operate to the diſadvantage of the pupil.'

When the happy days of peaceful reformation ſhall commence, the moment will not (we hope) be far diſtant, in which this abſurd relic of popery will ceaſe to diſgrace our univerſities.

ART. XVI. *The Immortality of the Soul*; a Poem: from the Latin of Iſaac Hawkins Browne: tranſlated by John Lettice, B. D. late Fellow of Sydney College, Cambridge. To which is added, the Original Poem; with a Commentary and Annotations, by the Tranſlator. 8vo. pp. 312. 4s. 6d. Boards. Cadell jun. and Davies. 1795.

IT has of late been too much the practice of the advocates for revelation, to depreciate the value of thoſe arguments for a future ſtate, which are drawn from natural and moral conſiderations.

derations. Although it must be owned that much of the reasoning in Plato's celebrated dialogue on this subject, entitled *Phædo*, is fanciful and unsatisfactory, there are natural arguments which men of sound understandings and deep reflection have thought of great weight, in establishing the expectation of a future existence independently of revelation. These have been exhibited with advantage in a poetical dress by several writers: particularly by Dr. Young in his Night Thoughts, and by Mr. Browne in his elegant Latin poem, *De Animi Immortalitate*. At the present time, when the evidences of revelation are by multitudes either overlooked or discredited, the author of the work now before us is rendering an essential service to the cause of religion and virtue, by bringing the natural arguments for the immortality of the soul before the public in a new translation of Mr. Browne's poem; accompanied with an extensive commentary, in which the arguments of the poem are drawn out in one connected view, and with numerous notes, chiefly intended to illustrate and confirm the doctrine of the poem, by the citation of striking passages from a variety of writers antient and modern. The translation is not unworthy of the original; of which our readers may find an account in the M. R. vol. x. p. 11. Nor will Mr. Lettice's performance suffer disparagement by being compared with the early versions, by W. Hay, and by R. Grey, see Rev. vol. x. p. 218. nor even with that from the elegant pen of Soame Jenyns: see M. R. vol. xxv. p. 227. By making use of blank verse, Mr. Lettice has been enabled to adhere more closely to his original than some of the former translators. The publication is on the whole a very respectable and seasonable one, and does credit to the patronage which it has received from the University of Cambridge.

We transcribe a short specimen of the translation, with the corresponding passage in the original:

> ' Accipe rem quò nunc deducam. Quisque fatemur
> Esse Deum; Jam si sapiens, justusque sit Author,
> Hunc Mundi ornatum qui protulit atque gubernat,
> " Quodcunque est sit ritè;" canit prout Ille poeta;
> Nec patitur jus salve, bonis ut sit male semper,
> Improbitas aut semper ovans incedat; at isthuc
> Res redit, omnino si morte extinguimur omnes.
> Quodcunque est sit ritè, velis si cernere Summam;
> Contra, si nostri nihil ultra funera vivit.
> Vir bonus et sapiens vitam connectet utramque.
> At sunt, hærentes verborum in cortice nudo,
> Singula qui, non rerum ingens Systema tuentur,
> Atque hodierna omnem cogunt in tempora scenam.

Advolat huc furum turba omnis, et omnis adulter;
Hanc sibi perfugio petit et sicarius aram.'

'Now listen, whither my researches tend:——
Th' existence of a God acknowledg'd stands
Man's universal creed: if wise, if just
The world's Creator, by whose hand arrang'd
This beauteous system rolls, well sings the Bard;
"Whatever is, is right." Justice wills not
Unceasing ill the righteous to assail,
Nor Vice t' exult in unrestrain'd career.
This yet were true; if one eternal Death
Await us all——Whatever is, is right
To him, who scans, with comprehensive view,
The system's plan entire; far otherwise
To him, who bounds our Being with the tomb,
The Good, the Wise, in just connexion, join
To this frail span a never-ending life.
Fix'd on the empty shell of words, content,
There are, who mindless of the Universe,
That grand infinity of parts combin'd,
Crowd all into the narrow space of world
Here visible: To this Asylum flies
The robber's clan; th' adulterer's wanton crew;
Th' assassin seeks his shrine of refuge here.'

MONTHLY CATALOGUE,
For MAY, 1796.

AFFAIRS OF FRANCE.

Art. 17. *Costumes des Representans du Peuple Français*, &c. Dresses of the Representatives of the People, Members of the two Councils, and of the Executive Directory: also of the Ministers, Judges, Messengers, Ushers, and other Public Officers, &c. &c. From the original Drawings given by the Minister of the Interior to Citizen Grasset S. Saveur. The whole illustrated by an historical Description, translated from the French. 8vo. 10s. 6d. Hardinges, Printsellers, Pall Mall. 1796.

NATIONAL character, being the result of a number of co-operating causes, cannot permanently be changed by the alteration of one of them. An absurd affectation of democratic equality might, for a time, render Frenchmen coarse, slovenly, and inattentive to external appearance: but the habitual love of elegance and decoration, displayed in pretty trifles or more dignified objects of parade, was so interwoven in their very nature, that it was certain to re-assume its sway as soon as the force of opposite principle had a little spent itself. The same people, which have overthrown all the gaudy distinctions of a court and monarchy, have now adopted a *costume* for the several branches of its new government, more peculiar and fanciful, perhaps, than

than that of any other European ſtate. We are far from intending to pronounce their attentions, on this head, to be as really frivolous as they may ſeem to a haſty obſerver. Much ſound policy may be couched under a ſyſtem of diſtinction, which might appear rather to have reſulted from a council of taylors and milliners than of legiſlators;—at leaſt, they have been as reſpectably employed as a board of General officers over a button or a lapell.

Whatever be thought of the importance of the buſineſs, however, there is no doubt that the curioſity of the public will be gratified by this elegant diſplay of legiſlators and miniſters, *à la nouvelle mode de Paris*. Beſides the plates and their direct explanation, there is ſubjoined a brief account of the conſtitution and functions of the ſeveral public offices here depicted.

Art. 18. *Etat des Finances*, &c. *i. e.* State of the Finances and Reſources of the French Republic to the 1ſt January 1796. By M. D'Ivernois. 8vo. pp. 133. 3s. Elmſley.

This pamphlet contains the additional two chapters to the *Coup d'Oeil ſur les Aſſignats*, which are here reprinted apart for the purchaſers of the original edition: ſee the article p. 515 of the Appendix to our ſixth vol. publiſhed with this number. The author is a maſter of the Polygraphic Art.

Art. 19. *State of the Finances and Reſources of the French Republic*, to the 1ſt of January 1796: being a Continuation of the *Reflections on the War*, and of the *Curſory View of the Aſſignats*, and containing an Anſwer to the *Picture of Europe*, by Mr. de Calonne. By Francis d'Ivernois, Eſq. Tranſlated from the original French. 8vo. pp. 136. 3s. Elmſley. March 1796.

This tranſlation of the work noticed in the preceding article is no leſs inſtructive than the original: but of the declamatory paſſages the bitterneſs has been ſuppreſſed, or ſtudiouſly concealed.

NATURAL HISTORY.

Art. 20. *A Naturaliſt's Calendar*, with Obſervations in various Branches of Natural Hiſtory; extracted from the Papers of the late Rev. Gilbert White, M. A. of Selborne, Hampſhire, Senior Fellow of Oriel College, Oxford. 8vo. pp. 146, with a Plate. 5s. Boards. Whites. 1795.

The knowlege and the accurate obſervation of Mr. White were formerly diſplayed in his very pleaſing work on the natural hiſtory of Selborne. The preſent publication is a ſelection, from his Diaries from the year 1763 to 1793, of what was thought worthy of being laid before the public, and which he himſelf had not already uſed in his former work. Theſe relics, we are informed by an advertiſement, here prefixed, were put into the hands of Dr. Aikin; from whom they received their preſent form and order.

The work conſiſts of three parts; a Calendar, miſcellaneous remarks, and meteorological obſervations. The mode of compoſing the Calendar has been, to copy from the Journals the circumſtances worthy of note, marking the earlieſt and lateſt dates of their recurrence; ſo that it exhibits the extreme range of variation in the firſt occurrence

occurrence of all the phenomena mentioned, which relate to the various changes of nature through several seasons of the year. The miscellaneous remarks contain observations on different birds, quadrupeds, insects, worms, and vegetables. The meteorological observations consist of a few remarks on particular phenomena, such as thaw, fleet, mist, &c. and a general summary of the weather from the year 1768 to 1792.

The calendar is comprehensive, and, from its being in general the result of the annual experience of 24 years, is of considerable value. The miscellaneous observations contain many curious facts, among which is a description accompanied with a beautiful coloured plate of a Hybrid pheasant, shot in Lord Stawell's grounds.

The book before us does credit to the memory of Mr. White, by furnishing additional instances of his accuracy and minute investigation; and though, from their nature, the materials afford no profound nor elaborate disquisition, they are by no means void of considerable information and amusement.

We shall give the following extract as a specimen:

'GREAT SPECKLED DIVER, or LOON.

'As one of my neighbours was traversing Wolmer forest from Bramshot across the moors, he found a large uncommon bird fluttering in the heath, but not wounded, which he brought home alive. On examination it proved to be *Colymbus glacialis, Linn:* the great speckled diver or loon, which is most excellently described in Willughby's ornithology.

'Every part and proportion of this bird is so incomparably adapted to its mode of life, that in no instance do we see the wisdom of God in the creation to more advantage. The head is sharp, and smaller than the part of the neck adjoining, in order that it may pierce the water; the wings are placed forward and out of the center of gravity, for a purpose which shall be noticed hereafter; the thighs quite at the podex in order to facilitate diving; and the legs are flat, and as sharp backwards almost as the edge of a knife, that in striking they may easily cut the water; while the feet are palmated, and broad for swimming, yet so folded up when advanced forward to take a fresh stroke, as to be full as narrow as the shank. The two exterior toes of the feet are longest; the nails flat and broad resembling the human, which give strength and increase the power of swimming. The foot, when expanded, is not at right angles to the leg or body of the bird: but the exterior part inclining towards the head forms an acute angle with the body; the intention being not to give motion in the line of the legs themselves, but by the combined impulse of both in an intermediate line, the line of the body.

'Most people know, that have observed at all, that the swimming of birds is nothing more than a walking in the water, where one foot succeeds the other as on the land; yet no one, as far as I am aware, has remarked that diving fowls, while under water, impel and row themselves forward by a motion of their wings, as well as by the impulse of their feet: but such is really the case, as any person may easily be convinced who will observe ducks when hunted by dogs in a clear pond. Nor do I know that any one has given a reason why the wings

of diving fowls are placed so forward: doubtless, not for the purpose of promoting their speed in flying, since that position certainly impedes it; but probably for the increase of their motion under water, by the use of four oars instead of two; yet were the wings and feet nearer together, as in land birds, they would, when in action, rather hinder than assist one another.

'This *Colymbus* was of considerable bulk, weighing only three drachms short of three pounds avoirdupois. It measured in length from the bill to the tail (which was very short) two feet; and to the extremities of the toes four inches more; and the breadth of the wings expanded was 42 inches. A person attempted to eat the body, but found it very strong and rancid, as is the flesh of all birds living on fish. *Divers* or *Loons*, though bred in the most northerly parts of Europe, yet are seen with us in very severe winters; and on the Thames are called *sprat loons*, because they prey much on that sort of fish.

'The legs of the *Colymbi* and *Mergi* are placed so very backward, and so out of all center of gravity, that these birds cannot walk at all. They are called by Linnæus *compedes*, because they move on the ground as if shackled, or fettered.'

EDUCATION, SCHOOL BOOKS, &c.

Art. 21. *Essays on Education*, or Principles of Intellectual Improvement consistent with the Frame and Nature of Man. By John Weddell Parsons, A. B. Vicar of Wellington, in the County of Hereford. 12mo. pp. 222. 4s. Boards. Cadell.

This tract is a republication of two essays on education and genius, which appeared separately about three years ago. We then remarked (Rev. vol. vi. p. 55.) a degree of obscurity either in the writer's conceptions, or in his manner of communicating them, which rendered it difficult for us to form a decisive judgment concerning the value of his plans of improvement. These two essays are now incorporated into one, with considerable additions and elucidations. In their present form, they will be read with more satisfaction and effect than in that in which they first appeared.

The writer looks for the amelioration of the state of society from improved plans of education, rather than from alterations in the forms of government. In this country, he is of opinion, our prosperity is rather to be attributed to the manly virtue and habits of the people, than to its singularly excellent constitution of government. An enemy, therefore, to political reform, (though, by the way, very acquiescent in what he calls the arbitrary bend of the law to the times,) he places his confidence on a public institution of youth, in which the labouring classes should be assiduously trained to industry, and those who possess property should have the utmost force given to their abilities. For our public schools, and for the plans adopted there, Mr. P. is an advocate chiefly on account of the vigorous exercise of the mental powers which a classical education affords. In the management of these, he observes two material defects; the first, that the morals of the boys are exposed to great hazard by their being left, in the hours of amusement, entirely to their own discretion: the second, that a due regard is not paid to their health, in the regulation of their sports and

pastimes.

paſtimes. An hiſtorical review is taken of the revolutions which have occurred in Engliſh education; the character of which, before the reign of Elizabeth, was entirely martial and romantic, and during that period became literate. The education of the antient empires, it is remarked, was purely athletic. The Grecians and Romans practiſed various manly exerciſes in their ſchools. In modern education, *intellectual* has been ſeparated from *corporeal* diſcipline. This ſeparation the author laments, on the rational principle that *animal* muſt be the baſis of *mental* vigour. The plan of improvement, which he propoſes, is that theſe two branches of diſcipline, corporeal and mental, ſhould be again united, by providing in all ſchools an *arbiter elegantiarum* or monitor; who ſhould preſide and watch over the private hours of ſcholars, and regulate their exerciſes and diverſions in a manner moſt conducive to health and morals. In this part of the volume, the reader will meet with many juſt and important obſervations. The latter part is a ſenſible diſquiſition concerning the nature of genius; the circumſtances which either obſtruct or expedite its progreſs; the ſymptoms by which it diſcovers itſelf; and the beſt methods of bringing it forwards and applying it to public benefit. The author concludes with recommending the eſtabliſhment of a national ſeminary for the reception of indigent genius. Is not almoſt every college in our univerſities an inſtitution of this kind? If not, it certainly ought to be.

Art. 22. *The Firſt Step to the French Tongue:* containing, I. The Verbs. II. A Methodical Vocabulary. III. Conciſe Rules of Speech. IV. Grammatical Definitions. The whole rendered extremely eaſy and familiar, and intended chiefly for the Uſe of Schools: to which is prefixed a Letter, in which is expoſed the ſureſt Mode of teaching that Language. By Louis François Iſidore le Fort. 12mo. pp. 150. 1s. 6d. Law. 1795.

This is a very good introduction to the French Grammar. The verbs are given at full length, with the Engliſh annexed throughout. In the vocabulary the words and phraſes are well choſen, to prepare the learner for converſing in French. An accidence of this kind may, perhaps, at firſt be found more convenient to young ſcholars than a larger grammar.

BIOGRAPHY.

Art. 23. *The Life of Caius Julius Cæſar*; drawn from the moſt authentic Sources of Information. By Charles Coote, LL. D. 12mo, pp. 278. 3s. 6d. ſewed. Longman. 1796.

As far as diligence of collection, fidelity of communication, and accuracy of arrangement are meritorious, we ſee no reaſon to withhold our commendation from this performance. The life is alſo correctly written, and the remarks, ſparingly diſperſed through the work, are pertinent and liberal. Though, however, there may not have been any ſeparate publication of the life of Julius Cæſar, the preſent was, perhaps, hardly neceſſary: for a mere compilation of the ſeries of his exploits can only be a repetition of what is already well known to every one, who is converſant with the Roman hiſtory. In a life of Julius Cæſar, the public might reaſonably expect, beſides a plain narra-

rative of facts, an inquiry into the merits of his perſonal and public character, and into the influence which his political conduct had on the ſtate of ſociety in the period in which he lived, and in ſubſequent ages. As little of this kind is found in the preſent work,—though it may be uſeful to young perſons in aid of their ſchool books,—we cannot ſuppoſe that it will attract much attention in the higher claſſes of readers; we therefore diſmiſs it with this general notice.

AGRICULTURE.

Art. 24. *Eſſays on Agriculture:* occaſioned by reading Mr. Stone's Report on the preſent State of that Science in the County of Lincoln. By a Native of the County. 8vo. 1s. 6d. Richardſon. 1796.

Theſe Eſſays being, in effect, a review of Mr. Stone's *unpubliſhed* Report, *we*, who cannot be ſuppoſed to have ſeen it, are the leſs able to review the critique of this unread reviewer;—who ſets out with telling us that, 'except Mr. Stone's, the author has never read but one ſmall octavo anonymous book upon the ſubject.'

The topics occurring in this pamphlet are drainage, incloſing, farm-yards and buildings, labourers, ſoils, arable, paſturage, live cattle, wood, entering upon and quitting farms, ſea ports, victualling offices, manufactures, agricultural ſocieties. Many practical remarks are interſperſed in theſe *eſſays*, but very few that are either new or important.

Speaking of incloſures, the eſſayiſt brings forwards a claſs of claimants on the rights of commonage, that are generally, we believe, overlooked by the law;—theſe are men who live by 'fiſhing, fowling, getting fuel, and a thouſand ſuch trifles, which their poverty obliges them to attend to; but which are yet excluſively their own, ſo long as the commons remain unincloſed.'

This claſs of *proprietors*, for ſuch they may be conſtrued in the fen countries, are not incumbent on commonable lands in general, (the *ſportſmen* at leaſt,) and are of little weight or conſideration in a general incloſure bill. They are, indeed, merely the idle and diſſolute, who ſhould be better occupied; and, in fen incloſure bills, they ought certainly to have a ſuitable proviſion made for them.

The above remark, and many others in the pamphlet before us, are entitled to ſome degree of attention, in the fen counties, and moſt eſpecially in Lincolnſhire: but few of them apply to the kingdom at large.

We ſeriouſly adviſe this *original* writer, whoſe firſt faults we freely forgive, to read before he write again; as in doing this he may be prevented from exciting the riſibility of his readers, by ſuch a paſſage as the following:

'As natural grazing graſs, when once deſtroyed, is many years before it returns upon the ſame piece of land, and as it is ſo very valuable, we ought, if practicable, to contrive a method of cultivating it, and not leave it to the ſlow proceſs of its own ſpontaneity. I doubt whether *this plant* produces any ſeed, and in this caſe it muſt be cultivated by tranſplanting. I wiſh I could ſee a good botanical deſcription of *the plant*.'

Now

Now it is recorded not only in the volume of nature, but in books of man's making, that the herbage (or ſward, as it is commonly called,) of old graſs ground is not formed of one but of an almoſt endleſs variety of plants; and we may fairly conclude that a man 'who was brought up a farmer,' yet is unacquainted with this obvious fact, is not deficient in reading only, but in common obſervation.

Art. 25. *Firſt Report from the Select Committee of the Houſe of Commons*, appointed to take into Conſideration the Means of promoting the Cultivation and Improvement of the waſte, unincloſed, and unproductive Lands of the Kingdom. 8vo. 1s. Debrett.

Every man among us being more or leſs intereſted in this great national concern, it is incumbent on all, who have it in their power to promote it, to be informed on the ſubject. The reader will here find, not only the ſentiments of the committee of the Houſe of Commons on it, but a variety of reſolutions paſſed by the Board of Agriculture, previouſly to its being brought before parliament; together with an addreſs by the Preſident of the Board on this ſubject, and extracts from the reports made by their ſurveyors in different parts of the kingdom; pointing out the advantages of a general incloſure bill.

POLITICAL *and* COMMERCIAL.

Art. 26. *Hints addreſſed to the Electors of Great Britain*, preparatory to the next Diſſolution of Parliament. By Charles Faulkener. 8vo. pp. 72. 1s. 6d. Robinſons. 1796.

This is a publication of no common merit. We have not peruſed it without perceiving that the author poſſeſſes comprehenſive political views, is well acquainted with the hiſtory of the war and the preſent ſtate of the country, and is capable of ſuggeſting to his fellow-citizens important *hints*, at a period in which it may be neceſſary to employ the whole ſtock of national wiſdom in the preſervation of the ſtate.

The writer's main object is to eſtimate the real merit of the Miniſter, in order to aſſiſt the electors of Great Britain in determining their ſuffrage at the preſent general election. Relying on ſtrong facts and ſound arguments, he avoids vituperative language; yet his expreſſion is clear, nervous, and energetic: he diſplays a happy union of penetration, firmneſs, and coolneſs.

The review of Mr. Pitt's adminiſtration commences with the opening of the French revolution. The indifference and neutrality with which the Miniſter ſurveyed the commencement and progreſs of this revolution are remarked and cenſured. The impolicy with which he ſanctioned and nouriſhed, by not diſapproving, the intemperance of Mr. Burke, is next noticed, in the following terms:

'On ſubjects of national importance the generality of men are ſo unable to think for themſelves, that a publication or a ſpeech from thoſe who are, may occaſionally produce effects that are ſcarcely to be calculated. No hiſtorian can preſent a faithful picture of the American revolution, without admitting into his canvas the pamphlet of "Common Senſe;" and he who writes the annals of the French revolution will equally be obliged to notice the "Reflections of Mr. Burke."

Burke." Poſterity, who will judge coolly of thoſe times in which they are not themſelves to act or to ſuffer, will be aware, that the Conſtituent Aſſembly was, from the firſt, the great chance and the only hope, for thoſe who wiſhed well to the cauſe of limited monarchy and practicable liberty in France, and of alarmiſts in England. To vilify or even to ſpeak coldly or without approbation of the members of this body, to depreciate their labors, to magnify their errors, to juſtify the royal party in their oppoſition to them, to endeavour to excite againſt them the ſuſpicions and the hatred of this country and of the powers on the Continent, when the reſult was to be, either, that the antient deſpotiſm was to be reſtored, or the country left to the diſpoſal of men of inferior rank in the ſtate, of leſs property, and leſs information, was a line of conduct the moſt prepoſterous, that a man like Mr. Burke, animated, as it is natural to believe, by the pureſt intentions, could poſſibly have purſued. To a petulance ſo puerile, to an irritability ſo dangerous, as was unhappily exhibited by Mr. Burke, the mind of Mr. Pitt ſhould have been, from the firſt opening of the revolution, decidedly ſuperior.

'The orator and the writer, his pamphlets and his ſpeeches, an able miniſter would have taken every opportunity to ſilence and diſapprove. From the high party in this country Mr. Pitt had nothing to fear, but by indulging their intemperance.—On his influence with them, as the miniſter of this country and the opponent of Mr. Fox, he could with certainty depend.—He ſhould have attached himſelf to the low party.—He ſhould, at all events, have united himſelf to the moderate men, wherever they could be found. It muſt have occurred to him at the ſame time, that Mr. Burke's pamphlet was too unqualified a defence "of the powers that be," to render any real ſervice to "the powers that ought to be:"—it was evident, that it muſt prove a dangerous friend to any cauſe which it eſpouſed. Whatever might be its eloquence and its attractions, Mr. Pitt muſt have been conſcious that it contained in no part whatever twenty pages together of correct reaſoning. Its brilliancy was ſure to attract notice; its declamatory aſſertions, and inaccurate concluſions, could not fail to render it a victim to any writer that attacked it. The ſoldiers of the Eaſt, by the glitter of their apparel and the coſtlineſs of their accoutrements, did but invite the aſſault and ſecure the victory of the Macedonian phalanx. While Mr. Burke was ſounding the tocſin of his eloquence, and employed in the needleſs office of encouraging the ſelfiſhneſs and quickening the irritability of his fellow-creatures; what the world required was, if poſſible, to have been lulled into a tranſient repoſe; to have been charmed into a temporary oblivion; to have been ſoothed and calmed, and perſuaded to make a pauſe; to have eſcaped from the influence of all it had lately known and ſtill but too feelingly remembered; that extremes might have been ſucceſsfully encountered and prudently avoided; that oppoſing intereſts and opinions might have been mutually conceded, accommodated, and balanced; that the good might have had power to execute, what the wiſe might have had leiſure to reſolve. Mr. Pitt, at this juncture, ſeems unfortunately to have been as incapable as Mr. Burke of underſtanding the real ſituation of mankind, and the ſpecies of conduct which

which the intereſts of this country, of France, and of all Europe, at that time required. To this veteran Phaëton was the chariot, in fact, intruſted by our thoughtleſs Apollo, and the world was immediately on fire.'

The conduct which the Miniſter ſhould have purſued during the latter months of the year 1792 is next traced, and the ſyſtem of alarm and violence which he adopted is reviewed. An unfavorable exhibition is made of the arguments uſed in the ſenate, and admitted in the nation, at that criſis, as ſolid and irrefragable reaſons for the war; and a reference is made to the public letters of Lord Grenville and M. Chauvelin, to determine the queſtion concerning its juſtice and neceſſity. The inconſiſtency of our public declarations is remarked, and notice is taken of the various pretexts for hoſtilities that were in ſucceſſion adopted and abandoned. The conduct of the Miniſter during the proſecution of the war is condemned as impolitic, unjuſt, and, however unintentionally, cruel: but, inſtead of a detailed review of the meaſures of adminiſtration, the author enters into general diſcuſſions on the ſubject of government, and on the preſent political ſtate of this country. His good ſenſe and moderation may be ſeen in the following extract:

'The great majority of mankind are conſtantly and anxiouſly employed in making proviſion for the day that is paſſing over them. Ignorant and unaccuſtomed to the exerciſe of their faculties on ſubjects of importance, they are unequal to the taſk of thinking coolly and of reaſoning correctly; they are therefore little able, it muſt be confeſſed with ſorrow, thoroughly to underſtand their political intereſts; and this inability has been always, and is likely ſtill to continue, an inſuperable objection to any form of government, where the influence of the people can be directly employed or continually felt. That power therefore, which they are incapable of uſing, muſt be entruſted to thoſe few among them, who, by their virtue and their talents, may be enabled to ſtand in the breach and ſave them from themſelves. Yet, ſuch is the unhappy conſtitution of human nature, that one difficulty is no ſooner avoided, than another is encountered; and if every thing is to be apprehended from the many, much is alſo to be feared from the few. The people may be hurried, it is true, into the moſt horrid exceſſes, by the arts and harangues of wild and furious demagogues; but they are not leſs expoſed, on the other hand, to the arts and harangues of plauſible and preſumptuous miniſters. By the one they may be urged to madneſs, by the other deluded into ruin. The power, indeed, which the miniſter of every regular government has of deceiving the community, is but too unlimited; the real circumſtances of the caſe cannot often be known: the deception, how groſs ſoever, is ſufficient to anſwer the temporary purpoſe for which it was employed; and before, or even after it is detected, it is ſwept away from the mind by the influx of new events, freſh deluſions, the more intereſting occupations of buſineſs, or the frivolous avocations of trifling amuſements: and thus will it invariably be found, that even when the people might be expected to underſtand their political intereſts, they are never unanimouſly agreed except when their opinion is inaccurate and erroneous; and that what is called a national cry is

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ture to originate in ſome ſtupid prejudice, ſome furious miſapprehenſion, or ſome groſs deluſion, and to have for its object the oppreſſion of a few unreſiſting diſſenters from the national religion, the degradation of ſome enlightened patriot, or the proſecution of ſome calamitous war.

'Power, when committed to the many, becomes inevitably the deſtruction of all; but its effects are not leſs certainly injurious even when entruſted to the few. Given where it may, it has for ever a tendency to intoxicate and corrupt. The captain of a ſlave ſhip, the driver at a plantation, the jailor, or the miniſter, may not be men more adapted by nature than others to acts of cruelty and folly; but the plenitude of their power impairs in a degree very nearly proportionate to the meaſure in which it is enjoyed, the vigour of their underſtandings, and the ſenſibility of their hearts. From theſe general reaſonings may be immediately ſeen the real merits of our invaluable Conſtitution, and more particularly the danger of having a popular miniſter. The effect of our Conſtitution is, to reſcue us from the many, and in a great degree to protect us from the few; but this protection can be but imperfectly enjoyed, if we add to the natural influence of the ſituation of a miniſter the preponderating weight of our own partiality. To be governed by a miniſter of this deſcription, more eſpecially if he has nothing to fear from his rival, is a misfortune the moſt complete that, politically ſpeaking, we can have to ſuſtain. The whole effect of the Conſtitution is thus in fact for a ſeaſon deſtroyed, and we are in the ſingular ſituation of being at once expoſed to the many, and to the few; and to the action and re-action of the follies and paſſions of both. A miniſter ſo unhappily equipped with patronage, popularity, and ſecurity from his opponents, will conceive and will find his power to be almoſt without a limit. In his diſputes with foreign powers he will conſequently be irritating, inſolent, and unreaſonable; in debate at home, poſitive, petulant, and over-bearing. His country he will involve in a war, without a fear or a pauſe, with any nation, and on any occaſion, about a river or a corn ſhip, a few ſmugglers, or an inſignificant fortreſs in a diſtant country. Is he defeated in his ſchemes? Another trial muſt be made. Was he told from the firſt that his enterpriſes were impracticable? It is an additional reaſon to perſevere. Are they again tried and found hopeleſs? They are not to be given up; for the enemy, he will affirm, muſt be ruined firſt. And thus perhaps will the nation go on; he providing madneſs, and they money; and as he at leaſt is never likely to ſtop, if he muſt in conſequence acknowledge and retract his errors, well may the nation petition Heaven for ſucceſs, for it is their only chance of ſafety.'

The nature and the conſequences of the national debt are next inveſtigated with philoſophical penetration. The manner in which they operate to the injury of the public, by diminiſhing both produce and conſumption, is clearly ſtated, and ſeveral miſtakes on this ſubject are expoſed and corrected. Some of theſe obſervations are undoubtedly of high importance.

Finally, the real amount of the national debt is briefly examined; and it is aſſerted, (on what grounds we do not clearly perceive,) that, at this time, it ought to be eſtimated at the enormous ſum of 516 millions.

Art. 27. *A Letter to the Right Hon. William Pitt*, on the Means of relieving the preſent Scarcity, and preventing the Diſeaſes that ariſe from Meagre Food. By Thomas Beddoes, M. D. 8vo. 1s. Johnſon. 1796.

This patriotic writer, to whom the public have in many ways been obliged, has here taken up his pen on the very urgent and alarming occaſion of the unprecedented ſcarcity under which this country labours. His perſonal addreſs to the Miniſter has, as may be ſuppoſed, more of freedom than compliment in it; and whatever there is of the latter kind may be interpreted ironically:—but with reſpect to the remedies which he points out for our preſent evils, he is, *we imagine*, quite ſerious; though ſome of them, we confeſs, appear to us rather in a whimſical light, and humour every now and then peeps out from the midſt of grave advice. The pamphlet, however, we may affirm, will repay the reader's attention both in inſtruction and entertainment. The moſt practically uſeful ſuggeſtion in it ſeems to be that of a machine for boiling down bones into ſoup, which has the authority of the actual experience of a friend of the writer.

Art. 28. *A few Reflections upon the preſent State of Commerce and Public Credit:* with ſome Remarks upon the late Conduct of the Bank of England. By an Old Merchant. 8vo. 6d. Sewell.

'The writer of the following pages has been induced to ſubmit his ſentiments to the public, from the many harſh expreſſions that have been uttered againſt the conduct of the Bank Directors, in refuſing to aſſiſt the mercantile world with as much accommodation in the loan of money as formerly; while to him theſe aſperſions appeared entirely unfounded; being convinced that the preſent diſtreſs originates from the meaſures that have been purſued in another quarter; and, ſhould ſome of the following obſervations ſeem to throw blame upon the conduct of the government, it is not becauſe the author is an enemy to the preſent adminiſtration, as he is, on the contrary, filled with juſt admiration at the ſuperior abilities by which it is conducted, and a ſtrenuous advocate for their general principles; but it is only aimed at an endeavour to point out a miſtake in the commercial ſyſtem, from too great a confidence in the reſources of the country, and the conſequent value wiſhed to be ſtamped upon paper.'

This defence of the Bank-Directors is well written, by a perſon ſufficiently acquainted with the ſubject.

POETRY *and* DRAMATIC.

Art. 29. *Poetical Sketches.* By Ann Batten Criſtall. 8vo. pp. 187. 5s. Boards. Johnſon. 1795.

To foſter infant genius is one of the moſt pleaſing offices of criticiſm: whenever a fair opportunity of performing this duty preſents itſelf, we are always happy to embrace it; and no taſk is more painful to us than that of cenſuring precipitation or negligence, where we diſcover ſome traces of originality. This taſk, however, we find ourſelves compelled to perform on the preſent occaſion. The poems here offered to the public are evidently the production of a mind which has relied on its own powers, and has given free ſcope to the ſuggeſtions of its own imagination; and they contain paſſages which ſhew

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ſome vigour of fancy. Of this the following lines may ſerve as a proof:

'The grove is huſh'd, the ſaffron-tinged clouds
Shoot down their ſoftening colours to the weſt;
Advancing night the ſable mountains ſhrouds,
And with her dewy feet are meads and flowrets preſs'd.
'Slowly the ſolemn moon its full orb rears,
And through the ſkies its lucid influence throws,
Each glittering ſtar 'mid fleecy clouds appears, [glows.
And through th' immeaſurable path of heaven the high galaxy
'The moon-beams glide ſerene acroſs the lake,
Whoſe glaſſy boſom gloomy branches ſhade;
The dying gale the murmuring ſedges ſhake,
While ſounds melodious, pouring through the grove,
The ſolemn ſtillneſs of the night invade.'

The imagery of theſe lines is pleaſing, and we perceive little in them to cenſure except the *immeaſurable* length of the fourth line in the ſecond ſtanza. In other parts, however, the verſification is ſtill more faulty. Under the notion of irregular verſe, we ſometimes find long and ſhort lines intermixed with a variety which excludes all perception of harmony. In other more regular pieces, we often meet with lines which are in no other reſpect verſe than that they contain the proper number of ſyllables; ſuch, for example, are the following:

—From love's light wings I ſteal the tender down,
While each gay muſe my aſpiring temples crown—
—Dire elements in her boſom war did wage.
—*That the vile duſt dug from the earth*
Should rule with ſuch unbounded ſway.

In her phraſeology the author frequently makes uſe of expreſſions, which are either unpoetical or obſcure. For example, ſhe ſpeaks of a damſel whoſe celeſtial ſyſtem was racked with rage; of the *grave* ſky wrapt in its motley robes; of notes of harmony waſting on heavenly wings a ſpiritual maid; of mortal eyes flufhed with etherial eſſence; and of a ſhadowy night that was both gloomy and dark: [which, by the way, could ſcarcely happen; for how can the night that is ſhadowy be deſcribed as dark?] laſtly, we hear of grand clouds of darkneſs bearing the emanation of a mind!

For how much has that critic to anſwer, who firſt taught that obſcurity is ſublimity, and that poets have a licence to depart from nature and truth!

The author of theſe verſes would have ſucceeded better, had ſhe paid more attention to her own precept, well expreſſed in the following ſtanza of an Ode to Truth:

'Ye, in whoſe boſoms paſſion holds its ſway,
Whom wild ambition prompts to raiſe a name;
Who, wandering far from Nature's ſober way,
Would ruſh impetuous to the mount of Fame;
Know, while the ſteep with eager ſteps ye climb,
That, Truth muſt give you ſtrength, Truth only is ſublime.'

The contents of this volume are chiefly irregular odes, ſongs, and elegies, and three long tales entitled Holbain, the Triumph of Superſtition, and the Enthuſiaſt; which will not, we apprehend, be generally thought very intereſting.

Art. 30. *An Ode to a Boy at Eton*, with three Sonnets, and one Epigram. By William Parſons, Eſq. 4to. pp. 34. 3s. Cadell jun. and Davies. 1796.

This ſmall and elegant publication conſiſts equally of proſe and verſe—of criticiſm and poetry. The occaſion of writing the principal piece was friendſhip reflected from Mr. Greatheed, the father, to his ſon, a fellow-traveller with both on the continent at a very tender age. On his being ſent to Eton, Mr. P. was led to conſider Gray's well-known ode on that ſeminary of learning with reſpect to its tendency; and he juſtly thought that an uſeful leſſon might be derived to his young friend, from an attempt to counteract the gloomy and deſponding concluſions which that piece is calculated to inſpire—the more dangerous, from the captivating vehicle in which they are conveyed. In the ſame meaſure and the ſame number of ſtanzas, but in the ſimple and natural language beſt ſuited to the age of the perſon whom he was addreſſing, Mr. P. has compoſed an ode, deſigned to give a more chearing view of human nature, and to ſtimulate to the purſuit of that virtue and happineſs, the poſſible attainment of which muſt be ſuppoſed, before any means are employed for the cultivation of the heart and underſtanding. We think that he has executed his deſign with conſiderable ſucceſs; and though his ode may not rank with that of Gray among the treaſures of Engliſh poetry, yet it will afford pleaſure in the peruſal, and is worthy of being impreſſed on the memory of thoſe for whom its precepts are principally calculated. We ſhall not detach a ſingle ſtanza as a ſpecimen, ſince ſuch a breach of connexion would convey an inadequate idea of the piece: but we ſhall preſent to our readers one of the ſonnets, which we doubt not will obtain their approbation. It correſponds, too, with that chearful philoſophy which it ſeems the chief purpoſe of this publication to inſpire.

'To Samuel Rogers, Eſq. Author of the Pleaſures of Memory.

'Sweet Bard of MEMORY! whoſe verſe ſhall laſt
As long as Memory herſelf ſhall live,
Still may that verſe embalm our PLEASURES paſt,
Nor to one ſad regret admittance give!

'Enough alas! of ſorrow, and of pain,
O'er day's fair face a preſent ſhadow throws!
Enough there are, who, ſtudious to complain,
Swell the black catalogue of former woes!

'Be thine the happier art, with taſte refin'd,
To make mankind in recollection bleſt,
Cull each delightful image of the mind,
And to a wiſe oblivion leave the reſt!

'Nor from thy genuine theme in error ſtray,
With gloomy DANTE, or with plaintive GRAY!'

Several explanatory notes on the poems are ſubjoined, on one of which we cannot avoid making a remark. An example of excellence adduced

adduced for imitation in the ode is Scipio Africanus, whom the author thinks he is warranted to prefer to all the other Romans, by a paſſage in Cicero, and another in Seneca. That of Cicero runs thus: "*Publium Scipionem, eum qui primus Africanus appellatus eſt, dicere ſolitum ſcripſit Cato, qui fuit* fere ejus equalis, *&c.*" Now, from the uſe which Mr. P. has made of the laſt three words, we fear he ſuppoſed its meaning to be that Cato was *almoſt equal in merit* to Scipio; whereas it only aſſerts that he was *nearly his contemporary*.

One of the notes contains ſome keen yet juſt animadverſions on the poetry of Gray, as to its ſuppoſed *correctneſs*; a point on which, we have long been convinced, a falſe notion has prevailed.

Art. 31. *Obſervations on Hamlet*; and on the Motives which moſt probably induced Shakſpeare to fix upon the Story of Amleth, from the Daniſh Chronicle of Saxo-Grammaticus, for the Plot of that Tragedy: being an Attempt to prove that he deſigned it as an indirect Cenſure on Mary Queen of Scots. By James Plumptre, M. A. 8vo. 2s. Robinſons, &c. 1796.

We have attended to the arguments adduced by this writer in confirmation of his ſingular hypotheſis: but the impreſſion which they have made on us is ſo ſmall, that we cannot flatter ourſelves with being of the number of thoſe who poſſeſs what he calls 'a Shakſpearian mind.' To us, no two ſtories appear more remote from each other than thoſe of Gertrude and Mary; and the parallel drawn between Alexander of Macedon and Henry V. of England, by honeſt Fluellen, ſeems quite luminous in the compariſon. Conſiderable ſtreſs is laid on the argument, that this ſuppoſed deſign of Shakſpeare is fully as probable as that he meant, in the Winter's Tale, to offer an indirect apology for Anne Boleyn. Poſſibly it may: but we did not before know that 'no one refuſed to acknowlege' the juſtneſs of this fancy of Lord Orford. The writer is ſo candid as, in the concluſion, to ſtate the opinion of an acute and able friend, "that Shakſpeare had no deſign of cenſuring Mary when he wrote this tragedy." We cannot ſuppoſe that our opinion will weigh with him more than that of his friend: but poſſibly, on a little reflection, he may think it rather unlikely that he ſhould have found out an intention in Shakſpeare which no other perſon ever ſuſpected, and yet which muſt have been pretty ſtrongly marked to produce any effect.

Art. 32. *Oſway:* a Tragedy. By James Plumptre, A. B. 4to. 2s. 6d. Robinſons. 1795.

The kindeſt thing that we can do for this author, (and we certainly mean him no unkindneſs,) is to adviſe him to turn his attention to ſome other department of literature, and to relinquiſh one in which ſucceſs is ſo difficult, and ridicule is ſo cloſe an attendant on failure.

Art. 33. *The Days of Yore:* a Drama, in three Acts. Performed at the Theatre Royal, Covent-Garden. By Richard Cumberland, Eſq. 8vo. 1s. 6d. Dilly. 1796.

This dramatic piece, which probably did not coſt its very ingenious and prolific author a week in the compoſition, demands not more than a proportional ſhare of the critic's attention. It is a trifle, but

a pleaſing and elegant one; containing more ſentiment than character, and more of both than ſcenic invention. The *days of yore*, in which the ſtory is laid, are the days of Alfred, after his victories over the Danes had made him undiſputed maſter of his kingdom. The principal figure of the Drama is Voltimar, the ſon of the renowned Haſtings the Dane, who counterfeits folly in order to conceal a ſpirit worthy of his father. He loves and is beloved by Adela, the daughter of the Earl of Devonſhire, contracted to Alric Earl of Northumberland, who is himſelf engaged to another. The *buſineſs* of the play, much too multifarious for its compaſs, is employed in the *denouement* of this double engagement; which ends in the reſtoration of Voltimar to his titles and fortunes, and in putting him in poſſeſſion of the object of his love, through the intervention of Alfred, whom he reſcues from a ſudden attack of his countrymen. Due care is taken to impreſs that reverence for the character of Alfred which the uniform language of hiſtory inculcates; and ſentiments of virtue and heroiſm are liberally diſtributed among the perſonages of the drama. The language has a caſt of the antique, intended to preſerve a conformity with the date of the fable.

Art. 34. *The Seaman's Return*, or the Unexpected Marriage. An Operatic Farce, as it is performed by their Majeſties Servants of the Worceſter, Shrewſbury, Ludlow, and Wolverhampton Theatres. By John Price. 8vo. 1s. 6d. Longman. 1795.

If this humble attempt in the humbleſt department of the drama ſerved to amuſe our good friends in Shropſhire and Worceſterſhire, we have nothing to ſay againſt it. Covent-garden and Drury-lane have been amuſed at almoſt as little expence of underſtanding.

THEOLOGY, *&c.*

Art. 35. *The Sophiſtry of the Firſt Part of Mr. Paine's Age of Reaſon*; or a rational Vindication of the Holy Scriptures as a poſitive Revelation from God: with the Cauſes of Deiſm. In three Sermons. By J. Auchincloſs, D. D. 12mo. 1s. Knott. 1796.

In the firſt of theſe ſermons, Dr. A. undertakes to prove that the holy ſcriptures are an inſpired and ſtanding revelation from God to men: in the ſecond, to aſſign the cauſes of Deiſm; or to ſhew from what principles in human nature it has happened that, when the evidence of the goſpel is ſo clear and ſtrong, ſome in every age have pretended to deny it; and, in the third, to offer a few directions which all Chriſtians ought to follow, if they would be faithful to God and divine truth, and guard their minds againſt the painted but hollow arguments of infidelity *. Moſt of the arguments in the firſt tend rather to eſtabliſh the ſuperior excellence than the proper inſpiration of the ſcriptures; among the cauſes of deiſm enumerated in the ſecond, he mentions the fulfilment of ſcripture prophecy, which appears rather to be a reaſon for faith than for infidelity; and in the

* 'I call them (he ſays) *painted* becauſe to weak minds they are ſometimes *ſpecious* and *ſhowy*, and *hollow* becauſe there is nothing in them.'

laſt

laſt he bids his hearers and readers remember that men are to be judged for their principles, as well as for their conduct.

Some of the remarks in this pamphlet merit attention: but the language is not always Engliſh, and is ſometimes vulgar.

Art. 36. *A Word for the Bible:* being a ſerious Reply to the Declarations and Aſſertions of the ſpeculative Deiſts and practical Atheiſts of modern Times; particularly the Age of Reaſon, Part the Second, by Thomas Paine. By the Rev. J. Malham. 8vo. 2s. Allen and Weſt. 1796.

We muſt requeſt this clergyman to accept our thanks for the goodneſs of his intention, and to excuſe our not praiſing him for the excellence of his execution. His pamphlet is rather a light and flippant anſwer to the ſecond part of the Age of Reaſon, than a learned and *ſerious* one. He acknowleges that he has written *currente calamo:* but this is not the way in which we wiſh to have Thomas Paine refuted. Objections which this Deiſt has ſtated with levity and groſſneſs may make a deep impreſſion on the minds of ſome; and by their peruſing, as avowed anſwers, ſuch curſory attempts as this before us, there is a danger of having their doubts confirmed rather than diſſipated. Mr. Malham may have recollected the text "anſwer a fool according to his folly:" but, where ſo much is at ſtake as the cauſe of revealed religion, the dignity and importance of the ſubject ſhould have taught him that here the latter part of the text was more applicable; that here "the fool was *not* to be anſwered according to his folly." Why he doubts that Thomas Paine was the author of the pamphlets which are publiſhed under his name, we know not.—He affects to write more like a lawyer than a divine; and, as if the matter at iſſue depended on a quibble, he talks of a miſnomer (Mr. P. having called Luke an *apoſtle* inſtead of an *evangeliſt*) being fatal to the indictment. He makes uſe, moreover, of an expreſſion which we never detected any advocate in uſing—*the exordium of a phalanx.* See p. 15.

Art. 37. *The Age of Infidelity.* Part II. In anſwer to the ſecond Part of the Age of Reaſon; with ſome additional Remarks upon the former. By a Layman. 8vo. pp. 140. 2s. 6d. ſewed. Button. 1796.

When this Layman takes notice of a remark offered by Mr. Paine with much exultation, viz. "that the anſwers which he has ſeen to the firſt part of the Age of Reaſon were all of them written by prieſts;" we could not but expreſs our ſurpriſe that he ſhould omit to deſtroy the Deiſt's ground of boaſting, by affixing his name to the title of his pamphlet: for the theological knowlege which he diſplays may lead ſome to ſuſpect that he is a clergyman in diſguiſe. As to his ability as a writer, we may apply nearly the ſame character to this ſecond part of the Age of Infidelity which we gave to the firſt part, ſee Rev. for Nov. 1794, p. 342. The author boldly oppoſes himſelf to Mr. Paine, methodically examines his objections to the Scriptures of the Old and New Teſtament, and offers various remarks in refutation of infidelity: but, while he vindicates revealed religion againſt the cavils of Deiſts, he throws out freſh matter for controverſy, and embarraſſes the general

queſtion at iſſue by extraneous matter. It is not neceſſary to contend for the inſpiration of the hiſtoric parts of ſcripture, and for the ſpiritualizing of Solomon's Song, nor to hold up Moſes as the original inventor of alphabetic writing, in order to refute "The Age of Reaſon." On this latter point, the Layman ſeems to be at variance with himſelf. To ſay nothing of the improbability that, if Moſes had made this great diſcovery, no mention of it ſhould have occurred in his writings, but rather that the author of the Pentateuch ſhould ſpeak of alphabetic writing as a thing well known, we would aſk this Layman how he could ſuppoſe the book of Job to be the oldeſt in the Bible, where the writing of books is noticed as a common practice, and ſuppoſe Moſes, whoſe compoſitions of courſe muſt have been poſterior to the book of Job, to be the author of letter-writing?

The Layman divides his work into eight ſections; in which he treats of the teſt of evidence, weighs Mr. P.'s objections to the ſeveral books of ſcripture, delivers his opinion on inſpiration, compares Deiſm with Chriſtianity, diſplays the ſuperior effects of the latter, and concludes, perhaps rather too ſtrongly, that 'there is no ſolid point on which the mind can fix, that has diſcarded revelation, till it ſinks to downright atheiſm and univerſal infidelity.'

He conſiders the queſtion reſpecting the equity of extirpating the Canaanites as the moſt ſerious objection that has been, or can be, alleged againſt the credibility of ſacred hiſtory, and to this he particularly replies in p. 26, &c.; we cannot tranſcribe the paſſage, but we peruſed it with more ſatisfaction than his ſtatement of the caſe of Eliſha. P. 64, 5.

Art. 38. *The Principles of Antipædo-baptiſm, and the Practice of Female Communion, completely conſiſtent:* in anſwer to the Arguments and Objections of Mr. Peter Edwards in his Candid Reaſons: with Animadverſions on his Temper and Conduct in that Publication. The Preface and Notes by James Dore. 12mo. 1s. 6d. Button.

Thoſe who are not already ſaturated with this controverſy may impregnate themſelves with a freſh doſe from this pamphlet; which, though we have not leiſure to decompoſe it, will, we believe, be found to contain about as much of the *ſpirit* of argument, of the *acid* of invective, and of the *caput mortuum* of dulneſs, as analyſis commonly diſcovers in theological polemics.

Art. 39. *Sermons on various Subjects,* by the late Rev. Thomas Toller. 8vo. pp. 310. 6s. Boards. Robinſons. 1796.

It is the common fate of ſingle ſermons, preached on ſpecial occaſions, to be heard with admiration, to be ſent to the preſs in compliance with polite importunity, and then to be thrown by and forgotten: yet diſcourſes thus compoſed, and delivered under the impreſſion of ſome particular circumſtance, have often a degree of merit which ought to ſave them from oblivion. How far this is the caſe with reſpect to the ſermons collected in this volume, after the notice which has, at different times, been ſeverally beſtowed on them in our Review, it is unneceſſary to inquire. Their general characters are, that they are drawn up on principles ſyſtematically termed *evangelical*; that they

they ſtrongly expreſs a pious, candid, and liberal ſpirit; and that they are written in a popular and animated ſtyle.

The editor, who is Mr. Toller's ſon, modeſtly aſſigns, as the principal reaſon for the publication, the gratification which the author's family and friends will receive from having in their poſſeſſion ſuch a memorial of his pious labours: but we have no doubt that the pleaſure, which this re-publication will afford, will be much more extenſive. The two new ſermons, on Inſtability in Religion, and on a Future State, which are well compoſed, were prepared and tranſcribed by the author for the preſs. The ſubjects of the reſt are, I. and II. the Lord's Supper; III. and IV. the Diſtribution of Future Rewards; V. the Day of Salvation; VI. the Kingdom of God; VII. the Shortneſs and Uncertainty of Human Life.

Art. 40. *A Sketch of the ſeveral Denominations into which the Chriſtian World is divided*; accompanied with a Perſuaſive to religious Moderation. To which is prefixed a ſhort Account of Atheiſm, Deiſm, Judaiſm, and Chriſtianity, adapted to the preſent Times. By John Evans, A. M. Second Edition, with conſiderable Additions. 12mo. pp. 155. 1s. 6d. ſewed. Croſby. 1795.

It may perhaps be wiſhed that party-names in religion might be diſmiſſed, and *that*, alone, of *Chriſtian*, be admitted to denominate the followers of Jeſus of Nazareth; ſince all acknowlege a divine revelation as their guide, this is ſurely ſufficient. As to the manner of explaining particular paſſages of the *Scripture*, it ſeems reaſonable that all ſhould be left to form their opinion according to the beſt of their ability; and however various may be the reſult, while they act with ſincerity, they are CHRISTIANS ſtill.

The title-page of this pamphlet fully declares its deſign. 'Ignorance and uncharitableneſs,' (the author obſerves,) 'are two inveterate foes, with which religion has to combat. To remove the one, and prevent the other, is the profeſſed aim of the following pages.' The attempt is laudable, and in a conſiderable degree well executed: but the brevity, which Mr. E. naturally and commendably endeavours to preſerve, precludes that more full diſcuſſion which might in ſome inſtances be deſired. This *re*-publication, however, in ſome meaſure abates the force with which this objection would have applied to the firſt edition*. It muſt be acknowleged difficult to maintain that conciſeneſs which is requiſite, and at the ſame time afford that juſt and full view of the multifarious ſubjects offering themſelves which is deſirable. Mr. Evans here makes conſiderable advances towards it: his ſecond edition is a real improvement on the former. The *Hutchinſonians*, before omitted, now come under diſtinct notice. Some few of the accounts, viz. of the *Sandemanians*, *Swedenborgians*, &c. have been communicated by perſons who are of the denomination mentioned. In the cloſe of the catalogue, our author obſerves—'Each ſyſtem boaſts of admirers, and profeſſes to have its peculiar arguments and tendencies. To a thoughtful mind they exhibit a melancholy picture of the human underſtanding,—*beclouded by*

* We were about to commit to the preſs ſome remarks on the firſt edition, when the ſecond came to our hands.

fin,—

ſit,—miſguided through paſſion,—and warped with prejudice. In drawing out the motley catalogue, ſeveral curſory reflections aroſe in my mind. A few only, ſuch as may operate as a perſuaſive to religious moderation, and tend alſo to the improvement of other Chriſtian graces, I ſhall ſelect and ſubmit to the reader's attention.'

The remaining pages (about forty,) are accordingly devoted to ſeveral *reflections*, illuſtrated in a ſenſible, lively, and uſeful manner.

In peruſing the work, we have been inclined to aſk, why are the *Quakers* [a reſpectable denomination] placed laſt in the liſt, and others of a much more recent date introduced before them?

Some miſtakes may poſſibly be ſtill pointed out.—Whether Dr. Clarke, of St. James's, ſhould be ranked as an *Arian*, is queſtionable, as he ſeems not himſelf to have allowed it.—When 'the rejection of images,' p. 45, is mentioned as an article of faith with the Ruſſian and Greek church, it ſhould rather be ſaid, image-*worſhip*; ſince we are generally told that they retain many pictures in their places of religious aſſembly, and are ſuppoſed to regard their ſaints as mediators. Mr. Coxe, if we recollect rightly, informs us that the image or picture of a tutelary ſaint is often ſeen in their houſes, of which ſome particular and reſpectful notice is not unfrequently taken.—When the Lutherans are ſimply ſtyled adherents to the *tenets of Luther*, ſomewhat farther ſhould have been admitted concerning thoſe tenets; of which we find little ſaid, though a juſt tribute is paid to the memory of Luther himſelf.

Mr. Evans, in the preface to this ſecond edition, enumerates ſeveral reſpectable names * of thoſe from whom he received aſſiſtance, and particularly ſpeaks of 'a certain Prelate, of diſtinguiſhed worth and ability, who has been pleaſed to intimate his approbation of the tendency of this little publication.'

Art. 41. *An Anſwer to the Queſtion, Why are you a Chriſtian?* By John Clarke, Miniſter of a Church in Boſton. 18mo. pp. 72. Printed at Boſton, 1795; re-printed for Johnſon, London, 1796.

Le Clerc, in his life of Eraſmus, ſpeaking of his *Enchiridion Militis Chriſtiani*, recommends it to all military men as a manual, which would teach them to unite the character of the Chriſtian with that of the ſoldier. This ſmall tract may, in like manner, be recommended to young perſons, as a manual well adapted to defend them againſt the aſſaults of infidelity, by furniſhing them, within a ſmall compaſs, with the leading arguments for the Chriſtian faith. The matter is well arranged and neatly expreſſed, and the evidence is as ſatisfactorily ſtated as can be expected in general terms, without particular references and authorities.

HISTORY.

Art. 42. *The Hiſtory of Rutherglen and Eaſt-Kilbride.* Illuſtrated with Plates. By David Ure, A. M. Preacher of the Goſpel. Correſp. Memb. of the Nat. Hiſt. Soc. Ed. 8vo. pp. 334. Glaſgow, printed. 1793.

In this entertaining and informing volume, Mr. Ure expreſſes his wiſh to promote the ſtudy of antiquity and natural hiſtory; accordingly,

* Among theſe, the late Dr. Kippis.

he

he takes particular notice of such objects as fall within the compass of his inquiry, and not only describes the varying face of the country, and the different soils, with the manner in which they are managed, might be improved, &c. but farther searches deeply into the earth; relates with attention and exactness the several *strata* which he discovers; and scientifically inquires after and descants on minerals, metals, fossils, and petrefactions; of the last two articles in particular, drawings are presented from numerous specimens in his possession. These are indeed very curious; some of the *vegetable* impressions on coal or stone are peculiarly so, as they seem to exhibit *bamboos*, and other exotic plants.

While the author allots a careful observation to these subjects, to which, perhaps, he has a natural bent, he is by no means inattentive to others: animals of land, air, and water, together with different plants, come under his notice. In his account of birds, we find him remarking that, 'since the late game acts, their number here, as well as in most other places of the country, is greatly decreased. The commonalty being by these laws forbid shooting, even on their own lands, are at no pains to preserve the nests either of moor-fowl or partridges. Do not mankind, (he asks,) by being too severe, totally subvert the scheme they intended to promote?'—The manners and character of the inhabitants, their customs, trades, prejudices, improvements, and a variety of other particulars, as agriculture, horses, cows, produce, &c. &c. are introduced with propriety, and with judicious remarks.

Speaking of some alterations that were made in the magistracy of Rutherglen, Mr. Ure observes, 'There are times when the multitude, deprived of their natural rights, will neither be intimidated by the threats, nor subjugated by the artifices of political influence and overgrown power. They will think for themselves, they will lay schemes to regain their liberty, and they will dare to put them in execution. Such a spirit of freedom is inspired by the author of nature, for the good of mankind in general, and of smaller communities in particular.'

Of the inhabitants of Kilbride it is said,—

'The people in general are sober, industrious and frugal. They possess from their forefathers a courageous and independent spirit; which, as it enables them, on the one hand, to bear misfortunes with magnanimity, so it forbids them, on the other, to receive with impunity the affronts that may be offered them. Being easy in their circumstances they know not what it is to cringe or to flatter; they have suffered but few encroachments on their liberty, either civil or religious; of course their spirits are not broken by means hostile to the rights of men, or of Christians.'

Should it be asked why these accounts were not imparted to Sir John Sinclair for his *Statistical History*, Mr. Ure assigns the same cause which induced him not to communicate them to the Society of Antiquaries. 'The only reason (he says) was, that the drafts of the fossils, being put into the hands of the public, might be the means of exciting in some a spirit of investigation into that part of natural history to which they more particularly had a respect, and to the study of which, this part of the country afforded not a few opportunies.'—We should observe that a *compend*, as it is here termed, was sent to Sir John,

John, and appears in his work. We have only farther to add that from the *Scotticisms* or rather Scotch words so numerous in this volume, otherwise well written, we conclude that the author intended it for North Britain; though the inhabitants of the South, who have a taste for works of this kind, might peruse it with much instruction and pleasure.

MEDICAL, &c.

Art. 43. *An Essay on the Management, Nursing, and Diseases of Children, from the Birth:* and on the Treatment and Diseases of Pregnant and Lying-in Women: with Remarks on the Domestic Practice of Medicine. The second Edition, revised and considerably enlarged. To which is now added, the Treatment and Diseases of Children at more advanced Periods of Childhood; with Observations on Mothers nursing their Children. By William Moss, Surgeon to the Liverpool Lying-in Charity. 8vo. pp. 472. 7s. Boards. Longman.

It is unnecessary for us to do more than to announce this improved edition of a work, the purpose of which is rather to collect useful instruction for the conduct of persons not belonging to the medical profession, than to extend the limits of the healing art. For our account of the first edition, see M. R. vol. lxvii. p. 76.

Art. 44. *Considerations on the Medicinal Use and Production of Factitious Airs.* By Thomas Beddoes, M. D. and James Watt, Engineer. Part III. 8vo. pp. 120. 3s. sewed. Johnson. 1795.

With sincere pleasure we announce another publication of cases, observations, mechanical descriptions, &c. tending farther to elucidate and establish the practice of pneumatic medicine. After all the allowance to be made for overcharged representations, by the sanguine promoters of a new method of practice, we think it impossible for a man of candour to question that the use of factitious airs has now approved itself, in a variety of cases, as a very safe and efficacious remedy. We also think it unnecessary for us to give an analysis of the matter of this pamphlet, since we cannot doubt that every one who feels himself interested in the subject will choose to examine at length the facts here produced.

We regard these publications rather as designed for temporary reports of progress in the business, than for finished and durable records. We hope, however, it will not be long before a mass of evidence is collected, sufficient for the foundation of a systematic account of the practice intended to be established. In several of the correspondents, we perceive as yet only a general desire of trying factitious airs in obstinate cases, without any accurate ideas concerning the qualities of the different airs, or the effects to be expected from them: but this is incident to every novel proposal, and will, doubtless, be corrected in time. The ingenious *principal* in this matter does not disdain to call in the aid of wit and humour to enforce the power of argument. A supposed letter from one of the *primores* of the faculty, a determined foe to innovation, and a supporter of professional dignity, prefixed to the real correspondence, is worthy of the acute writer of the *Jatrologia.*

Art. 45. *Obſervations concerning the Prevention and Cure of the Venereal Diſeaſe*; intended to guard the ignorant and unwary againſt the baneful Effects of that inſidious Malady. With an Appendix, containing a Liſt of the moſt approved Medicines now uſed in the Cure of this Diſorder; alſo their Doſes, Manner of Application, &c. &c. By William Buchan, M. D. Fellow of the Royal College of Phyſicians, Edinburgh; and Author of the Domeſtic Medicine. 8vo. pp. 248. 3s. 6d. ſewed. Chapman. 1796.

We by no means wiſh to rank ourſelves among thoſe who would make a profeſſional myſtery of the art of medicine, and exclude from the un-initiated, as much as is poſſible, the knowlege of its principles. We are fully ſenſible that, in a matter ſo intereſting to individuals, mankind at large *will* form ſome judgment of their own; and that, if they be not furniſhed with true and rational grounds on which they may found their opinions, they will erect them on falſe and abſurd baſes. Moreover, we think the intereſts of a profeſſion, in this as in all other caſes, vaſtly ſubordinate to the intereſts of ſociety at large; and the more it can be rendered practicable for men to manage their own concerns with intelligence and advantage, the greater we deem the real advancement of human nature. We can therefore aſſure Dr. Buchan that we are not of the number of thoſe who bear him ill-will, on account of his paſt exertions to familiarize the knowlege and cure of diſeaſes to the minds of ſenſible perſons not medically educated; and we think him well deſerving of the reputation which he has acquired, as one of the moſt uſeful and judicious authors of this claſs. Of all the diſeaſes, however, that afflict the human frame, perhaps there is none which, on many accounts, is leſs fit to be committed to the management of the patient than that which is treated in the preſent work. The manners and habits of the perſons moſt liable to it, the infinite variety of its appearances, the many nice points of practice occurring in its different ſtages, its inſidious and dangerous character, and, above all, the ſtrong and fanciful impreſſions which it is ſo apt to make on the minds of thoſe who have once received it,—all conſpire to remove it from the catalogue of thoſe caſes in which a man can ſafely be *his own doctor*. We do not indeed believe that it is the real purpoſe of Dr. B. to encourage perſons in general to undertake their own cure in caſes of this nature; for, though he aſſerts that in 19 out of 20 inſtances the patient *may be* his own phyſician, yet he adviſes him to apply to a practitioner of ſkill and character where he is able to do it; and throughout the work, the author ſays ſo much of his own long and ſucceſsful experiencein this diſeaſe, that the reader muſt be a very bold and ſelf-opinionated man who can prefer managing himſelf, even with the help of ſuch good inſtruction, to confiding his caſe to ſuch able hands as thoſe of the author. With reſpect to the book itſelf, it is plain, practical, and certainly as good as could be expected to reſult from 'the amuſement of ſome leiſure hours in a coffee-houſe.' It contains much wholeſome advice; and, as it is not likely to infuſe *too great* a confidence into the unlearned patient who may peruſe it, we may ſafely recommend it to thoſe who wiſh for ſome general information on the ſubject.

LAW.

LAW.

Art. 46. *The Trial at large on an Action for Damages, in his Majeſty's Court of Exchequer, Ireland,* before the Lord Chief Baron Yelverton, Feb. 20, 1796; by the Rt. Hon. Fred. Earl of Weſtmeath, againſt the Hon. Auguſtus Cavendiſh Bradſhaw, for *Adultery* with the Right Hon. Mary Ann Counteſs of Weſtmeath. Containing the whole of the Evidence, with the Speeches of the Counſel and the Judge's Charge. 8vo. 1s. Allen and Weſt.

Lord W. laid his damages at 20,000l. The jury, after a ſhort conference, returned their verdict for the plaintiff, damages 10,000l. thus very properly 'holding out an example,' to uſe the words of the Lord Chief Baron in his addreſs to the jury, 'to check the progreſs of a crime in this country [Ireland] which of late years has made ſuch alarming ſtrides in *another kingdom*, whoſe *faſhions* and whoſe *vices* we are too apt to borrow, and which there was but too much reaſon to fear, were rapidly gaining ground in the faſhionable circles of this country.'

Art. 47. *Rules and Orders on the Plea Side of the Court of King's Bench*; beginning in Eaſter Term 1731 and ending in Trinity Term 1795. With Preface and Index. Royal 8vo. pp. 72. 2s. 6d. Boards. Butterworth. 1795.

As this work is compiled by Mr. Abbot, the preſent clerk of the Rules, who may be ſuppoſed from his ſituation to be well acquainted with the ſubject, we ſhall permit him to ſpeak for himſelf:

'By Statute 4 Geo. II. chap. 26th, 1731, it was enacted, That all proceedings in courts of juſtice in England ſhould be in the Engliſh language.

'Immediately, the general rules pronounced by the court of King's Bench, in matters regarding the plea ſide of the court, were entered in the Engliſh language into the books of the rule office, commencing with Eaſter term, 1731: but the rules between party and party were not entered in Engliſh, till the 25th of March, 1733, at which date the ſtatute was to take effect: the uſe of court hand, in theſe and all other law proceedings, was alſo diſcontinued from the ſame time.

'Since the paſſing of this ſtatute, no complete collection of the rules and orders pronounced by the Court has been publiſhed. Some few of them indeed are to be found towards the end of the book of rules and orders, publiſhed in 1747; and ſome others have appeared in publications of a later date; but all theſe collections are imperfect, in the number and form of the original rules and orders which belong to their reſpective periods.

'The purpoſe of the preſent publication is, therefore, to collect all the general rules and orders pronounced by the Court from the time when the ſtatute paſſed to the preſent time, as fully as they can be gathered, from the records in the rule office, and from the ſeveral manuſcripts, and printed books, which have come to my hands.

'Beyond this: for the preſervation of all general rules and orders, which may hereafter be made, a regiſter is now expreſsly prepared.' PREFACE.

Art.

Art. 48. *An authentic Copy of the Proceedings on the Trial of the Hon. Vice Admiral Cornwallis*, held at Portsmouth on board His Majesty's Ship Orion, April 7 and 8, 1796. Comprehending the Evidence, the Admiral's Defence, and the whole of the Correspondence with the Lords of the Admiralty previous to the Trial. 8vo. pp. 116. 2s. 6d. Debrett.

It is not for us to comment on the contents of this pamphlet:—We have only to observe that it appears to contain, as it professes, an authentic account of the proceedings,—although no name of editor or compiler is given to sanction it.

MISCELLANEOUS.

Art. 49. *Mental Improvement*; or the Beauties and Wonders of Nature and Art; conveyed in a Series of Instructive Conversations. By Priscilla Wakefield. 2 Vols. 12mo. 3s. Darton.

These little volumes present to the reader's view a variety of objects both in nature and art, which may very pleasantly and usefully engage the attention of those in the younger parts of life. Air, earth, and water, all bring their contributions: to which are added the operations of human skill and labour, to render natural productions beneficial and entertaining. Eighteen conversations of a father and mother, with five young people between the ages of nine and seventeen, constitute the series. If some imperfections attend them, it cannot surprize us. A sentence here and there may be rather too long, or comprize too much: the same word may, in one or two instances, be incautiously repeated within the compass of a few lines; an expression not perfectly grammatical may possibly appear; and it might perhaps be wished that some few words had been explained:—we do not refer to botanical terms, but to such words as *anneal*, of which an interpretation is requested and given; an attention that might in other instances have been acceptable.

Art. 50. *The Parish Priest's Legacy to his Parishioners.* 8vo. pp. 52. Printed at Dublin. 1795.

As far as *we* can judge, the advice contained in this little truly patriotic and pious tract is extremely well adapted to the circumstances of the common labouring people of Ireland, particularly the Roman Catholics, who (as to numbers,) are by far the majority. Nothing, in our opinion, could have been better devised, in the way of exhortation, to keep them in peace, and contented with their lot in society, nor to encourage them in their endeavours to improve their condition by sobriety and honest industry; conscientious in their religious attachment, and steady in their loyalty to the British government: the natural consequences of which must, as is here plainly shewn to the meanest capacity, infallibly tend to the promotion of their best interests, and the security of their real and most substantial happiness.—We have not, for a long time, met with any publication of the kind, that has given us equal pleasure in the perusal.—The story of the industrious Mr. M'Cabe is an admirable piece of moral and œconomical instruction to young and unexperienced cultivators of the soil: it proves the worthy author a good "tiller of the ground," as well as a careful *shepherd of souls*.

Art. 51. *A Voyage round the World in the Gorgon Man of War*, Capt. John Parker. Performed and written by his Widow. 8vo. 5s. Boards. Nichols. 1795.

It is a rare circumſtance indeed to ſee a female name in the liſt of circumnavigators; and when we conſider that it is a diſconſolate widow who details the particulars, we are ſorry for the immediate occaſion.—In the ſpring of the year 1791, Mrs. Parker, at the preſſing requeſt of an affectionate huſband, embarked with him on a voyage, with troops, ſtores, &c. for the new colony at Port Jackſon, erroneouſly called *Botany Bay*. Of the occurrences which principally attracted her notice during the voyage, both outward and homeward, ſhe has given a plain, *unvarniſhed*, but not unentertaining recital. Nothing very extraordinary is related, for nothing extraordinary happened: but, if the particulars do not fill us with aſtoniſhment, neither do they excite our incredulity by the *marvellous*, with which travellers are ſo apt to embelliſh their relations. We are ſatisfied that we have unqueſtionable truths, related in an eaſy ſtyle, naturally adapted to the familiar tone and tenor of the writer's obſervations. The narrative commences with the departure of the Gorgon from Portſmouth, and concludes with her return to England in June 1792*.

As the circumſtances in which the late Capt. Parker unfortunately left his widow and family appear to have been the chief motive for this publication, we are glad to ſee that the volume has been welcomed by a liberal ſubſcription.

Art. 52. *Obſervations on the Mechaniſm of the Horſe's Foot; its natural Spring explained, and a Mode of ſhoeing recommended*, by which the Foot is defended from external Injury, with the leaſt Impediment to its Spring. By Strickland Freeman, Eſq. 4to. 2l. 2s. Boards. Edwards. 1796.

Of this ſplendid work the moſt obvious value conſiſts in a ſet of very beautifully coloured plates, repreſenting the different parts in a horſe's foot, and particularly illuſtrative of the ſcience of ſhoeing. They are executed with wonderful delicacy, and, as appears, with equal accuracy. Of each ſubject there is a ſpirited ſketch, for the references to the explanation, as well as the finiſhed piece. The number of plates is 16. With reſpect to the work itſelf, it is evidently the reſult of attentive obſervation, and we doubt not that it will afford uſeful hints to thoſe who are practically concerned in the ſubject. The general principle followed in the doctrine of ſhoeing is that of preſerving, as much as poſſible, the natural feeling and motion of the foot, and particularly allowing the free expanſion of the heel. A plate is given of the ſhoe recommended by the author, and eſpecially adapted to the manage.

Art. 53. *A candid Addreſs to the Public*, calculated to inſpire Sentiments of Loyalty for our Sovereign and Conſtitution, and to promote mutual good Offices amongſt all Ranks of Men; together

* Mrs. Parker obſerves that when this ſhip returned to Portſmouth, where they were cheerfully congratulated on their arrival, their friends expreſſed much aſtoniſhment at their ſpeedy performance of the voyage.

with

with two appoſite Poems, the one entitled the Cordial; the other, an Eulogium on Britiſh Munificence, paying a particular compliment to the Metropolis. By a Friend to due Subordination. 8vo. pp. 124. 2s. 6d. Murray.

If this writer intended, as he profeſſes, to be conciſe, he has ſtrangely miſſed his aim; for a more laviſh waſte of words on little meaning we have ſeldom ſeen. The author, we have no doubt, loves his country; and he may have good ideas floating in his head: but he is ſo unfortunate in his method of communicating them, that (we apprehend,) his readers, if they have patience to labour through his pages, will after all have learned nothing, but that it is very deſirable that, as he expreſſes himſelf, 'cordial philanthropy ſhould *electrify* the breaſt of every honeſt man;' and that it would be well, 'would thoſe who poſſeſs *able abilities*, have the good ſenſe to employ them in abating, rather than in fermenting, the paſſions and affections of their weaker brethren.' What has been ſaid, and ſaid again, in a long *proſing* addreſs, is ſaid a *third* time, and ſaid a *fourth* time, in rhimes: but in ſuch rhimes as none but reviewers will read, and which even reviewers *cannot* criticiſe.

Art. 54. *Love and Truth:* in Two modeſt and peaceable Letters concerning the Diſtempers of the preſent Times; written from a quiet and conformable Citizen of London to Two buſy and factious Shopkeepers in Coventry. A new Edition, with Notes and a Preface. By Thomas Zouch, M. A. 8vo. pp. 70. 2s. Dilly. 1795.

It is a poor compliment which is paid to the talents of the preſent race of authors, when popular pamphlets of the laſt century are republiſhed, in hopes of producing an effect which is in vain attempted by modern ingenuity and eloquence. The letters here reprinted were originally publiſhed in the year 1680, by a writer of ſome note, Iſaac Walton; and the piece was certainly very well calculated for the reign of Charles II. for it inculcates the moſt religious antipathy to the nonconformiſts, as the authors of all the calamities of the civil war; a moſt conſcientious dread of the heinous ſin of ſchiſm; and a very placid ſubmiſſion to powers divinely ordained both in church and ſtate. A century, however, has not paſſed without making a great change in the ideas of men. The bigotry and intolerance of the laſt century cannot now be revived; and to keep men in a quiet conformity to the eſtabliſhed religion, and in peaceable ſubmiſſion to the ruling powers, other means muſt be adopted than thoſe employed in former times. Such a republication as the preſent can anſwer no good purpoſe. We muſt, however, do the editor the juſtice to add, that we find more liberality in the notes than in the text.

We are glad to learn that Mr. Zouch has juſt publiſhed a new edition of Walton's Lives, with notes, and a life of the author. The work is not yet before us.

Art. 55. *A Treatiſe on Carriages.* Comprehending Coaches, Chariots, Phaetons, Curricles, Whiſkeys, &c. with their proper Harneſs. In which the fair Prices of every Article are accurately ſtated. By William Felton, Coachmaker, No. 36, Leather Lane, Holborn. 8vo. 2 Vols. 1l. 1s. Boards. Debrett, &c. 1795.

Art. 56. *The Supplement to the Treatiſe on Carriages.* Comprehending all the neceſſary Repairs; the Mode and Terms for hiring; with Inſtructions how to preſerve and purchaſe all Kinds of Carriages and Harneſs now in Uſe. Containing alſo other uſeful Information thereon; with the Prices of every Article annexed. By William Felton. 8vo. pp. 124. ſewed. Debrett, &c. 1796.

The author of this work ingenuouſly diſavows all claim to *literary* excellence, confining his endeavours in this reſpect to rendering himſelf intelligible. As a compoſition, indeed, it can merit no higher praiſe, being incorrect and ungrammatical: but this is not the object: *utility* is its deſign; and to accompliſh that end, its accuracy and fidelity in regard to *ſtatement* are the points to be examined. Here, however, our powers fail us: we cannot pretend to review coachmakers' bills. Nevertheleſs, it is our duty to ſtate that Mr. Felton gives a very fair proof of his open dealing, in having offered, as he informs the public, to ſubmit his work in MS. to the judgment of 12 of the moſt reputable coachmakers, and to abide by their deciſions. To theſe twelve perſons he ſent a circular letter to that effect, but they took no notice of it.

Every particular, both as to *wholes* and *parts*, reſpecting carriages and harneſſes of all kinds, will be found in theſe volumes;—from the firſt ſtep in building, to the laſt ſtroke of finiſhing. Aided by the plates, the reader may thus underſtand the complete formation of a carriage,—the price of it altogether, finiſhed in various ſtyles, or of parts for repair or alteration,—the management and care of them, &c. &c. Attention, however, is requiſite in ſtudying theſe volumes;—in judging of the whole of any branch of work diſcuſſed in it, from a conſideration of parts, and in not confounding the various patterns, ornaments, patents, &c. which make ſuch a difference of price. The ſubject is in its nature complex.

As far as we can judge of this publication, (and we have beſtowed ſome attention on it,) we think it well worthy of being in the hands of all thoſe who are intereſted in its deſign, and who have leiſure and patience to beſtow on it. We ſay *patience*, becauſe, as we have already obſerved, it is 'in its nature complex,' and it is in great meaſure formed of calculations. In the Supplement, which is a very uſeful part, Mr. F. expreſſes his acknowlegements for 'flattering encouragement,' which 'even exceeds his expectations.' We are inclined, indeed, to conclude that the work is honeſt and fair; for, had it been otherwiſe, it would probably have been *op*poſed and *ex*poſed. The refuſal of the 12 coachmakers to ſanction it is eaſily to be underſtood, on the principle of myſtery and concealment which actuates moſt members of a trade or profeſſion. How few in the world are mindful of that univerſally true axiom—*Honeſty is the beſt policy!* Fair dealing can never ſuffer by inveſtigation.

Art. 57. *Impartial Reflections on the preſent Criſis*; comprized in Four Eſſays—on the Oeconomy of the preſent Stock of Corn—the Aſſize of Bread—Tithes—and a general Syſtem of Incloſures. With an Appendix, containing the Syſtem of Incloſures introduced in 1732 by Arthur Dobbs, Eſq. in the Iriſh Parliament. By Hervey Viſ-

count Mountmorres, F. R. S. and M. R. I. A. 8vo. 1s. 6d. Nicol. 1796.

Beſides the ſubjects mentioned in the title of this pamphlet, there are various addenda; particularly, the copy of a bill brought into the Iriſh parliament by the noble author of theſe reflections, concerning the "preſervation of ſhrubs and trees."

In this patriotic olio, we find ſome pointed remarks—on thoſe who 'walk like ſtar-gazers, till their feet betray them into a ditch, or a quagmire;' and on 'the lazy idle drones, that devour a large portion of the labours of the ſedulous inſect.' It belongs not to us to ſpeak of theſe matters; though certainly ſuch things are.

The principal ſubject—a general incloſure bill—being, at preſent, in a ſtate of ſuſpenſe, we ſhall not enter into a minute account of this intereſting pamphlet, but recommend it to the peruſal of thoſe who are more immediately concerned in the fate of that important meaſure, during the period of its ſuſpenſion.

Art. 58. *A Short Enquiry into the Nature of Monopoly and Foreſtalling.* A ſecond Edition, conſiderably enlarged and amended. With an Appendix, on the probable Effect of an Act of the Legiſlature to enforce the Uſe of a coarſer Sort of Bread; and ſome Conſiderations on the propoſed Plan for the Sale of Corn by Weight. By Edward Morris, Eſq. Barriſter at Law. 8vo. 1s. Cadell jun. and Davies. 1796.

We agree with this learned *advocate*, that, in ordinary times, dealers in corn are an uſeful order of men, tending to equalize the prices of grain and to bring a regular ſupply to market, and are eſſentially neceſſary to a ſupply of the capital: but a recent event has proved that, in times of ſcarcity, or during alarms on that account, they have it in their power to raiſe the price to an unnatural height.

The late remarkable fall in the price of wheat tends to ſet aſide the author's arguments reſpecting the ſagacity of the dealers, in the eſtimation of the quantity of corn in hand, and their inoffenſiveneſs towards the conſumers. To the Bank of England, we believe, and not to the dealers in corn, we are indebted for the preſent reduced price of the quartern loaf. Nothing but ignorance, or avarice, could have led them into the diſtreſsful predicament in which they muſt at preſent ſtand. While the farmers and country dealers were enabled to carry on their buſineſs, and to keep back their ſtocks from market by the aſſiſtance of country bankers, and while other dealers were *ſupported*, in a ſimilar way, on *pillars of paper*, of a different manufacture, the ſupply ſent to market was ſmall, and the price in courſe great:—but the farmer's rent being due, no matter whether to the landlord or the country banker,—the dealer's real capital being inſufficient to ſupport his ſtock in hand,—and the current of paper checked,—corn-holders of every claſs were impelled by neceſſity to hurry their ſtocks to market: the conſequence is well known.

We wiſh that we could felicitate the public on this ſudden and great reduction in the price of wheat: but we have our fears, with reſpect to its operations. It will doubtleſs put a ſtop to the mixture of flour which was beginning to prevail: but it is much to be appre-

hended that we have not a sufficient supply of *wheat* to support us through the ensuing summer. However, as there are, we trust, inferior grains in sufficient abundance, no serious consequence, we hope, will follow; and an immediate advantage will be seasonably reaped.

The author's remarks on selling corn by weight do not appear to us to be very important. Wheat *is in effect* sold, at present, by weight, in most parts of the kingdom: it is sold nominally by measure, the farmer engaging that it shall weigh so many pounds per bushel:—a practice which is better, perhaps, than selling it either by weight or measure, only.

In a calculation on the supply of *food* of which the stoppage of the distillery deprives the public, the author commits an unpardonable error, which we think it our duty to point out:

'The malt distillers consume annually from 160 to 200,000 quarters of corn, the chief of which is barley *and malt*.

'With the refuse of which, with the assistance of a few peas and beans, they fatten

	stones				
30,000 Hogs, at	25	each,	is	750,000	stones of meat.
1000 Bullocks	100	each,	is	100,000	ditto.
				850,000	st. of meat.
850,000 Stone	at	4*s.*	is	170,000	0 0
30,000 Hogs' offal,	at	5*s.*		7500	0 0
1000 Bullocks' hides,	&c.			3000	0 0
				£. 180,500	0 0

40,000 Quarters of grain sold annually to cow-keepers, worth 5*s.* *per* quarter, is - - £. 10,000 0 0
Produce in milk and meat - 190,500 0 0

'The revenue paid by the distillers, the last season of their working, amounted to upwards of a million of money.'

It is not the *whole weight* of the bullock and that of his hide which are here to be taken into the account. He walks into the distiller's stall a full grown animal, and with his hide on! It is only the *increase of weight*, arising from the refuse of the distillery, which the public lose; a very inconsiderable loss compared with the quantity of grain which is saved by the regulation.

Art. 59. *A Dialogue between a Gentleman and a Farmer*, on the present high Price of Provisions of all Kinds; wherein it is set forth how the present Scarcity arose, and how it may be in future prevented. By a Friend to his Country. 8vo. 6d. Arch.

This dialogue is supposed to pass between a *gentleman tradesman* in town, and a cousin farmer in the country. Their topics are numerous: religion, politics, scarcity of provisions, general inclosure, and farming. We meet with some shrewd remarks, and with others so very *dry* as to make us doubt whether the dialogue be in joke or earnest.

We

We reprint the following paſſage, in which the reader will find more good ſenſe than good writing:

'*Farmer.* You and I are now drawing to one point; they are well protected; but then all theſe people employed, muſt likewiſe be well kept, and I have endeavoured to point out the way to do it: for if we purchaſe proviſions at foreign markets, there goes the caſh; if we receive the money with one hand, and pay it away with the other, we are working to no purpoſe; let us ſtrive to raiſe all our proviſions at home, and increaſe the number of our people, and ſave our money; for in the greateſt number of hardy people conſiſts both the internal and external ſtrength of a nation. Allowing the ſeafaring people to be of the firſt utility, yet we ſhould remember they were bred, when young, at land, and afterwards trained to the ſea.

'*Gent.* Now, Farmer, your reaſoning carries conviction along with it; you have pointed out the way to employ every one, and pervent idleneſs, as that is the forerunner of miſchief; for if people have not work to earn their bread, they muſt either ſtarve or plunder; but by theſe means our country is enriched, and muſt abound in plenty of every kind; every individual will vie in induſtry; there will be no idle loiterers in barbers ſhops, or other idle places, plotting ſchemes how to live, or framing plans for Government: and I have no doubt but the Legiſlature will provide good and wholeſome laws to protect both liberty and property.

'*Farmer.* As ſoon as theſe laws are made for breaking up and encloſing the lands heretofore mentioned, the farmers of this country have money, judgment, and abilities to do it, and are ready to begin.

'*Gent.* I find that your brother farmers in general ſtand high in your eſtimation.

'*Farmer.* Yes, Sir; I eſteem many of them as very uſeful members of ſociety; but there are great numbers of them I blame exceedingly, who, though they are honeſt, generous, charitable, good, hoſpitable, and friendly, yet I muſt ſay they are too much attached to their old cuſtoms and manner of management, and ſo obſtinately ſet their faces againſt all new inventions and improvements, that even ocular demonſtration itſelf is inſufficient to convince them of their miſtaken notions in theſe particulars. I could bring many inſtances of this in reſpect to new-invented machines and implements of huſbandry, intended to, and, if it had been fairly proved, would have been of the greateſt public utility; but through the awkwardneſs of the ſervants, or the inattention of their maſters, who, at the beginning of the trial, ſeemed prepared to pleaſe themſelves by its not ſucceeding, it has too often hitherto failed; and I have no doubt but many valuable improvements, as well as uſeful inventions, have by theſe means been entirely loſt.

'*Gent.* Now, Farmer, you quite convince me the good of your country is your ſole aim. But you muſt allow me, in ſome degree, to take the Farmers parts; for though I allow great part of what you ſay to be true, reſpecting their averſion to every ſpecies of invention and improvement, they are not, in my opinion, ſo very blamable as you repreſent. I have converſed with ſeveral very ſenſible men on that

that ſubject, as well as others well verſed in the buſineſs; and I am fully perſuaded, that unleſs ſomething of the marvellous or miraculous kind more extraordinary than Baron Van Hake with his manure, or the more extraordinary vague Turnip Doctor, or a ſtill more extraordinary impoſtor than the well-known Bottle-Conjurer, the whole of whoſe deſigns turned out to be plunder and deception, they are really afraid to truſt men to their own opinions, and leave the beaten track of their anceſtors. If the Legiſlature could find out a law to puniſh ſuch, it would be found to the full as uſeful as thoſe laws againſt ſwindling and forgery: for if a perſon is robbed, it matters not whether it is done by open violence, or by cunning or deception, ſtill it certainly is robbery, though artfully dreſſed up like a Mountebank and Merry Andrew to amuſe, and at the ſame time to rob and deceive.'

Until ſuch law be inſtituted, let not *Quackery*, in Farming, nor in Phyſic, deter men of ſcience from endeavouring to eſtabliſh ſome rational principles, by which impoſitions may be detected. There is more merit in preventing crimes than in puniſhing them; however neceſſary the latter may be.

Art. 60. *Plutarch's Lives abridged*; in which the Hiſtorical Parts are carefully preſerved, and the Compariſons of the reſpective Lives accurately delineated. Calculated for the Inſtruction of Youth. By Elizabeth Helme. 8vo. pp. 774. 8s. Boards. Scatcherd. 1795.

Plutarch's lives are an eſtimable remnant of antiquity: but, while we wiſh the original work to be preſerved in the ſtate in which it is happily come down to our hands, we think it may admit of a contracted tranſlation. The mere Engliſh reader, it may be ſuppoſed, will be tired with ſome of the details of this eminent writer. His narrations, it is true, as is here remarked, are blended with mythology, at times with repetitions, or with ſubjects rather foreign to the publications of the heroes whom he celebrates. The ſuperſtition or ignorance of ſo great a mind as that of Plutarch is indeed uſeful, by convincing us how requiſite Divine revelation is to the ſtate of mankind: but this is, among others, a part of the work which may be retrenched. It is, however, highly probable, from ſome of his writings, though he does not intimate it and might, perhaps, be inſenſible to it, that he had received a degree of light, on ſubjects of religion, from Chriſtianity; which during his time had made a conſiderable progreſs. Inſtructive and valuable as Plutarch's collection is, on different accounts, the characters which he preſents are often, if not generally, to be regarded rather as warnings than as models of imitation. From the whole, ſeveral uſeful concluſions are to be drawn, and in particular lives we meet with illuſtrious actions, noble ſentiments, and inſtances of wiſe and virtuous conduct: but how are they intermixed with glaring vices and atrocious crimes! What a deficiency of real, or of worthy, principle! There are evident and powerful reaſons for guarding the young mind in a peruſal of the works of this nature.

The lady, who offers the preſent performance to the public, has laboured to render it both 'agreeable in the cloſet, and uſeful for ſeminaries of education.' What acquaintance ſhe may have with the original

ginal language, we preſume not to determine: this abridgment is plainly formed from extant tranſlations: by looking into thoſe which were made and publiſhed by ſeveral gentlemen now upwards of a century ago, we find them to be the volumes which are here contracted. If we may judge, by the few inſtances which we have been able to compare, they are very conſiderably reduced. The language might in ſome inſtances be improved: but the book, we doubt not, will prove inſtructive and acceptable to numerous readers.

SERMONS *on the* GENERAL FAST. *See the laſt Rev.*

Art. 61. Preached at Whitby. By the Rev. T. Watſon. 8vo. 1s. Murray.

From the text, Iſ. li. 19. the preacher inculcates the perſuaſion that divine judgments are occaſionally inflicted on mankind as a puniſhment for their ſins:—hence the neceſſity of repentance. The example of France is, as uſual, ſet up to our view; and the exiſting miſeries of that nation are aſcribed to the wickedneſs of the people, and eſpecially to their apoſtacy from religion, both in ſentiment and practice. Perhaps, however, it would be no more than bare juſtice to take into the account the depraved ſtate of the religious eſtabliſhment in France at the time of the revolution; and to conſider how much reaſon the *philoſophical doubters* of that country might have to queſtion whether any change, from the *eccleſiaſtical impoſitions* and *deplorable ſuperſtition* to which the French had been ſo long ſubjected, (under the ſacred name of religion,) could be greatly for the worſe. The *experiment*, however, has proved a dreadful one; and ſuch as, we hope, will never be repeated in any part of the world.

Art. 62. *The Influence of Religion on National Proſperity.* Preached in the Weſt Church, Aberdeen, March 10, 1796, the Day appointed for the General Faſt. By William Laurence Brown, D. D. Principal of Mariſchal College at Aberdeen. 8vo. 1s. Robinſons.

An excellent commentary on the Text, "Bleſſed is the nation whoſe God is the Lord," Pſ. xxx. 12. After having ſtated the important doctrine of a PARTICULAR PROVIDENCE, the Preacher ſhews the effects of religion and virtue, or their contraries, on national as well as individual felicity; in order to fix on our minds, not a ſuperficial and tranſitory, but a deep and laſting impreſſion of this GREAT TRUTH,—ſuch as will have, he truſts, an effectual influence on our lives. We repeat, it is an excellent diſcourſe.

SINGLE SERMONS.

Art. 63. *Occaſioned by the Death of Alexander Chriſtie, Eſq. of Townfield, late chief Magiſtrate of Montroſe*; containing ſome Obſervations on the Progreſs of religious Knowledge in Scotland, and on Mr. Paine's "Age of Reaſon." By a Layman. 8vo. 1s. Johnſon.

By the dedication prefixed to Mr. Thomas Chriſtie of London, (ſon of the deceaſed,) we find that the name of the layman is James Wardrop; and, if all laymen could preach like him, diſſenters might diſcharge their regular paſtors, and annihilate the diſtinction of clergy and laiety among them;—a diſtinction which Mr. Frend condemns in his laſt pamphlet as highly inconſiſtent with their principles. The ſenſible author of this diſcourſe draws a picture of the religion, or rather of the irreligion, of Scotland,—laments the progreſs of infidelity,—condemns

condemns "The age of reaſon,"—and repreſents the deceaſed as a man whoſe character and behaviour were peculiarly calculated to fix the mind of men on the pure doctrines of the goſpel. Mr. W. is a moſt ſtrenuous Unitarian, and he commends Mr. Chriſtie for his zeal in adhering to and propagating Unitarian principles.

Art. 64. *The Chriſtian's Duty to God and the Conſtitution:* preached at the Meeting-houſe at Ludlow, Nov. 1, 1795. By J. H. Prince, Preacher of the Goſpel in London. 8vo. 6d. Parſons.

This ſermon was preached *extemporé*, and afterward drawn up from the preacher's recollection, with neceſſary corrections and additions: ſtill, however, it retains the uſual character of extemporary diſcourſe, triteneſs of thought, redundancy of amplification, and inelegance of language. The author endeavours to prop up the old edifice of paſſive obedience with the buttreſſes of ſcripture-quotations. Under *eleven* heads, he enumerates the "things which are Cæſar's;" and aſſigns *ſeven* reaſons for *implicit* ſubmiſſion to the higher powers; the firſt of which, that it is the command of God, being clearly eſtabliſhed, would have ſuperceded the neceſſity of mentioning the reſt, as effectually as the firſt of the *twenty* reaſons given in a court of juſtice for the abſence of a witneſs—viz; that he was dead. From a long quotation in verſe, we conclude that the author is fond of rhimes: but his taſte in poetry is not very refined.

CORRESPONDENCE.

We have received a very polite letter from Sir Richard Muſgrave, Bart. of Dublin, accompanying a *corrected* Dublin edition of his pamphlet on the preſent ſtate of England and France, lately printed 'incorrectly' in London. Having compared the two editions, we find little to add to the account which we have already given of the work, (ſee our laſt No. p. 455.) and, we are ſorry to ſay, no reaſon to alter our opinion of it. We obſerve ſeveral *corrections*, properly ſo called, but few *additions* of any conſequence. The moſt material inſertion is a paſſage relative to the law of treaſon as ſettled in 1695, which provided that *two* lawful witneſſes ſwearing to overt acts ſhould be required, in order to conviction. With this proviſion Sir Richard is much diſſatisfied; for he is deſirous that the law in England ſhould have remained as it was before, when *one* witneſs was ſufficient, and as it ſtill is in Ireland. This opinion we ſhall leave entirely to the reader's conſideration: we cannot think it neceſſary to controvert it.

The paſſage at the concluſion of the pamphlet, which we extracted in our laſt Review, remains unaltered; except that, after having ſaid that the French armies on the Rhine can never re-aſſemble, it is added—'in as great force as before.' Our objections to the whole paſſage remain, *at leaſt*, 'in as great force as before.'

A. Z.'s laſt favour was received.

The letter of J. H. of Edinburgh remains, with others, for notice in our next Number.

In the laſt Review, p. 452. l. 5. for 'Suttures,' r. Sutures. P. 472. l. 23. for 'Tiemdean', r. Tiedeman.

THE MONTHLY REVIEW,

For JUNE, 1796.

ART. I. *Perſian Miſcellanies:* an Eſſay to facilitate the Reading of Perſian Manuſcripts; with engraved Specimens, Philological Obſervations, and Notes critical and hiſtorical. By William Ouſeley, Eſq. 4to. pp. 240, and ten Plates. 1l. 1s. Boards. R. White. Piccadilly. 1795.

INTEREST (as Sir William Jones obſerved,) has been the charm which gave to the languages of the Eaſt a real and a ſolid importance. By one of thoſe revolutions which no human prudence could have foreſeen, the Perſian language found its way into India,—that rich and celebrated empire, which, by the flouriſhing ſtate of our commerce, has been the ſource of incredible wealth to the merchants of Europe. A variety of cauſes, which need not be mentioned here, gave to the Engliſh nation a moſt extenſive power in that kingdom: our India company began to take under their wing the princes of the country by whoſe protection they gained their firſt ſettlement: a number of important affairs were to be tranſacted in peace and war, between nations equally jealous of each other, who had not the common inſtrument of conveying their ſentiments: the ſervants of the company received letters which they could not read, and were ambitious of giving titles of which they could not comprehend the meaning: it was found highly dangerous to employ the natives as interpreters, on whoſe fidelity they could not depend; and it was at laſt diſcovered that they muſt apply themſelves to the ſtudy of the Perſian language, in which all the letters from the Indian princes were written. A few men of parts and taſte, who reſided in Bengal, have ſince amuſed themſelves with the literature of the Eaſt, and have ſpent their leiſure in reading the poems and hiſtories of Perſia: but they found a reaſon in every page for regretting their ignorance of the Arabic language, without which their knowlege muſt be very circumſcribed and imperfect. The languages of Aſia will now perhaps be ſtudied with uncommon ardour: they are known to be uſeful, and will ſoon be found inſtructive

and entertaining: the valuable manuſcripts that enrich our public libraries will probably be in a few years elegantly printed: the manners and ſentiments of the eaſtern nations will be perfectly known; and the limits of our knowlege will be no leſs extended than the bounds of our empire.

The ſame motive, which *introduced*, acts with increaſing vigour in *perpetuating*, an attention to Oriental ſtudies, and will no doubt ſecure a favourable reception to the uſeful and laboured work which we now announce to our readers. Its leading object is to facilitate the reading of Perſian manuſcripts, by familiarizing a variety of ſpecimens engraven after different handwritings, wherein the more uſual variations and imperfections of form to which the ſeveral characters are liable, and the different contractions which the ſcribes have found it convenient to adopt, repeatedly occur. Much attention has been paid, in the choice of theſe fac-ſimiles, to the intrinſic merit of the ſelected paſſages, and ſome to the preſervation of curious and ornamented pages. They have perhaps the fault of being moſtly too legible, and do not ſufficiently arm the decypherer againſt the aukward freaks of ſcrawling penmen. Still, however, the work is likely to become a convenient ſupplement to the unrivalled grammar of Jones, which furniſhes ſufficient inſtruction for underſtanding the Nikhi or *upright* hand of the Perſians. The Talik, or *leaning* hand, is taught in this volume. A third work, to characteriſe the Shekeſteh, the *broken* or running hand, remains a deſideratum.

In order to relieve the dulneſs of repeatedly deſcribing, in the technical phraſes of the writing-ſchool, fine and full ſtrokes, heads, bodies, and tails of letters, dots, ſtems, knobs, hooks, bends, ſwells, and flouriſhes, the author has interſperſed many curious and learned notes, illuſtrative of Perſian philology and antiquity, which diſplay a very extenſive reading on theſe topics. In a ſimilarly deſultory manner we ſhall ſubjoin a few comments.

Early in the firſt chapter (p. 2) ſome alluſions occur to the celebrated Perſepolitan inſcriptions. In the note, moſt of the diſſertations are enumerated in which the learned of Europe have attempted to throw light on this obſcure ſubject. We obſerve, however, with regret, the omiſſion of Herder's Tract entitled "Perſepolis" contained in the third volume of his *Zerſtrente Blätter*, *Gotha* 1787; as his theory, which attributes to Jemſhid the original conſtruction of theſe remains, is ſo remarkably ſupported by the ſubſequent obſervations and evidences of Francklin.

The ſecond chapter treats of each letter individually, and conſiders incidentally the literal notation of Perſian words with

the Engliſh alphabet; an art which is by no means carried to the greateſt practicable perfection. Even Sir William Jones often expreſſes the ſame Perſian character by different combinations of our letters, and different characters by like combinations; beſides uſing the vowels very licentiouſly: ſo that it is made needleſsly difficult to reſtore, with certainty, to their original Perſian form, lines that are deſcribed in Engliſh letters. The letters *ſa* and *zal* might uniformly be expreſſed by *th* and *dh*, and would then never be confounded in ſpelling with *ſa* and *ſin*; the *gain* by *gh*, to diſtinguiſh it from *gaf*; the *ain*, *vau*, and *ya* (ſomewhat awkwardly) by *e*, *w*, and *y*. It would abbreviate to repreſent the *kha* by *q*, and obviate confuſion: for the utility of deſcribing the real pronunciation, which after all can never be well taught in books, is very ſubordinate to that of ſuggeſting neceſſarily and without equivocation the true form of the Perſian word. We ſhould even heſitate to diſcountenance the plan propoſed by our author (p. 75.) of omitting the ſhort vowels, after the Aſiatic and Icelandic manner. In transferring a German ode out of black letter into Roman, who thinks of *reforming* the orthography, and of ſpelling merely its ſound?

The third chapter is occupied in the analyſis of diacritical points,—a deterioration of alphabetic writing; an inconvenient ſuccedaneum, probably adopted firſt by the Jewiſh ſcribes, in order to teach the Maſoretic or traditional pronunciation of their ſcriptures, which the learned Maſclef has wiſely baniſhed from our Hebrew grammars. The making of theſe points is very tedious to the copyiſt, who could with leſs delay form any additional letter that would unite with the preceding one; and on this account the invention is getting into diſuſe both in Arabian and Perſian manuſcripts. Nevertheleſs, as it is in no reſpect inconvenient to the printer, to whom *variety* of form is chiefly troubleſome, diacritical points may perhaps be advantageouſly adopted, in preference to the introduction of an eſpecial character, for ſuch new ſounds as from time to time it becomes neceſſary to deſcribe. In the Aſiatic Reſearches, for inſtance, the ſound of *ng* has been deſcribed by *n*; to ſay nothing of leſs authoritative examples.

From the fourth chapter we ſhall extract the account of a diſtinguiſhed Perſian poet:

'The name of *Sadi* having occurred three or four times in the courſe of this work, I ſhall here take occaſion to mention, that the birth of this celebrated poet, happened at Shiraza, in the year of our Æra 1175; he was author of the *Guliſtan*, or Bed of Roſes; the *Boſtan*, or Fruit Garden; the *Molamaât*, or Rays of Light, and a large collection of odes and ſonnets, alphabetically arranged in a

Divàn. The firſt of theſe works has been publiſhed with a Latin verſion by the learned Gentius *; in the German language by Olearius †; and by another perſon in French ‡. Of the ſecond, ſome partial extracts have appeared in the Aſiatic Miſcellany ||. The third, is a manuſcript extremely ſcarce, and from the *Divaun*, which contains above a thouſand beautiful poems, very few paſſages have yet found their way into print. Sadi was the author of fourteen or fifteen other works; but Mr. Le Bruyn, (ſee his Travels) muſt have been miſinformed, when he learned, on viſiting the poet's tomb in 1705, that twenty Arabic volumes were ſtill extant of his compoſition. I ſhall not here ſuppreſs, that there is alſo attributed to *Sadi*, (although I hope without foundation) a ſmall collection of ſhort poetical compoſitions (ſee page 19,) inculcating leſſons of the groſſeſt ſenſuality, and breathing all the licentiouſneſs of the moſt unchaſte imagination. Theſe in the manuſcripts before me are inconſiſtently placed among the beautiful, moral, and ſentimental diſtichs which follow our author's *Divan*; and in an Arabic introduction, he declares his repentance of having compoſed thoſe indelicate verſes, which, however, he excuſes on account of their giving a reliſh to the other poems, "as ſalt is uſed in the ſeaſoning of meat;" and if one can allow any merit to ſuch productions, it may be ſaid of him as of Petronius, "that he wrote the moſt impure things in the pureſt language §."

'An ingenious friend, whom I ſhall mention in the courſe of this eſſay, when on the ſubject of eaſtern muſic, is in poſſeſſion of a moſt valuable manuſcript Treatiſe on that art, which from many circumſtances he conjectures to be the work of *Sadi*; the language is Per-

'* Roſarium Politicum, &c. Amſterdam, 1651. Folio, Perſian and Latin.

'(Saadi) Roſarium Politicum, cura Gentii. Amſterdam, 1655. Duodecimo. Latin.'

'† Perſianiſcher Roſenthal uberſetzet von A. Olearius, with plates. Schleſwig. 1654. Folio.'

'‡ This French verſion, which was probably made from the Latin or German tranſlation before mentioned, is entitled, "Guliſtan ou L'Empire des Roſes, Traité des Mœurs des Rois; compoſé par Muſladini Saadi, Prince des Poetes Perſiens, Traduit du Perſan, par M.***. Paris. 1737. Duodecimo.'

'|| Aſiatic Miſcellany, No. 2. p. 235, &c. Calcutta. 1789. Quarto, where part of the preface to, and a paſſage from, the *Boſtan* are given; of this work, ſome tranſlations into French may be found in the travels of the Chevalier Chardin.'

'§ Since this paſſage was written, I have had an opportunity of inſpecting the firſt volume of *Sadi's works* (printed at Calcutta in folio, 1791: in Perſian, with an Engliſh preface, &c. by J. H. Harrington, Eſq.) ſent as a valuable preſent from Sir W. Jones, to the late Profeſſor Schultens, in whoſe Library at Leyden, I was permitted to examine it: and I was ſorry to find, that in the liſt there given of Sadi's works, the "*Book of Impurities*," is enumerated as authentic.'

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ſian, and the ſubject treated in a ſcientific and maſterly manner. Of this celebrated poet, the portrait was lately to be ſeen in a building near *Shirauz*, repreſenting him as a venerable old man, with a long ſilver beard and flowing robes, holding in his right hand a crooked ivory ſtaff, and in the other a charger of incenſe *. He lived to the advanced age of one hundred and ſixteen, and his tomb is ſtill viſited with the reſpect due to claſſic ground, at a little diſtance from Shirauz, his native city.'

The fifth chapter contains an intereſting account of Nizami's *Skander Nameh*, a metrical romance concerning Alexander, of which Mr. Ouſeley promiſes, on ſome future occaſion, a more diffuſive account. As his manuſcript is interlined with valuable hiſtorical notes, new light will certainly be thrown on remote portions of Greek hiſtory by the examination of Perſian records. It has been conjectured that the Teutames, of whom Priam ſought aſſiſtance, was the Tahmuraz of the Perſian annaliſts; and that Xerxes is no proper name, but an epithet ſignifying the Circaſſian, applied to ſome ſatrap of the great king, who was ſent againſt the revolted Peloponneſians. Even concerning Cyrus and Cambyſes, and the nature and † period of the Jewiſh captivity, much remains to be known; and ſome reaſons may perhaps occur for ſuſpecting that a larger portion of our ſacred books was, during that æra, tempered in Oriental ſources, than thoſe commentators have been willing to ſuppoſe whoſe ſtudies were confined to Ægyptian antiquity. The actions of Alexander, and the whole ſeries of ſubſequent hiſtory, may eſpecially expect illumination.—In this chapter, (p. 100.) occurs a diſcuſſion of the queſtion—to what diſtrict of the world did the author of Geneſis mean to aſſign the ſituation of Eden? Probably, to his own country,—to the region in which the book was compoſed. Now there occurs in the tenth chapter a geographical document, which may aſſiſt in aſcertaining the place of the writer. If Shem be underſtood to mean the Eaſt, Ham the South, and Japhet the Weſt; and the names of the tribes or nations arranged under each of theſe three grand diviſions be carefully analyzed, it will be apparent that the author's habitation was nearly as far eaſt as Iſpahan; for he places the Armenians and Medes among the

* See Franklin's Tour from Bengal to Perſia, in the years 1786, 87, p. 97. Octavo. London. 1790.'

† We probably antedate the captivity. If the Smerdis ſaid to have been killed by Cambyſes, but who after ſome interval made his appearance again, or was perſonated by one who aſcended the throne of Perſia, could be ſuppoſed to be the ſame with that Nebuchadnezzar whom the author of Daniel baniſhes for a like interval among the beaſts of the field—many chronological difficulties would vaniſh.

weſtern nations; and that in no place very remote from that would he have enumerated this preciſe liſt of names, and in the order in which we find them.

In the ſixth chapter, is compriſed an elegant mythological diſſertation concerning the *Peries* of the Perſian poets: whence probably we have borrowed the name of *fairies*; although the fairies of European romance are a different ſpecies of imaginary beings.

In a note to the ſeventh chapter, the following juſt tribute of applauſe is paid to the memory of Sir William Jones:

'I have here, for the laſt time, quoted the name of him whoſe writings induced me to deviate from the beaten paths of claſſic learning, and to wander among the flowery fields of Aſiatic literature: a name already ſo celebrated by happier pens than mine, that it is unneceſſary to enumerate in this place the various original compoſitions in Latin, Engliſh, and French, of the voluminous Jones: his admirable tranſlations from the Arabian, Perſian, and Sanſcrit languages, his learned writings as a Lawyer, and his elegant productions as a Poet. The univerſality of his genius is acknowledged by many contemporary writers, and ſo great was his ſtock of acquired knowledge, that the name of Sir William Jones, is ſufficient to expreſs the higheſt degree of intellectual excellence that a human being could attain. His eulogium, and his elegy, have lately fallen from the pens of Hayley the poet, and Maurice, the learned author of the "Indian Antiquities." But the brevity and ſingular beauty of the Epitaph, written by a brother judge (Sir Wm. Dunkin), induce me to preſent it to the reader as the beſt concluſion of this note:

'Gulielmus Jones eques: Cur. ſup. in Bengal ex judicibus unus;
Legum peritus, fidusque interpres:
Omnibus benignus,
Nullius fautor:
Virtute, fortitudine, ſuavitate morum
Nemini Secundus:
Seculi eruditi longè primus,
Ibat ubi ſolum plura cognoſcere Fas eſt.
27 April, 1794.'

Incidentally, the author mentions his intention of viſiting Irân in perſon; an event highly deſirable to the republic of letters, as he will go armed with the preliminary information which may enable him to direct his inquiries towards thoſe objects which are principally intereſting to Europe, in the preſent ſtate of literary information. It is to be hoped that he will be more aſſiduous than is uſual with travellers, in collecting knowlege ſtrictly geographical, and ſuch as can only be obtained on the ſpot. In books of tours, it is common to meet with a vaſt maſs of erudition concerning the places viſited, which might have been acquired at home, and to miſs thoſe local

local details which would elucidate the antient historians. How many difficulties concerning the sieges of Seleucia would be removed by an accurate topography of its site! May this instructed writer more than atone to his country for the negligence of Sir Robert Shirley!

ART. II. *The History of Monmouthshire*; by David Williams. Illustrated and ornamented by Views of its principal Landscapes, Ruins, and Residences; by John Gardnor, Vicar of Battersea. Engraved by Mr. Gardnor and Mr. Hill. 4to. pp. 550. 2l. 2s. Boards. Edwards, &c. 1796.

PERHAPS no species of writing has so much increased, of late, as topography and county-histories; nor is there any subject that is more capable of administering to rational entertainment, or that abounds with information more varied or more extensively useful. The surface of the soil; the mineral treasures beneath; all the important objects comprehended under agriculture and farming; under mechanics as applied to mining, canal navigation, construction of harbours, &c. and under the various branches of natural history; the monumental records of past ages, both civil and ecclesiastical; antiquities; history; biography; manners and customs; all come within the plan of a complete county-history. It obviously, however, surpasses the powers of one man to execute in a masterly manner a scheme so complicated and various; the farmer, the naturalist, the chemist, the engineer, the man of taste, the antiquary, and the historian, must unite in one work their respective observations, before the public can hope to see a perfect history of any single county. It is for this reason that those county-histories are in general the best executed, as far as they go, in which the author has confined himself to one or two of the principal heads of inquiry. A first-rate naturalist would probably succeed but ill as an historian; and the most learned antiquary could give but a very imperfect register of the succession of crops, or of the management of the dairy.

In the work before us, Mr. Williams appears in the character of an historian and antiquary; and he has executed, with no small degree of success, the illustration of an important department, in the county-history of Monmouth. The historical survey begins with all the authentic notices of the antient Britons that can be procured, prior to the Roman invasion, and is continued to the present time. Mr. W. discovers much sagacity in unravelling the perplexed maze of Welsh politics in the ages of the independence of the principality; in reducing to the sober probability of history the accounts and traditions of

the celebrated Arthur, prince of the united British, whose very existence has of late been called in question; and he draws a lively picture of the turbulence of the Lords Marchers, and the system of rapine and predatory war, the boundaries of which were marked by a wide line of desolation extending along the frontiers of England and Wales. In delineating events which impress so decided a character on the authors of such disturbances and the sufferers by them, numerous occasions present themselves of investigating the moral effect of political causes on the human mind; nor have they escaped the notice of the present author; who not unfrequently suspends the business of the annalist, to assume the more important office of the political philosopher. As an instance of the general turn of Mr. Williams's remarks, we shall quote the beginning of the 5th section, p. 71.

'In every page of the history of man, the same elementary truths occur, variously modified by his errors and institutions.

'All the forms of despotism originate in the perversion of general truths; that acts of social duty and assistance are necessarily mutual; and that the security arising from the power of society, requires the acquiescence and submission of individuals to its institutions and laws.

'As every thing important to society has a direct reference to the surplus labor of necessary industry, the most interesting study of history, the most useful inquiry of the human mind, must be directed to the circumstances that influence it. If social institutions be calculated to exchange it justly for equivalents, they will promote and multiply the means of human happiness: if to dispose of it by force, stratagem, or caprice, they must be the sources of indefinite crimes and complicated miseries.

'The facility of error on this subject, verges on a species of necessity: the position of man is on a declivity, where the fall is almost unavoidable.

'To obtain the reciprocal offices on which the provisions of society should be founded, we wish to secure, and to secure we would command; and by commanding we change their nature or destroy them.

'This is the definition of all forms of government, however their forms may be varied. They lose portions of the general object, as the provisions for its security participate the nature of violence; and the difficulties of preventing these errors, appear so numerous and so formidable, that human genius seems appalled, and suffers passions and crimes to sink mankind into brutality.

'Man, an individual acting from personal or individual motives, is a savage. Man, in society, is in fact a tyrant or a slave.

'To meliorate, and perhaps in some future and fortunate period to obliterate this fact, is the necessary object of a wise and benevolent philosophy. But the lessons of that philosophy must be from history, not from romance; and they must be taken by genius: the disciples of Montesquieu row along the shore, and are perpetually entangled by

by ſhoals and bays; thoſe of Plato and Rouſſeau ſail directly into the ocean and they all periſh.

'The political compaſs is not diſcovered, or it is not generally known; and until the diſcovery be fully made, the chances of ſafety will be thought near the ſhore, and not on the ocean.'

By this ſpecimen, our readers will ſee that depth of reſearch and force of expreſſion are the diſtinguiſhing characters of Mr. W.'s remarks. He can, however, on proper occaſions, aſſume a milder tone; as he does when lingering among the bowers of Nature, and ſketching with a rapid hand the prominent features of the ſcenery of Monmouth.

'Nearly one third of the county is a rich plain or moor on the ſhore of the Severn; one third conſiſts of beautifully variegated ground, watered by conſiderable rivers, the hillocks cultivated or woody; and one third aſſumes the mildeſt character of mountain, abounding with lovely vallies, where, from the operation of the tenure of gavel-kind, the cultivated ſlopes bear an unuſual proportion to the waſtes. In the great vallies of the Uſk and Wye, there are no hams or common fields, no intermixed or undivided property, no extenſive plains of monotonous unanimated green, but little hillocks ſeem ſcattered over their areas, even to the ſhores of the rivers.—

'The rivers confer as much beauty on the country, as they receive from it. The courſe of the Wye is every where intereſting, in ſome places ſublime: that of the Uſk, fringed with woods, or bounded by noble meadows, is a ſcene of perpetual beauty. The whole country forms one exquiſite landſcape; of which the vaſt expanſe of the Briſtol channel is the foreground. Hills covered with woods, which the roads beautifully limit or boldly climb, vallies fortified by ſtreams, where ſmaller eminences ſeem to recline againſt the mountains; thickets indefinitely diverſified, where objects, as the traveller moves, ſeem perpetually to peep and retire; turrets riſing in coverts, and ruined arches almoſt buried within them; mutilated caſtles and mouldering abbeys partially concealed; hamlets, churches, houſes, cottages, and farms are blended into one general and extenſive ſcene, which is wonderfuly pictureſque; while the mountains of Glamorgan and Brecon, melt into a diſtant and magnificent horizon, with an effect on the mind, which Nature alone, and Nature in particular ſituations only, can produce'

To what we have already ſaid, and to the extracts which we have made, there remains only to be added that the engravings are very numerous, and generally well executed, and well choſen. The abilities of the reverend and ingenious artiſt *, in this line, are too well known to require our farther commendation †.

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* Mr. Gardnor.

† See our account of his "Views on the Rhine," Rev. vol. viii. N. S. p. 427.

ART.

ART. III. *Some Account of the Collegiate Chapel of Saint Stephen, Weſtminſter*: with Plans, Elevations, Sections, and Specimens of the Architecture and Ornaments of ſuch Parts of it as are now remaining. Publiſhed by the Order and at the Expence of the Society of Antiquaries of London. Imperial Folio. 2l. 8s. Sold by Taylor, Holborn.

THIS work is worthy of the munificence of the learned ſociety at whoſe expence it is publiſhed; intereſting both to the antiquary and the artiſt; and an unexpected diſplay of much beauty that is concealed by the wainſcot ſurrounding the Houſe of Commons: in which ſtate it has been for a conſiderable time, and might have ſtill remained unnoticed, but that, through the diligence and care of the promoters of the preſent performance, it is now preſented to the attention of the public. They have farther added to its value, by a diſcovery of the original papers in the Exchequer, which contain a journal of the operations, and an account of the expences, attending the erection. This part is written by John Topham, Eſq. F. R. S. and from it we ſelect the following account of this elegant ſtructure:

'King William Rufus built the Royal Palace at Weſtminſter; and, according to Stow, King Stephen erected this religious ſtructure, in honour of St. Stephen the protomartyr. King Edward I. however, ſeems to have rebuilt this chapel; for, in the 20th year of his reign, the 28th of April, 1292, the works of the new chapel began, and continued for more than two years. An account of the expence of theſe operations is preſerved in rolls of weekly payments remaining in the Exchequer, which I have been indulged with the peruſal of, by our learned brother, Craven Ord, Eſq. F. R. S. Theſe curious rolls contain the articles purchaſed within the week, and the daily payments to each workman of every denomination.'—

'The ſeveral articles bought are ſtated; then follow the payments to workmen. They are too minute to be here enumerated, but theſe are apparent—to carpenters five pence each per day;—to other workmen three pence halfpenny;—ſome three pence;—ſome two pence halfpenny each.

'Although the amount of each ſeparate week does not appear to be much, being in general between twenty and thirty pounds, yet, from the length of time which the works continued, the coſt of the whole muſt have been very conſiderable.

'Whether King Edward I. completed his deſigns in beautifying this ſtructure, we are not informed; but if he had, his labours were ſoon after unfortunately rendered abortive; for we are told by a very accurate chronicler, Stow—"that on the 29th of March, 1298, a vehement fire being kindled in the leſſer hall of the king's palace at Weſtminſter, the flame thereof being driven with the wind, fired the monaſtery adjoining; which, with the palace, were both conſumed."

'This

'This diſaſtrous event could not be repaired for ſome time following; for Edward I. being almoſt conſtantly engaged, in the latter part of his reign, either in external wars, or in the conqueſt of Scotland, the prevailing object in the mind of that monarch, he cannot be ſuppoſed to have had either leiſure or wealth to beſtow on works of art; and the weak and turbulent reign of his ſon, Edward II. did not allow much time for domeſtic improvements. But early in the ſucceeding reign this building engaged the royal attention; for, on the 27th of May 1330, 4 Edw. III. the works on this chapel again commenced. The comptroller's roll of the expence of theſe operations, for near three years, is remaining in the king's remembrancer's office, in the exchequer.'—

'The length of this account will not allow of the whole to be here inſerted; but it is extremely curious, becauſe it preſerves the names of every artiſt employed, the wages they received, and the price of every article uſed, as far as the account continues.

'The amount of the wages, during the whole time of this account, was 350*l.* 12*s.* 0¼*d.*; and of the materials uſed in the building, 158*l.* 4*s.* 4½*d.*; making together 508*l.* 16*s.* 5¼*d.*

'Theſe works were not completed for ſeveral years after the termination of this account; but on the 6th of Auguſt 1348, in the 22d year of Edward III. that king, by his royal charter, recited that a ſpacious chapel, ſituate within the palace of Weſtminſter, in honour of St. Stephen, protomartyr, had been nobly begun by his progenitors, and had been completed at his own expence, which, to the honour of Almighty God, and eſpecially of the bleſſed Mary his mother, and of the ſaid martyr, he ordained, conſtituted, and appointed to be collegiate.

'Notwithſtanding this conſtitution of the college, yet it is evident that the chapel was not then finiſhed; for on the 18th of March 1350, in the 24th Edw. III. the king appointed Hugh de St. Albans, then maſter of the painters for the works within the chapel, to take and chooſe as many painters, and other workmen, as ſhould be neceſſary for carrying on the works in the chapel, as he ſhould find in the counties of Kent, Middleſex, Eſſex, Surry, and Suſſex; ſuch workmen to be employed and paid at the expence of the king. Rymer's Fœdera, tom. 5, p. 670.

'A like appointment was made of John Athelard, for the counties of Lincoln, Northampton, Oxford, Warwick, and Leiceſter; and of Benedict Nightengale, for the counties of Cambridge, Huntingdon, Norfolk, and Suffolk.

'Again in the 37th Edw. III. June 4th, 1363, according to Rymer, William de Walſingham was appointed to take a ſufficient number of painters and workmen, to be employed at the charge of the king, in the chapel of St. Stephen, within the royal palace. Unfortunately the accounts of theſe workmen have not come to our view.'—

'King Edw. III. erected, for the uſe of this college, at ſome diſtance weſt, in the little ſanctuary, out of the palace court, a ſtrong clochard, or bell tower, of ſtone and timber, covered with lead; and placed therein three great bells, which were afterwards uſually rung

at

at coronations, triumphs, and funerals of princes, which gave ſuch a huge ſound, that it was commonly ſaid they ſoured all the drink in the town.' Howell's Londinopolis, p. 378.—

'This college of St. Stephen was valued at the ſuppreſſion to be worth 1085*l.* 10*s.* 5*d.* and was ſurrendered in the firſt year of king Edw. VI. A liſt of the deans and canons of this college may be ſeen in Newcourt's *Repertorium*.

'The chapel of St. Stephen was ſoon afterwards fitted up for the meeting of the Houſe of Commons, which had before uſually aſſembled in the chapter houſe of the abbey of Weſtminſter, and has ſince continued to be appropriated to the ſame uſe, to the preſent time.'

The plates, which are fourteen in number, are excellently engraved from drawings taken by Mr. Carter, of whoſe talents the public have had many ample proofs. We may remark, in the preſent example, that where the parts are detailed ſo much at large, Mr. C. would have rendered it more ſatisfactory and ſerviceable to artiſts, for whoſe uſe (we conceive) parts are detailed at large, if the altitudes and projections of mouldings were given in real dimenſions; inſtead of the vague mode of marking, with ſtars, the centers from which the mouldings are traced. We likewiſe obſerve a want of diſcrimination, in naming the parts in Gothic works, by terms uſed in Grecian architecture, between which there does not exiſt the leaſt conformity. The ſculptured foliage is deficient of that accuracy which we have been accuſtomed to ſee in the beſt Gothic works. In the general views, Mr. C. has ſucceeded with his uſual ability: but he has not been ſo happy in his details of the parts at large.

A principal object of the ſociety being to tranſmit to poſterity ſpecimens of ſuch excellent works as are daily mouldering to decay; to effect that purpoſe, and to render it an object of real utility, it is indiſpenſably requiſite to deſcribe the ſubjects with the greateſt poſſible accuracy, in order that, by furniſhing juſt delineations, future artiſts may be enabled to imitate them. According, however, to the uſual mode of accompanying deſcriptions of antiquities with picturesque views, they become little more than objects of amuſement.—By this obſervation, we by no means intend to convey a cenſure on the work before us; on the contrary, we think it does much credit to the ſociety, inaſmuch as it advances beyond the uſual ſtyle of theſe publications: we only deſire to offer ſuch hints at improvement as we conceive will tend to the perfection of future works of this kind; and we ſhall rejoice to ſee them purſued with the intelligence, and the intereſt, which the ſociety of antiquaries are capable of affording to them.

ART.

ART. IV. *An Apology for the Bible*; in a Series of Letters addreſſed to Thomas Paine, Author of a Book entitled the Age of Reaſon. Part the Second, being an Inveſtigation of True and of Fabulous Theology. By R. Watſon, D. D. F. R. S. Lord Biſhop of Landaff, and Regius Profeſſor of Divinity in the Univerſity of Cambridge. Second Edition, 12mo. pp. 385. 4s. ſewed. Evans. 1796.

IF, in following the controverſy revived in the preſent day by the publication of "the Age of Reaſon," we have been obliged to traverſe much ſterile and unpleaſant ground, we come at laſt to a ſpot which abundantly recompenſes us for all our former diſappointment. We feel ourſelves under peculiar obligations to the Biſhop of Landaff for this maſterly reply. It has delivered us from no little embarraſſment. Sincerely attached to the cauſe of revealed religion, and perſuaded that it was capable of being nobly and completely defended, we have been hurt at the lame and inefficient anſwers which Mr. Paine has received; anſwers which tend more to injure than to ſerve the cauſe of revelation, and which rather betray the ignorance and the anger of the authors, than their powers of inveſtigation or argument. Before this apology appeared, however, we were fearful of extending towards ſuch writers any ſeverity of condemnation, leſt a non-exiſtent motive for our ſtrictures ſhould be attributed to us. Now, ſanctioned by this able defender of revelation, we may venture to inform ſeveral of thoſe who have taken up the pen in order to reply to Mr. Paine's deiſtical ſtrictures, that the writer is no puny adverſary; and that to doubt his being the author of "the Age of Reaſon," or to fill pages with abuſe or with pert and flippant remarks, ſo far from being any thing to the purpoſe, is in fact to deſert the only ground on which the Chriſtian who can *give a reaſon of the hope that is in him* ſhould be deſirous of combating,—viz. the ground of fair and diſpaſſionate inquiry. Mr. Paine has peruſed the ſcriptures of the Old and New Teſtament, has conceived various objections to them, and has expreſſed them with boldneſs and often with indecency. The conduct to be purſued by the opponent of this popular writer was not to honour him by exchanging *railing for railing*, but, by treating with dignified contempt and chriſtian ſelf-command his vanity and his levity, to paſs immediately to a ſerious and critical examination of the ſacred writings; for his objections being fairly proved to originate in ignorance and miſapprehenſion, the pertneſs and ſelf-ſufficiency with which he has offered them, recoil on himſelf and augment his diſgrace. It is in this way that the Biſhop of Landaff combats this modern champion of Infidelity. Verſed in ſacred literature, (the ſtudy of which is too much out of

faſhion

faſhion with our clergy,) habituated to religious inquiry, and accuſtomed to weigh the objections of deiſtical writers, he is peculiarly qualified for examining the review of the ſeveral books of ſcripture which is exhibited in the ſecond part of the Age of Reaſon; and we may venture to add that he has conducted his examination in ſuch a mild, gentlemanly, and ſcholar-like manner, as every liberal reader muſt approve. His apology forms a valuable work on the authenticity of the Bible, and ought to be read by all who have ſeen the book to which it is a reply. It proves what the right reverend author advances, that the really learned are in no danger of being infected by the poiſon of infidelity; and it will no doubt confirm the wavering faith of many.

Greatly, however, as we approve of this work, we cannot give to it an unqualified eulogium. We think that, in ſome places, the Biſhop has ſuffered himſelf to be reſtrained by ſyſtem from ſpeaking out, and that in others he attempts to prove too much: but, in general, he ſtates matters ſo fairly, and his arguments are ſo much to the purpoſe, that it is impoſſible not to admire this Chriſtian apologiſt.

The Biſhop allows the author of "the Age of Reaſon" to poſſeſs a conſiderable ſhare of energy of language, and acuteneſs of inveſtigation; and, inſtead of abuſing him for his infidelity, he liberally ſays to him, 'if you have made the beſt examination you can, and yet reject revealed religion, I pray that God may pardon what I eſteem your error.'

As the work, to which this apology is an anſwer, is written in a popular way, the Biſhop of Landaff purpoſes to write in a popular way likewiſe; and, as Mr. Paine diſclaims all learned appeals to other books, and undertakes to prove from the Bible itſelf that it is unworthy of credit, the Biſhop meets him fairly on his own ground, and undertakes to prove from the Bible itſelf the directly contrary poſition. He does not however thus confine his inquiry, from any fear that the appeal to antiquity would be againſt him: but, while he writes a ſeries of letters for that claſs of readers who are moſt likely to be injured by Thomas Paine's work, he wiſhes to have it underſtood that a more elaborate anſwer might have been prepared; and that, had a learned appeal been made to all the antient books in the world, ſacred or profane, Chriſtian, Jewiſh, or Pagan, they would have eſtabliſhed inſtead of leſſening the credit and authority of the Bible, as the word of God.

It is ſufficient, Mr. P. has aſſerted, to deſtroy the ſacred authority of the Bible, that it deſcribes the Iſraelites as exterminating the Canaanites by the expreſs command of God. He conceives this to be an inſurmountable moral objection to its authenticity. Biſhop Watſon thus replies to it:

'I am

'I am astonished that so acute a reasoner should attempt to disparage the Bible, by bringing forward this exploded and frequently refuted objection of Morgan, Tindal, and Bolingbroke. You profess yourself to be a deist, and to believe that there is a God, who created the universe, and established the laws of nature, by which it is sustained in existence. You profess that from the contemplation of the works of God you derive a knowledge of his attributes; and you reject the Bible because it ascribes to God things inconsistent (as you suppose) with the attributes which you have discovered to belong to him; in particular, you think it repugnant to his moral justice, that he should doom to destruction the crying or smiling infants of the Canaanites.—Why do you not maintain it to be repugnant to his moral justice, that he should suffer crying or smiling infants to be swallowed up by an earthquake, drowned by an inundation, consumed by a fire, starved by a famine, or destroyed by a pestilence? The Word of God is in perfect harmony with his works; crying or smiling infants are subjected to death in both. We believe that the earth, at the express command of God, opened her mouth, and swallowed up Korah, Dathan, and Abiram, with their wives, their sons, and their little ones. This you esteem so repugnant to God's moral justice, that you spurn, as spurious, the book in which the circumstance is related. When Catania, Lima, and Lisbon, were severally destroyed by earthquakes, men with their wives, their sons, and their little ones, were swallowed up alive:—why do you not spurn, as spurious, the book of nature, in which this fact is certainly written, and from the perusal of which you infer the moral justice of God? You will, probably, reply, that the evils which the Canaanites suffered from the express command of God, were different from those which are brought on mankind by the operation of the laws of nature.—Different! in what?—Not in the magnitude of the evil—not in the subjects of sufferance—not in the author of it—for my philosophy, at least, instructs me to believe, that God not only primarily formed, but that he hath through all ages executed, the laws of nature; and that he will through all eternity administer them, for the general happiness of his creatures, whether we can, on every occasion, discern that end or not.'

In one respect, this is a decisive answer. By some, however, it may be thought that the learned Bishop had not the whole of the difficulty in his contemplation. The punishment of a wicked people by the horrors of war is no more repugnant to God's moral administration, than his visiting them with an earthquake or a pestilence: but the instance of the Israelites destroying the Canaanites is the only one on record, in which the cruel and exterminating sword is used by the express command of God; and it requires some consideration to determine how far the savage barbarity of this war, when attributed to the Divine Being, may tend to harden the heart of the perpetrators, and to generate sins of one kind while it is correcting sins of another.

The following attempt to account for modern Infidelity is one of those passages which merits peculiar attention:

'I have

'I have often wondered what could be the reaſon that men, not deſtitute of talents, ſhould be deſirous of undermining the authority of revealed religion, and ſtudious in expoſing, with a malignant and illiberal exultation, every little difficulty attending the ſcriptures, to popular animadverſion and contempt. I am not willing to attribute this ſtrange propenſity to what Plato attributed the atheiſm of his time—to profligacy of manners—to affectation of ſingularity—to groſs ignorance, aſſuming the ſemblance of deep reſearch and ſuperior ſagacity;—I had rather refer it to an impropriety of judgment, reſpecting the manners, and mental acquirements, of human kind in the firſt ages of the world. Moſt unbelievers argue as if they thought that man, in remote and rude antiquity, in the very birth and infancy of our ſpecies, had the ſame diſtinct conceptions of one, eternal, inviſible, incorporeal, infinitely wiſe, powerful, and good God, which they themſelves have now. This I look upon as a great miſtake, and a pregnant ſource of infidelity. Human kind, by long experience; by the inſtitutions of civil ſociety; by the cultivation of arts and ſciences; by, as I believe, divine inſtruction actually given to ſome, and traditionally communicated to all; is in a far more diſtinguiſhed ſituation, as to the powers of the mind, than it was in the childhood of the world. The hiſtory of man is the hiſtory of the providence of God; who, willing the ſupreme felicity of all his creatures, has adapted his government to the capacity of thoſe, who in different ages were the ſubjects of it. The hiſtory of any one nation throughout all ages, and that of all nations in the ſame age, are but ſeparate parts of one great plan, which God is carrying on for the moral melioration of mankind. But who can comprehend the whole of this immenſe deſign? The ſhortneſs of life, the weakneſs of our faculties, the inadequacy of our means of information, conſpire to make it impoſſible for us, worms of the earth! inſects of an hour! completely to underſtand any one of its parts. No man, who well weighs the ſubject, ought to be ſurpriſed, that in the hiſtories of antient times many things ſhould occur foreign to our manners, the propriety and neceſſity of which we cannot clearly apprehend.'

In the 2d letter, the Biſhop prepares himſelf to attend Mr. Paine through his haſty review of the books of ſcripture. As ſome confuſion is introduced by him in conſequence of his jumbling mathematical ſcience and hiſtorical evidence, the prelate has deemed it proper to mark the difference between the *genuineneſs* and the *authenticity* of a book. A *genuine* book, he obſerves, is that which was written by the perſon whoſe name it bears as the author of it. An *authentic* book is that which relates matters of fact as they really happened. A book may be genuine without being authentic, and authentic without being genuine. The books written by Richardſon and Fielding are *genuine* books, though their hiſtories of Clariſſa and Tom Jones are fables, and therefore not *authentic*. Having made this diſtinction, the Biſhop applies it to detect a fallacy of argument which the author of "the Age of Reaſon" urges and repeats, with

with great confidence, as concluſive againſt the truth of the Bible narrative. Mr. P.'s argument ſtands thus—"if it be found that the books aſcribed to Moſes, Joſhua, and Samuel, were not written by Moſes, Joſhua, and Samuel, every part of the authority and authenticity of thoſe books is gone at once." The Biſhop reſiſts this concluſion, and offers the following remarks in ſupport of his opinion:

'The genuineneſs of theſe books (in the judgment of thoſe who ſay that they were written by theſe authors) will certainly be gone; but their authenticity may remain; they may ſtill contain a true account of real tranſactions, though the names of the writers of them ſhould be found to be different from what they are generally eſteemed to be.

'Had, indeed, Moſes ſaid that he wrote the five firſt books of the Bible; and had Joſhua and Samuel ſaid that they wrote the books which are reſpectively attributed to them; and had it been found, that Moſes, Joſhua, and Samuel, did not write theſe books; then, I grant, the authority of the whole would have been gone at once; theſe men would have been found liars, as to the genuineneſs of the books, and this proof of their want of veracity, in one point, would have invalidated their teſtimony in every other; theſe books would have been juſtly ſtigmatized, as neither genuine nor authentic.'

As to the five books attributed to Moſes, though Biſhop Watſon clearly proves that Mr. P. is not juſtified in ſaying that there is no affirmative evidence of Moſes being the author of them, yet he contends that their truth does not neceſſarily depend on this circumſtance. The arguments brought forwards in *the Age of Reaſon*, to ſhew that Moſes could not have been the author of the Pentateuch, are ably refuted. One ſpecimen muſt be ſufficient. Moſes, it is ſaid, could not be the author both of Exodus and Deuteronomy, becauſe the reaſon given in theſe two books for the obſervation of the ſabbath is different. To this the Biſhop replies:

'You need not be told that the very name of this book imports, in Greek, a repetition of a law; and that the Hebrew doctors have called it by a word of the ſame meaning. In the fifth verſe of the firſt chapter it is ſaid in our Bibles, "Moſes began to declare this law;" but the Hebrew words, more properly tranſlated, import that Moſes "began, or determined, to explain the law." This is no ſhift of mine to get over a difficulty: the words are ſo rendered in moſt of the ancient verſions, and by *Fagius*, *Vetablus*, and *Le Clerc*, men eminently ſkilled in the Hebrew language. This repetition and explanation of the law, was a wiſe and benevolent proceeding in Moſes; that thoſe who were either not born, or were mere infants, when it was firſt (forty years before) delivered in Horeb, might have an opportunity of knowing it; eſpecially as Moſes their leader was ſoon to be taken from them, and they were about to be ſettled in the midſt of nations given to idolatry and ſunk in vice. Now where is the wonder, that ſome variations, and ſome additions, ſhould be made to a law,

when a legiſlator thinks fit to republiſh it many years after its firſt promulgation?

'With reſpect to the ſabbath, the learned are divided in opinion concerning its origin; ſome contending, that it was ſanctified from the creation of the world; that it was obſerved by the patriarchs before the flood; that it was neglected by the Iſraelites during their bondage in Egypt; revived on the falling of Manna in the wilderneſs; and enjoined, as a poſitive law, at Mount Sinai. Others eſteem its inſtitution to have been no older than the age of Moſes; and argue, that what is ſaid of the ſanctification of the ſabbath in the book of Geneſis, is ſaid by way of anticipation. There may be truth in both theſe accounts. To me it is probable, that the memory of the creation was handed down from Adam to all his poſterity; and that the ſeventh day was, for a long time, held ſacred by all nations, in commemoration of that event; but that the peculiar rigidneſs of it's obſervance was enjoined by Moſes to the Iſraelites alone. As to there being two reaſons given for it's being kept holy,—one, that on that day God reſted from the work of creation—the other, that on that day God had given them reſt from the ſervitude of Egypt—I ſee no contradiction in the accounts. If a man, in writing the hiſtory of England, ſhould inform his readers, that the parliament had ordered the fifth of November to be kept holy, becauſe on that day God had delivered the nation from a bloody intended maſſacre by gunpowder; and if, in another part of his hiſtory, he ſhould aſſign the deliverance of our church and nation from popery and arbitrary power, by the arrival of King William, as a reaſon for it's being kept holy; would any one contend, that he was not juſtified in both theſe ways of expreſſion, or that we ought from thence to conclude, that he was not the author of them both?'

We cannot particularly notice the Biſhop's refutations of the falſe reaſonings and haſty concluſions of Mr. P. againſt the Bible, but we have attended him with much ſatisfaction; and though we do not ſubſcribe to his remarks reſpecting the *ſun's ſtanding ſtill*, as mentioned in the book of Joſhua, and lament his paſſing over in ſilence Solomon's ſong, on which book we wiſhed him to have boldly given his opinion, he has exhibited ſuch a view of the hiſtorical, moral, and prophetic writings of the Old Teſtament as Mr. P. in ſpite of his avowed hatred of prieſts, muſt ſurely treat with reſpect. He finiſhes his examination of that part of *the Age of Reaſon* which relates to the Old Teſtament, in the following beautiful and maſterly manner:

'You conclude your objections to the Old Teſtament in a triumphant ſtyle; an angry opponent would ſay, in a ſtyle of extreme arrogance, and ſottiſh ſelf-ſufficiency.—"I have gone," you ſay, "through the Bible (miſtaking here, as in other places, the Old Teſtament for the Bible) as a man would go through a wood, with an axe on his ſhoulders, and fell trees; here they lie; and the prieſts, if they can, may replant them. They may, perhaps, ſtick them in the ground, but they will never grow."—And is it poſſible that you ſhould

ſhould think ſo highly of your performance, as to believe, that you have thereby demoliſhed the authority of a book, which Newton himſelf eſteemed the moſt authentic of all hiſtories; which, by it's celeſtial light, illumines the darkeſt ages of antiquity; which is the touchſtone whereby we are enabled to diſtinguiſh between true and fabulous theology, between the God of Iſrael, holy, juſt, and good, and the impure rabble of heathen Baalim; which has been thought, by competent judges, to have afforded matter for the laws of Solon, and a foundation for the philoſophy of Plato; which has been illuſtrated by the labour of learning in all ages and countries; and been admired and venerated for it's piety, it's ſublimity, it's veracity, by all who were able to read and underſtand it? No, ſir; you have gone indeed through the wood, with the beſt intention in the world to cut it down; but you have merely buſied yourſelf in expoſing to vulgar contempt a few unſightly ſhrubs, which good men had wiſely concealed from public view; you have entangled yourſelf in thickets of thorns and briars; you have loſt your way on the mountains of Lebanon; the goodly cedar trees whereof, lamenting the madneſs and pitying the blindneſs of your rage againſt them, have ſcorned the blunt edge and the baſe temper of your axe, and laughed unhurt at the feebleneſs of your ſtroke.'

In the ſeventh and two following letters, Biſhop Watſon maintains the credibility of the New Teſtament from internal evidence, in oppoſition to the virulent and indecorous attacks made on it by Mr. Paine. Here he purpoſely, and with great propriety when arguing with a deiſt, avoids the queſtion concerning inſpiration, and ſhews the Chriſtian religion to be worthy of acceptation if any faith may be given to well-authenticated hiſtoric teſtimony. His deiſtical correſpondent he thus addreſſes:

'The Bible, ſir, has withſtood the learning of *Porphyry*, and the power of *Julian*, to ſay nothing of the Manichean *Fauſtus* —it has reſiſted the genius of *Bolingbroke*, and the wit of *Voltaire*, to ſay nothing of a numerous herd of inferior aſſailants—and it will not fall by your force. You have barbed anew the blunted arrows of former adverſaries; you have feathered them with blaſphemy and ridicule; dipped them in your deadlieſt poiſon; aimed them with your utmoſt ſkill; ſhot them againſt the ſhield of faith with your utmoſt vigour: but, like the feeble javelin of aged Priam, they will ſcarcely reach the mark, and will fall to the ground without a ſtroke.'

Mr. Paine and other deiſts have endeavoured to deſtroy all faith in the goſpel hiſtory, by pointing out circumſtances mentioned by one Evangeliſt, which are omitted by the others; and by commenting on the little diſſonances which appear on comparing their ſeveral narratives: but, as none of the latter, admitting them in their utmoſt extent, afford reaſon for doubting the reality of the leading facts recorded, neither can the former authoriſe a general ſuſpicion of the whole; for none of the Evangeliſts undertake to relate all the circumſtances of Chriſt's

important hiſtory: on the contrary, they expreſsly tell us that many things are deſignedly omitted, and that they write not to give a complete hiſtory, but only to furniſh ſufficient materials for eſtabliſhing faith in Jeſus. This is to cut up a multitude of deiſtical objections by the roots, and is preferable to lame harmonies and unſatisfactory reaſons for omiſſions. On this principle the Biſhop of Landaff in general proceeds, though not without attempts to harmoniſe and to account for certain omiſſions. He ſays, in treating of the ſtory of the maſſacre of the young children recorded by Matthew, that it is no wonder that the other Evangeliſts omitted it, as it was not eſſentially connected with their ſubject. This reaſon, however, we ſhould think, will not be generally adopted. The ſilence of Mark, Luke, and John, does not neceſſarily deſtroy the fact: but they could not have omitted it becauſe it was not connected with the life of Jeſus, ſince it accounts for his flight into Egypt.

The 10th and laſt letter is a general examination of the principles of infidelity. After having examined what Mr. P. has urged againſt the Goſpels, the Acts, and Paul's Epiſtles, and paſſing over the *αντιλεγομενα*, the Biſhop waits on Mr. P. through what he calls his concluſion. Here he comes to cloſe quarters with the philoſopher, and ſhews him that, if every thing muſt be renounced againſt which objections can be brought, Deiſm muſt fall as well as Chriſtianity; ſince the former, as well as the latter, is preſſed with difficulties. Thoſe who have retired from revealed religion to pure theiſm, as to an impregnable fortreſs, will do well to conſider the queries which the Biſhop propoſes to the object of his preſent reaſoning:

'You are laviſh, (ſays he to Mr. P.) in your praiſe of deiſm; it is ſo much better than atheiſm, that I mean not to ſay any thing to its diſcredit; it is not, however, without it's difficulties. What think you of an uncauſed cauſe of every thing? of a Being who has no relation to time, not being older to-day than he was yeſterday, nor younger to-day than he will be to-morrow? who has no relation to ſpace, not being a part here and a part there, or a whole any where? What think you of an omniſcient Being, who cannot know the future actions of a man? Or, if his omniſcience enables him to know them, what think you of the contingency of human actions? And if human actions are not contingent, what think you of the morality of actions, of the diſtinction between vice and virtue, crime and innocence, ſin and duty? What think you of the infinite goodneſs of a Being, who exiſted through eternity, without any emanation of his goodneſs manifeſted in the creation of ſenſitive beings? Or, if you contend that there has been an eternal creation, what think you of an effect coeval with it's cauſe, of matter not poſterior to it's Maker? What think you of the exiſtence of evil, moral and natural, in the work of an infinite Being, powerful, wiſe, and good? What think you of the gift of freedom of will, when the abuſe of freedom becomes the cauſe of general

general miſery? I could propoſe to your conſideration a great many other queſtions of a ſimilar tendency, the contemplation of which has driven not a few from deiſm to atheiſm, juſt as the difficulties in revealed religion have driven yourſelf, and ſome others, from chriſtianity to deiſm.

'For my own part, I can ſee no reaſon why either revealed or natural religion ſhould be abandoned, on account of the difficulties which attend either of them. I look up to the incomprehenſible Maker of heaven and earth with unſpeakable admiration and ſelf-annihilation, and am a deiſt.—I contemplate, with the utmoſt gratitude and humility of mind, his unſearchable wiſdom and goodneſs in the redemption of the world from eternal death, through the intervention of his Son Jeſus Chriſt, and am a chriſtian.'

We muſt now take our leave of this learned, philoſophical, Chriſtian apologiſt; whom we thank moſt ſincerely for having publiſhed a book ſuited to the age, as being well calculated to repel the torrent of infidelity, and to preſerve from the contamination of irreligion that moſt valuable claſs of the community—our merchants, manufacturers, and tradeſmen.

ART. V. *A View of Univerſal Hiſtory,* from the Creation to the preſent Time. Including an Account of the celebrated Revolutions in France, Poland, Sweden, Geneva, &c. &c. together with an accurate and impartial Narrative of the late Military Operations, and other important Events. By the Rev. J. Adams, A. M. 3 Vols. 8vo. about 500 Pages in each. 18s. Boards. Kearſley. 1795.

PERHAPS there never was a period in which abridgments of books on comprehenſive ſubjects ſo much abounded as at preſent. Abridgments of divinity, philoſophy, hiſtory, and the *belles lettres*, are publiſhed almoſt every month; and the writings of ſome of the moſt approved authors of the laſt and preſent age have been garbled and retailed under the appellation of BEAUTIES, &c:—the beauties of Johnſon, Sterne, Goldſmith, &c. This practice is juſtified by ſome plauſible arguments; the ſtrongeſt of which ſeems to be that it peculiarly contributes to the diffuſion of knowlege: but whether a ſuperficial knowlege thus acquired has not a tendency rather to inſpire vanity and ſelf-conceit, than to enlighten the underſtanding or to rectify the heart, may be queſtioned; and it muſt be allowed, even by thoſe who are moſt partial to ſuch compendiums, that they may tend to draw off the attention of young ſtudents from thoſe original writers, whoſe reputation has been conſecrated by the approbation of ſucceſſive ages, and who have ever been conſidered as our beſt guides in the purſuit of wiſdom, and her conſtant aſſociate, virtue. It has likewiſe been alleged that they may prove unfavourable to thoſe habits of application and attention, without which it is impoſſible to make a real progreſs

in any branch of learning: but, whatever may be the force of ſuch objections, abridgments are too flattering to the indolence of mankind not to meet with readers and advocates: and after all, they may really be of much uſe, by ſmoothing the way to knowlege, and making it pleaſant to thoſe who might be diſcouraged from purſuing it by more rugged and more tedious paths.

The plan of the work before us is very comprehenſive. The firſt volume begins with the creation, and contains an account of the four great monarchies, viz. the Aſſyrian, the Egyptian, the Perſian, and the Babylonian; together with the hiſtory of the Phœnicians, the republics of Greece, the conqueſts of Perſia by Alexander the Great, and the riſe of the Macedonian empire, with its various revolutions till its final ſubjection to the Romans. Our readers will no doubt be ſurpriſed, when they are told that the tranſactions of this long period occupy no more than 115 pages. The hiſtory of antient Rome, although our author begins with Æneas its remote founder, is diſpatched in the ſame conciſe manner; and, before we reach the 282d page, we are brought down to the year 476, when the weſtern empire expired in the weak hands of Auguſtulus. The next chapter contains the hiſtory of the eaſtern empire from that period to the taking of Conſtantinople by Mohammed II. in the year 1453 of the Chriſtian era. The remaining part of the volume is filled with the hiſtory of France and Germany to the year 1790, and of England to the revolution in 1688.

In the ſecond volume, we have a continuation of the hiſtory of England to the preſent time; which is followed by the hiſtories of Scotland, Ireland, Wales, Britiſh Iſles, Sweden, Denmark, Norway, Greenland, Lapland, Iceland, Ruſſia, Poland, Pruſſia, Spain, Portugal, Swiſſerland, the United Provinces, Netherlands, Italy, the Ottoman or Turkiſh Empire, Arabia and the Empire of the Saracens, China, Tartary, India, modern Perſia, Japan, the Empire of Morocco and the other States of Barbary, modern Egypt and Abyſſinia, with an account of America in general, and the Empires of Mexico and Peru in particular.

The third volume contains the hiſtory of the United States of America, and the Weſt India Iſlands; with a continuation of the detail of the French revolution, and other important vents, to the preſent time.

Having thus given a general view of the contents of theſe volumes, a very brief extract from the work may be ſufficient to ſatisfy our readers; and we think that the following account of German literature will give them a favourable and not unjuſt opinion of the author's manner:

'With regard to literature, many of the Germans have greatly diſtinguiſhed themſelves in various branches of learning and ſcience. For aſtronomy, Kepler deſervedly obtained a great reputation; and Puffendorff, one of the firſt writers on the law of nature and nations, has alſo merit as an hiſtorian. Some of the Engliſh periodical writings, ſuch as the Spectator, Tatler, and Guardian, being tranſlated into the German language, excited great emulation among the writers of that country, and a number of periodical papers appeared, of various merit. One of the firſt and beſt was publiſhed at Hamburg, under the title of "the Patriot," in which Dr. Thomas, the late Biſhop of Saliſbury, was concerned; he being at that time chaplain to the Britiſh factory at Hamburg, and a conſiderable maſter of the German language. The late Profeſſor Gellert, who is one of the moſt elegant of German authors, and one of the moſt eſteemed, has greatly contributed to the improvement of their taſte. His way of writing is particularly adapted to touch the heart, and to inſpire ſentiments of morality and piety. His fables and narrations, written in German verſe, his letters, and his moral romances, are ſo much read in Germany, that even many of the ladies have them almoſt by heart. His comedies are alſo very popular, though they are rather too ſentimental, and better adapted for the cloſet than the ſtage. Geſner, whoſe Idylls, and Death of Abel, have been tranſlated into the Engliſh language, is an ingenious and pleaſing writer; it is an unfavourable circumſtance, however, for German literature, that the French language ſhould be ſo faſhionable in the German courts inſtead of the German, and that ſo many of their princes ſhould give it ſo decided a preference. Even the late king of Pruſſia ordered the Philoſophical Tranſactions of his Royal Society at Berlin, from the beginning of its inſtitution, to be publiſhed in the French tongue: by which ſome of the Germans think that his majeſty has caſt a very undeſerved reproach upon his native language.'

To deny Mr. Adams the merit of laborious induſtry would be unjuſt; and it would be no leſs ſo if we did not acknowlege that the work contains much uſeful information, and may be read with advantage by thoſe who want leiſure or inclination to conſult original writers, and to ſeek for knowlege at the fountain head.

For our account of Mr. Adams's former publications, in the way of abridgments, the reader may turn to the later volumes of our Review.

ART. VI. *A Deſcription of the Jail Diſtemper*, as it appeared among the Spaniſh Priſoners, at Wincheſter, in 1780; with an Account of the Means employed for curing that Fever, and for deſtroying the Contagion, which gave riſe to it. By James Carmichael Smyth, M. D. F. R. S. &c. 8vo. pp. 250. 5s. Boards. Johnſon. 1795.

THE deſtructive ravages of a contagious fever, among the troops in the Iſle of Wight, in the ſummer of 1794,

occaſioned an application from the army phyſician to Dr Smyth, reſpecting the methods which he purſued in treating the Wincheſter fever, and in deſtroying the contagion. Dr. S. in conſequence reviſed his notes, and, by an eaſy proceſs of thought, was led to publiſh the preſent treatiſe. The fever here deſcribed, though not identically the ſame, bears a ſufficiently ſtriking reſemblance to other contagious diſeaſes of ſimilar origin. Nauſea, heat at the ſtomach, giddineſs, ſudden debility, were among its more remarkable ſymptoms. It 'proved almoſt as fatal, and often as ſuddenly ſo, as the real plague or peſtilence.'

As the author does not appear to us to have taken time to marſhal his ideas in the moſt diſtinct array, we ſhall adopt an order correſponding to the title, and proceed to conſider, *firſt*, his indications and means of cure; *ſecondly*, his theory of contagion, and proceſs for ſubduing it.

In conformity pretty nearly with a practice very generally adopted, the Doctor endeavours to cut ſhort the diſeaſe by an antimonial emetic, adminiſtered after the operation of an aperient enema. At bed-time, he orders a full doſe of a peculiar *antimonial powder*, (conſiſting of tart. emet. and calc. ant. illot.) with cordial confection, with *mutton broth* or ptiſanne. Next day, if the fever ſhould have diſappeared, bark with a little wine for medicines; for diet, rice or *broth*, but no *meat* nor cheeſe till perfect recovery. In this plan of diet, there ſeems to be no great conſiſtency: nor do we underſtand why the decoction of animal ſubſtances ſhould be recommended, while the more digeſtible ſolids are prohibited; eſpecially in a diſorder ariſing from a putrid exhalation, and by its firſt attack weakening the principal digeſtive organ.

The object of this practice is to expel morbific matter! 'It is (ſays Dr. S.) alſo obſervable of *putrid contagions* that after they have been admitted, and even after they have excited various morbid ſymptoms, they may be expelled, either compleatly, or at leaſt to ſuch a degree as greatly to leſſen their virulence.' He takes it on the word of 'ſome of the ableſt phyſicians,' that there are three methods of expulſion, by emetics, ſweating, and bliſtering. The firſt two, we ſee, he followed: but, as he did not recollect in time what Dr. Lind had ſaid of the laſt, he left it untried.

Under the article *ſecond ſtage*, Dr. S. repeats the principal points of his expelling practice, p. 103 to 106. In this ſtage, the great objects are 'to moderate the ſymptoms of fever without diminiſhing the ſtrength, and to ſupport the ſtrength without increaſing the heat of the body or frequency of the pulſe.' To anſwer theſe 'ſeemingly oppoſite intentions,' preparations of

of antimony, ſp. æther. vitr. or vitr. æther itſelf are recommended.

'It is not, however, with the intention of exciting vomiting that I would give tart. em. or any antimonial medicine, at this ſtage of the diſeaſe; not but that even then it may ſometimes be uſefully given in nauſeating doſes, but in general, unleſs when there is ſome particular reaſon for ſo doing, it is not neceſſary to excite nauſea; and it is perhaps more prudent to avoid it.'

This all our intelligent readers will acknowlege to be equally preciſe and luminous. The other directions reſpecting antimony are not leſs ſo. The next medicine adviſed, eſpecially when antimonials are improper, as where purging, ſickneſs, profuſe ſweating, and dejection, take place, is ſpir. æther. vitriol. The author, having reprinted his paper on this medicine from the *Med. Communications* in the appendix to this tract, waives a diſcuſſion of its virtues, and contents himſelf with mentioning the different ways in which he has uſually given it. They are the following; and we may venture to ſay that there is not a Lady Bountiful in the land who will not thank him for the information:

'In caſes of fever, accompanied with petechiæ or vibices, and with a diſpoſition to hemorrhage, I commonly give it in the infuſum roſæ, two or three drachms to the pint. When there is great heat at the region of the ſtomach, I prefer giving it in a glaſs of Seltzer water, either ſimply or with a tea ſpoonful of lemon juice, which makes an effervеſcing ſaline draught. Where the ſtomach is extremely irritable, I give it in an infuſion of mint, or of borage, and often in weak negus, made with hock or rheniſh wine. Sometimes I give it more largely diluted, as a beverage; at other times as a medicine, with a ſmaller proportion of water.'

Sometimes we meet with a patient who cannot take ætherial ſpirit in any form. In ſuch caſes, we muſt have recourſe to camphor; of which 'the uſe in contagious fevers, and in the plague itſelf, is almoſt eſtabliſhed by preſcription.' It certainly, (Dr. S. avers) 'often proves a cordial to women.' For the third ſtage, decoction of bark in chicken or mutton broth, with laudanum by clyſter—the mineral acids as antiſeptics and checking hæmorrhages, wine largely; 'I once gave two bottles of port wine in 12 or 14 hours to a patient, who recovered.'

This account of the means of cure is followed by a ſhort and barren ſection on the convaleſcent ſtate, and the conſequences of the fever.

We now come to the ſecond head. The principal part of our author's obſervations on it occur in the ſecond article of the appendix, which contains five other papers. This paper is entitled, 'An examination of the different means which have been hitherto employed to deſtroy the jail contagion, with the ſupe-

rior advantages of the nitrous acid.' In pages 40 and 41, Dr. S. lays it down as an indubitable truth, that a certain claſs of contagions is, in every inſtance, the reſult of putrefaction.

'We know, (he obſerves,) that all the excretions of the human body have made a certain advance or progreſs towards putridity, and that, placed in circumſtances favourable to putrefaction, they ſoon become highly putrid. We are certain that of all the human excretions, none is more highly animalized, or *ſo ſuſceptible* of becoming putrid, as the perſpiration or vapour iſſuing from the ſurface of the body and lungs. We know alſo that the perſpiration of vegetables, confined under ſimilar circumſtances, becomes putrid, and in a high degree noxious to man. *A fortiori* then we may conclude that animal perſpiration undergoes a ſimilar alteration, and will prove ſtill more noxious.'

Without inquiring whether this doctrine be a repetition of trite, vague, and random hypotheſes, we aſk what Dr. Smyth means by the terms *putrid* and *putrefaction*. If he refers to the ſmell, as a teſt of this ſtate, we would aſk why infection does not take place, where the ſmell is infinitely ſtronger and the odorous ſubſtance more abundant than in many places where the fever is caught? By what experiments does it appear that all the excretions 'are nearer putrefaction than parts of the body from which they are eliminated?' Who has ſhewn that the perſpirable matter is ſo highly animalized as our author ſtates? Under what circumſtances are 'confined vegetables' noxious, except when they emit certain odours or mephitic gas? Does the author mean that putrid vegetable perſpiration produces a contagious febricula; and putrid animal perſpiration a contagious fever, the ſame in kind, but more malignant in degree? If he has no ſuch meaning, what has his *à fortiori* to do in the argument? In his promiſed *enquiry concerning contagious diſeaſes*, we hope to ſee theſe difficulties removed. Meanwhile, we cannot but ſay that it looks as if the Doctor had aſſembled a number of facts which nature never intended for companions. We are the leſs inclined to truſt his judgment in matters of chemiſtry, as we find him making chemical blunders of a magnitude hardly conceivable in this country, and at this period. At page 174 he mentions nitrous as the ſame air with oxygene; and, a little below, he ſpeaks of the *deflagration of nitre* as 'furniſhing a quantity of oxygene, or air much purer than the common air of the atmoſphere.'

Acids in vapour and in a liquid ſtate have been employed from time immemorial for *diſinfecting* apartments, letters, and divers ſubſtances. M. Morveau—we think in the Dijon Memoirs—gave an account of the ſucceſsful application of muriatic acid, diſengaged by the vitriolic. In an *inſtruction* quoted in the preſent *deſcription*, M. Morveau's proceſs is recommended

for the fumigation of buildings when empty, and alſo containing a number of ſick perſons. Our author adviſes the nitrous in preference. He relates two experiments, one with a mouſe, another with a green-finch, expoſed in a glaſs veſſel to denſe fumes of the nitrous acid, and ſuſtaining the trial without injury. The green-finch, expoſed to the fumes of muriatic acid, appears not to have ſuffered; and when Dr. S. and his friend expoſed themſelves to nitrous and muriatic vapours, they found the latter only ſomewhat more ſtimulating,—probably becauſe more volatile. Theſe trials, we think, determine nothing as to the greater or leſs agreeableneſs. The impregnation ought at leaſt to have been alike. Now, temperature and quantity of materials being equal, we believe that the muriatic mixture will emit much more than the nitrous; it is cheaper, and requires leſs heat. After all, the effect of nitrous acid is, according to the author's acknowledgment, (p. 194) by no means fully proved.

'The moſt highly contagious fevers that occur in our hoſpitals, do not affect the patients in general lodged in the ſame ward, but only the nurſes, or thoſe patients who aſſiſt them, or thoſe who lie in the beds contiguous to the ſick; to ſuch perſons I have frequently ſeen the fever communicated, and have alſo repeatedly prevented the farther ſpreading of the diſeaſe, by placing gallipots, with the fuming nitrous acid, between the beds of the ſick and of thoſe who were not yet affected by the contagion. And, in private practice, I can declare with truth, that where the nitrous acid has been conſtantly uſed as a fumigation, I have not known an inſtance of a contagious fever having been communicated, even to a nurſe or an attendant.'

The remaining articles of the appendix are of leſs importance. We muſt not, however, conceal that Dr. S. appears to have exerted himſelf with great zeal and ſucceſs, in cleanſing and fumigating the infected rooms and their contents; and we muſt add that, if the effects of the nitrous or marine acids in deſtroying contagion ſhall be corroborated, he will have deſerved well of his country by making them the object of attention. It is probable that, at the cloſe of hoſtilities, we ſhall receive from the French ſome ſatisfactory intelligence as to the power of the muriatic acid.

ART. VII. *A Vindication of the Doctrine of Scripture, and of the Primitive Faith concerning the Deity of Chriſt:* in Reply to Dr. Prieſtley's Hiſtory of Early Opinions, &c. By John Jamieſon, D. D. F. A. S. S. Miniſter of the Goſpel, Forfar. 8vo. 2 Vols. pp. 1042. 14s. Boards. Dilly.

UNFORTUNATELY for the author of the large treatiſe here preſented to the public, the ſubject of his inquiry, during the

the time which was neceſſary for drawing up the work, has in ſome meaſure ſlipped out of ſight, and been ſucceeded by others in the theological department, ſtill more important and fundamental. While Dr. Prieſtley and Mr. Lindſey on the one part, and Biſhop Horſley with ſeveral other ingenious and learned men on the other, kept alive the controverſy concerning the perſon of Chriſt, the public attention was in ſome degree attracted towards this point; and we ourſelves ſo far fell into the current of the time, as to devote a pretty large portion of our journal to this theological diſpute. Whether the ſubject was at that time fairly exhauſted, or whether, from a general diſinclination in the public to attend to critical inquiries and ſcholaſtic diſputes, the controverſy was left undecided, we ſhall not determine: but, from our obſervation on the preſent ſtate of the public mind, we entertain a full perſuaſion that it would be as unpleaſant to the generality of our readers, as (to own the truth) it would be irkſome to ourſelves, that we ſhould return into the perplexed and endleſs labyrinth of theological polemics. In declining the farther diſcuſſion of the ſubject of this work, we would, however, by no means be underſtood to inſinuate any general reflection on the labours of thoſe learned divines who chooſe to devote their time to theſe inquiries, nor any particular ſlight of Dr. Jamieſon. The perſevering induſtry which could produce this elaborate treatiſe; the ingenuity which could bring ſo much evidence and ſo many arguments to bear on one point; and the zeal for the purity of the Chriſtian faith which has, doubtleſs, ſupported and animated the author through his long labour; merit high encomium. We with pleaſure add that we find, in this work, beſides a full and well-arranged collection of the authorities and reaſonings which have, of late years, been offered in refutation of the Unitarian doctrine, many new and pertinent citations from the fathers, accompanied with learned and ingenious remarks; and that, on the whole, we conſider this as the moſt complete body of teſtimony and argument in vindication of the doctrine of the Deity of Chriſt which has appeared, and think it worthy of being recommended as ſuch to the attention of theological ſtudents.

Concerning the author's general plan, it will be proper to give our readers ſome information. His firſt object is to aſcertain the true doctrine of the antient Jews concerning the Meſſiah. He attempts to prove that the doctrine held by Philo the Jew, concerning the Logos, was not borrowed from Plato; and that Plato's idea of the divine nature was not originally his own, but that both Philo and Plato borrowed the doctrine from Oriental tradition, ultimately to be traced to divine revelation. Among the Jews, he finds Trinitarian ideas long before the appearance

pearance of Chriſt.—A very large part of the work is devoted to the examination of the doctrine of the New Teſtament concerning Jeſus Chriſt; and his divinity is inforced from the language of the Evangeliſts, from the doctrine and miracles of Chriſt, from his aſſumption of the power of forgiving ſins, and from the titles *I am*, and *Son of God*. Dr. Prieſtley's arguments againſt the Deity of Chriſt, from the general tenor of ſcripture, from the ſuppoſed difficulty of tracing the time when the doctrine was firſt divulged, from Chriſt's not being the object of prayer, from the contradiction implied in the notion of trinity in unity, from the doctrine of materialiſm, and from the inutility of this belief,—are ſeparately examined. Thus far Dr. Jamieſon proceeds in his firſt volume.

The buſineſs of the ſecond volume is to review the hiſtory of the Unitarian doctrine among Jewiſh and among Gentile Chriſtians, and to refute the accounts given of both in Dr. Prieſtley's Early Opinions. In the inquiry concerning the Jewiſh Chriſtians, the doctrine of the apoſtolic fathers is examined: it is maintained that the Hebrew Chriſtians were not Ebionites; that the Nazarenes and Ebionites were not the ſame people, and did not hold the ſame opinions; that there were orthodox Jews at Jeruſalem ſubſequent to the time of Adrian; and that the Ebionites were heretics. Reſpecting the Gentile Chriſtians, the author firſt examines Dr. Prieſtley's preſumptive evidence that the majority of early Chriſtians were Unitarians from their being in communion with the Catholic church, from their having no diſtinct name, and from various other circumſtances; he then examines the direct evidence on the ſame point from teſtimony; replies to Dr. Prieſtley's anſwers to objections; and, laſtly, adduces direct evidence that the primitive Chriſtians were Trinitarians.

This extenſive outline is filled up with a great variety of citations and arguments, and the whole is written in perſpicuous and accurate language. Of the writer's ſtyle and method of arguing, we ſhall give a ſpecimen in his remarks in refutation of Dr. Prieſtley's notion concerning Philo's doctrine of the Logos, that he aſcribes to it an occaſional perſonality:

'The Doctor grants, that "in Philo, we find ſomething more nearly approaching to a real perſonification of the Logos," than in the writings of the Platoniſts. Their Logos, being only "a ſtrongly figurative perſonification," is deprived of perſonality altogether. But becauſe Philo "approaches more nearly to a real perſonification," ſomething more is allowed to his, as it is a ſtep nearer to real exiſtence. An occaſional exiſtence is aſcribed to it. "He did not like them (the Platoniſing Chriſtians) make a *permanent intelligent perſon* of the Divine *Logos*, he made an occaſional one of it, making it the viſible medium of all the communications of God to man, that by which

which he both made the world, and alſo converſed with the patriarchs of the Old Teſtament." It is then granted that Philo really made a *perſon* of the Logos. This is ſo far good. However, the word *occaſional* is thrown in, to deprive this conceſſion of all its weight. But hath Philo himſelf ſaid, that he conſidered the Logos as an occaſional perſon only? The Doctor does not aſſert this. He only infers it. Now the premiſes, from which he forms ſo extraordinary a concluſion, muſt certainly be very clear. Hath Philo ſaid, that this Logos, after being emitted by God, is again abſorbed? No! Hath he ſaid that he hath a periſhable exiſtence? The very contrary. For he calls him the "eternal Logos,—of neceſſity immortal." What then? Philo, when declaring the faith of the ancient church with reſpect to the Logos, happens to expreſs himſelf thus: "This world of ideas has no place but the Divine Logos which diſpoſes all things." The Doctor adds, "In another paſſage alſo, ſpeaking of the different ſignifications of *place*, he ſays, that 'one of them is the divine Logos, the whole of which God himſelf has filled with incorporeal powers.' In this place the Logos is evidently nothing more than the divine mind itſelf, or the ſeat of his ideas." Although Dr. P. could clearly ſhew that Philo in ſome inſtances uſes the term *Logos* as merely ſignifying the divine mind, it would not amount to a proof that he never uſes it as the name of a proper perſon. But the connection and ſtructure of the firſt paſſage, afford ſeveral ſtrong preſumptions, that even here a perſon is meant. For as Philo, when elſewhere deſcribing the ſenſible world, calls it the younger ſon of God, as contradiſtinguiſhed from the Logos, whom he calls the elder, he uſes the ſame language here. He alſo aſcribes the ſame work to the Logos, as in another place to that creative power which, according to his idea, attends him who is; affirming that he "adorned the univerſe." Even here he declares, that the Logos is "the power which made the world." When he adds that this power "hath its ſource with the true good," he certainly intends to diſtinguiſh the Logos from the Father. Why does he ſpeak of *ſource*, unleſs he mean to expreſs perſonal derivation? Can "the divine mind" be ſaid to have a *ſource* in any ſenſe? The Doctor certainly miſunderſtands that ſentence, in which he makes Philo ſay, "For what other proper place can there be to receive, and contain, not only all *ideas*, but even a ſingle idea?" In this ſentence Philo does not ſpeak of *ideas*, but of *powers*.

'But as our author undoubtedly views both the paſſages quoted in the ſame ſenſe, and the latter, indeed, as moſt clearly reſpecting "the divine mind," by it we may certainly judge of the meaning of the former. From the connexion it evidently appears that Dr. P. has groſsly miſapplied it. Giving the different ſignifications of place, Philo ſays: "It is underſtood in a threefold ſenſe. Firſt, it denotes *ſpace*, which is filled with bodies. Secondly, the divine Logos, whom God himſelf has completely filled with incorporeal powers. But in a third ſenſe, God himſelf is called *place*, becauſe he comprehends all, and is fully comprehended by none, and becauſe he is his own ſpace, containing himſelf, and filled by himſelf alone." Here he clearly diſtinguiſhes God from his Logos; and therefore, by the latter term does not mean "the divine mind itſelf," but a diſtinct perſon from him who is here called God.

'From

'From this paſſage we alſo learn, in what ſenſe he ſays, "The world of ideas *could have* no other place but the divine Logos. For what other place could there be to receive and contain, I ſay not, all his *powers*, but even a ſingle one?" He plainly means to exhibit the Logos as infinite; and, in contradiſtinction to every creature, as alone capable of containing all the ideas, and all the powers of the Father.

'Is it any argument againſt Philo, that he calls the Logos "the image of God?" Does not the inſpired writer to the Hebrews do the ſame? *Who is the expreſs image of his perſon*, ch. i. 3. Making allowance for the imperfection of every metaphor uſed on this ſubject, there is not one paſſage produced by the Doctor, but might eaſily be proved to apply to the Logos as a perſon. He ſeems really convinced of this himſelf. And for this reaſon has he produced his new theory of occaſional perſonality.

'But have we yet found any thing from which our author had reaſon to infer, that Philo believed that the Logos was an occaſional perſon? Not a ſhadow of proof. Therefore he calls in the aſſiſtance of his *corps de reſerve*, his forlorn hope, bold ſuppoſition. "It might be imagined," he ſays, "that the Divine Being, by the emiſſion of this Logos in ſo ſubſtantial a form, would be deprived of ſome of his power; but to this Philo would probably have replied, that this *ſecond God* was only like a lamp lighted at the original fountain of light, which did not diminiſh its ſubſtance or ſplendor.—Or he might have ſuppoſed that the loſs ſuſtained by the emiſſion of the Logos was only temporary, becauſe he thought that the emiſſion of the Logos only reſembled the emiſſion of light from the ſun "which was afterwards drawn into its ſource again." All that this requires is a Spartan anſwer. *Probably! Might!*'

This point appears to be fairly argued. We ſhall only add that we ſhould have been better ſatisfied with Dr. Jamieſon's work, if we had found nothing in it beſides teſtimony and argument: but ſometimes we perceive a pretty ſtrong tincture of that *gall of bitterneſs*, which ſeems, from the practice of polemics, to be an eſſential ingredient in theological controverſy. It was not neceſſary, in endeavouring to prove the deity of Chriſt, to hold Socinian intellect cheap; to charge Dr. Prieſtley with blaſphemous boldneſs; nor to intimate that his morality has no better foundation than his religious ſyſtem. When will theological diſputants learn to diſmiſs that uſeleſs and miſchievous figure of rhetoric, called *Crimination?*

ART. VIII. *Llangollen Vale*, with other Poems. By Anna Seward. 4to. 3s. Sael. 1796.

THE name prefixed to this ſmall aſſemblage of poems will be a ſufficient warrant, with the lover of productions of this claſs, to expect the gratification reſulting from elegant deſcription, refined ſentiment, copious imagery, and harmonious verſification.

ſification. If this copiouſneſs and refinement have on ſome occaſions run out into prolixity, and the perpetual ſtudy of uncommon and poetical expreſſion have ſometimes led to affectation and obſcurity, theſe blemiſhes will not call forth ſevere criticiſm from one whoſe mind is more ſenſible to beauties than defects. Exuberance of mediocrity is, indeed, entitled to little eſteem: but the power of a free production of pleaſing objects is too valuable, not to make us intereſted in cheriſhing it by liberal applauſe.

The firſt and principal piece in this collection, entitled *Llangollen Vale*, purſues the hiſtory of that delightful retreat, from the time of Glendour, who made it the ſcene of his enterpriſing valour, to its preſent ſtate, dignified and rendered intereſting by the reſidence of an accompliſhed pair of female friends, Lady Eleanor Butler and Miſs Ponſonby; as a tribute of reſpect to whom, the poem was apparently written. We ſhall copy ſome ſtanzas:

'Now with a Veſtal luſtre glows the VALE,
Thine, ſacred FRIENDSHIP, permanent as pure;
In vain the ſtern Authorities aſſail,
In vain Perſuaſion ſpreads her ſilken lure,
High-born, and high-endow'd, the peerleſs Twain *,
Pant for coy Nature's charms 'mid ſilent dale, and plain.

Thro' ELEANORA, and her ZARA's mind,
Early tho' genius, taſte, and fancy flow'd,
Tho' all the graceful Arts their powers combin'd,
And her laſt poliſh brilliant Life beſtow'd,
The laviſh Promiſer, in Youth's ſoft morn,
Pride, Pomp, and Love, her friends, the ſweet Enthuſiaſts ſcorn.

Then roſe the Fairy Palace of the Vale,
Then bloom'd around it the Arcadian bowers;
Screen'd from the ſtorms of Winter, cold and pale,
Screen'd from the ſervors of the ſultry hours,
Circling the lawny creſcent, ſoon they roſe,
To letter'd eaſe devote, and Friendſhip's bleſt repoſe.

Smiling they roſe beneath the plaſtic hand
Of Energy, and Taſte;—nor only they,
Obedient Science hears the mild command,
Brings every gift that ſpeeds the tardy day,
Whate'er the pencil ſheds in vivid hues,
Th' hiſtoric tome reveals, or ſings the raptur'd Muſe.

'* *Peerleſs Twain.* RIGHT HONORABLE LADY ELEANOR BUTLER, and MISS PONSONBY, now ſeventeen years reſident in Llangollen Vale, and whoſe Gueſt the Author had the honor to be, during ſeveral delightful days of the late Summer.'

How

How ſweet to enter, at the twilight grey,
The dear, minute Lyceum * of the Dome,
When, thro' the colour'd cryſtal, glares the ray,
Sanguine and ſolemn 'mid the gathering gloom,
While glow-worm lamps diffuſe a pale, green light,
Such as in moſſy lanes illume the ſtarleſs night.

Then the coy Scene, by deep'ning veils o'erdrawn,
In ſhadowy elegance ſeems lovelier ſtill;
Tall ſhrubs, that ſkirt the ſemi-lunar lawn,
Dark woods, that curtain the oppoſing hill;
While o'er their brows the bare cliff faintly gleams,
And, from its paly edge, the evening-diamond † ſtreams.

What ſtrains Æolian thrill the duſk expanſe,
As riſing gales with gentle murmurs play,
Wake the loud chords, or every ſenſe intrance,
While in ſubſiding winds they ſink away!
Like diſtant choirs, "when pealing organs blow,"
And melting voices blend, majeſtically ſlow.'

The *Verſes on Wrexham*, &c. which ſucceed, aim at little more than perſonal compliment. The *poem on Hoyle Lake*, a ſea-bathing place in Cheſhire, is chiefly deſcriptive. *Herva at the Tomb of Argantyr*, a gleaning of Norſe poetry, employs the terrific imagery of Runic mythology to produce an effect, which we fear will be thought much impaired, by the exceſſive amplification of the original, in a paraphraſe that ſcarcely leaves any likeneſs to the text. It contains, however, many nervous lines and impreſſive images.—One of the moſt pleaſing pieces, becauſe written from the heart, is entitled *Eyam*, and deſcribes the native village of the authoreſs, with many tender touches of filial affection and reverence towards her father, who was rector of the place. An addreſs to *Time paſt*, and a few *Sonnets*, cloſe the volume. From the latter, we ſhall ſelect one as a ſpecimen.

'SONNET.—INVITATION TO A FRIEND.

'Since dark December ſhrouds the tranſient day,
And ſtormy Winds are howling in their ire,
Why com'ſt not THOU, who always can'ſt inſpire

* *Lyceum*,—the *Library*, fitted up in the Gothic taſte, the painted windows of that form. In the elliptic arch of the door, there is a priſmatic lantern of variouſly tinted glaſs, containing two large lamps with their reflectors. The light they ſhed reſembles that of a Volcano, gloomily glaring. Oppoſite, on the chimney-piece, a couple of ſmall lamps, in marble reſervoirs, aſſiſt the priſmatic lantern to ſupply the place of candles, by a light more conſonant to the ſtyle of the apartment, the pictures it contains of abſent Friends, and to its aërial muſic.'

'† Evening-Star.'

The ſoul of cheerfulneſs, and beſt array
A ſullen hour in ſmiles?—O! haſte to pay
The cordial viſit ſullen hours require!
Around the circling Walls a glowing fire
Shines;—but it vainly ſhines in this delay
To blend thy ſpirit's warm Promethean light.
Come then, at Science, and at Friendſhip's call,
Their vow'd Diſciple;—come, for they invite;
The ſocial Powers without thee languiſh all.
Come,—that I may not *hear* the winds of night,
Nor *count* the heavy eve-drops as they fal!'

This will remind the reader of Milton's "Lawrence, of virtuous father, virtuous ſon," Sonnet xx.: but the ideas are agreeably varied.

ART. IX. *An Eſſay on Deſign in Gardening*, firſt publiſhed in 1768, now greatly augmented. Alſo a Reviſal of ſeveral later Publications on the ſame Subject. By George Maſon *. 8vo. pp. 215. 6s. Boards. Meſſ. White. 1795.

He who enters the liſt of contending parties, and tilts with many a doughty knight, armed at all points, after having himſelf been in a ſtate of infirmity during twenty-ſeven years, muſt have a bold heart. We ſincerely commiſerate the infirmities of every man: but one who tells us that, 'from ſome very ſingular infirmities of conſtitution the writer has never ſeen any of the places mentioned by him (except Paine's Hill once in 1770) ſince the eſſay was firſt publiſhed; therefore it ſtill refers to the ſtate they were in previous to 1768;' and that 'theſe conſtitutional infirmities have alſo occaſioned ſo long a delay in the re-publication;' cannot ſurely be a proper perſon to teach an *active* employment, nor to become an arbiter in *modern* improvements.

There are ſtudies, however, to which men of learning and leiſure may apply themſelves profitably; and in which they may afford entertainment, at leaſt, to thoſe whoſe ſituations are of a more active nature.—Antiquity is one of theſe ſubjects, and one to which Mr. M. has not been inattentive; as we ſhall preſently have the pleaſure of ſhewing.

Mr. Walpole, (now Earl of Orford,) in a paper intitled the Hiſtory of Modern Taſte in Gardening, printed in the fourth volume of his Anecdotes of Painting in England, ſays, "We do not preciſely know what our anceſtors meant by a bower, it was probably an arbour; ſometimes it meant the whole frittered incloſure,

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* It is perhaps unneceſſary to apprize our readers that the author of this Eſſay, and the writer of the Poem on Engliſh Gardening, are *not* the ſame.

and

and in one inſtance it certainly included a labyrinth. Roſamond's bower was indiſputably of that kind, though whether compoſed of walls or hedges we cannot determine." This ſubject Mr. Maſon takes up, and, after a few pages of learned remarks on it, ſeparates it into an appendix to a chapter on what he calls Mr. Walpole's *Treatiſe.* This appendix we tranſcribe, as we think it will gratify the curioſity of our readers.

'*Bower* in Engliſh (according to Mr. Manning's edition of Lye's dictionary) is exactly the ſame with the Saxon *bur* or *bure.* In the Saxon authorities (there referred to) *bur* ſtands for Abraham's *tent,* for the ſacred *tabernacle,* for *parlour* or *chamber,* and for *bed-chamber.* This information Mr. Manning very obligingly gave me ſome years ago. He alſo informed me, that the characteriſtic mark of the Saxon word was *privacy,* and that *bur* ſignified any erection for private uſe, whether the whole of a building, or only an apartment. I find it uſed alſo for a *private room* in the Chronicon Saxonicum, p. 149. In a poem printed in Hickes's Theſaurus, and ſuppoſed to be written before Henry 2d's reign, *bure* is uſed for a *buttery,* and *boures* for private rooms in an abbey. And Matthew Paris tranſlates *bur* into *thalamus.* When the orthography was changed into *boure,* the word ſtill retained its Saxon ſenſes. That miſtreſs of language Queen Elizabeth perfectly underſtood its primitive ſignification, when ſhe tranſlated "in hoc *contubernio* vita degenda eſt" (Sen. Epiſ. 107) by "in this rotten *bower* our life we muſt lead." Bower certainly might (conſiſtently with its original import) have been alſo uſed for an *arbour*; but I cannot find any authentic and deciſive inſtance of ſuch uſage, till towards the cloſe of the 16th century. *Chamber* was always its moſt common meaning, as long as it held a place in our *living* language. Mr. Warton has proved this to have been the caſe in poetry; and an old vocabulary, ſuppoſed to have been compiled about 1440, explains *bowre* by *thalamus, conclave.* Alſo in a plain narrative of the entertainment of Princeſs Catherine on her intended marriage to Prince Arthur, 1501, we read "Uppon ſaturdaie becauſe it was raynie, and not cleere ne ſtable weather, the company of nobles made paſtime in their *bowers* and chambers," and again, "daunced in their *bowers* and chambers all that ſame daye."

'From *chamber* to *reſidence* the tranſition was eaſy. In this latter ſenſe it is often uſed by Spenſer * and Skelton †, and once at leaſt even by Chaucer ‡ in like manner as by the elegant Dunbar in his *golden terge,* who ſpeaks of birds in blooming thickets, as "within their bouris." Such expreſſions by degrees brought the word to ſig-

'* It is in this way, that Spenſer calls a *garden* the *Bower* of bliſs. But the appellation no more proves *bower* to ſignify a garden, than *ſeat* would have ſignified a garden, if he had called it the *ſeat* of bliſs.'

'† In Skelton's *Speake Parrot* it ſtands for the parrot's cage.'

'‡ See Chaucer's *Cuckowe and Nightingale* ver. 667.'

nify not only *arbours* (whether natural or * artificial) but even the *ſhades* beneath them; and ſeem alſo to have occaſioned its original meaning by the middle of the 17th century, to be moſtly forgotten. Of this we have a remarkable inſtance in Bathurſt's tranſlation of Spenſer's Shepherd's calender into latin, where he renders this line in *Auguſt*

(Than bed, or *bower*, both which I fill with cries)
Quam lectus, quamque *umbra domûs*: hæc irrigo fletu.

This corrupted uſage, being the only one in vogue, induced Junius to derive *bower* from *bough*, and interpret it by *arbour*. And Johnſon, notwithſtanding all his animadverſions on the errors of Junius, has in this article abſolutely outvied the abſurdity of his predeceſſor. He adopts both the erroneous derivation, and the expoſition by *adbour*; and to prove the latter produces three examples. Of theſe, the firſt (from Milton) is quite nugatory; the ſecond (from Waller) is worſe; for it would make the poet turn heaven into arbours. His third inſtance is from Pope's Odyſſey:

Refreſh'd they wait them to the *bower* of ſtate,
Where, circled by his peers, Atrides ſate.

This *bower of ſtate* (produced as an example of *arbour*) happens to be a magnificent room of audience in the palace of Menelaus.

'We know, that the word *bower* at this day lives only in poetry, and that modern bards chiefly uſe it for *imbowering ſhade*, or *a ſhady incloſure*. Yet ſome of them ſtill apply it occaſionally according to its original import. Pope does, as we have ſeen already; and ſo does Prior in his Solomon:

To lead her forth to a diſtinguiſh'd *bower*,
And bid her dreſs the *bed*.

It is ſo uſed, as early as in Drayton's *miſeries of Queen Margaret*.

[Led him through London to the Biſhop's *bower*.]

and as late as in Shenſtone's *School-miſtreſs*.

In knightly caſtles, or in ladies' bowers.

'Roſamond's Bower is ſpoken of by Fabian, who ſays, "this *houſe* after ſome writers was named Labyrinthus, or Dædalus worke, or *howſe* wroughte like unto a knot in a garden called a maze." A tower at this period was uſually but a ſmall part of a manſion. Authors nearer to the age of Roſamond ſtyle it only a *chamber* †. And Mr. Warton ſhews, that a *Roſamond's chamber* was to be found in many other of Henry 2d's palaces ‡. How writers within the two laſt centuries may have miſrepreſented Roſamond's Bower is hardly worth enquiring.

'* By a line in Browne's *Britannia's Paſtorals*

(Then to the *arbors* walke, then to the *bowres*) B. 2. Song 3. one might conclude, that bowre was then uſed for a *natural* but not an *artificial* arbour.'

'† Knyghton inter Decem Scriptores col. 2395, and Higden according to the Engliſh Polychronicon printed by Treveris, p. 279.'

'‡ Madox's Firma Burgi, 64 and 163.'

'That

'That the *Bower* of Havering was only another name for the king's *houſe*, is confirmed by traditionary report, not yet worn out. When I firſt reſided there in 1770, the miniſter told me of an old man, who could remember many *chimnies* of the *old bower* ſtanding. Havering *atte* Bower is the name of this royal demeſne in its charter from Edward 4th. The ſame appellation may be traced conſiderably higher. There are two inſtruments ſigned by Edward 3d in the 5th year of his reign dated *Haveryng atte boure* *. Should it be aſked, why the royal ſeat at Havering was ſo particularly diſtinguiſhed by the name of a *bower*, there are reaſons (not improbable) to be given for it. The characteriſtic of *privacy* ſeems to have eminently obtained there in days of old. Its territory is ſtill nearly ſurrounded by the wild foreſt of Hainault, and that territory itſelf, which retains the title of a *park*, beautifully diverſified with rolling hills and dales; and muſt have been infinitely more beautiful, when covered with thoſe woods of oak, that the ravage of the laſt century † deſtroyed. Not that theſe particular circumſtances are at all neceſſary to account for the name of a *bower*. Mr. Manning has ſhewn me by many inſtances, there is no ſuch ſingularity in the denomination as is commonly thought: for that the very ſame meaning is conveyed by the termination of *bury*, affixt to ſeats in Hertfordſhire, and elſewhere. Thus Caſhio*bury* means the chief *detached ſeat* in Caſhio hundred, and Gorham*bury* the *ſeat* of Robert de Gorham abbot of St. Albans ‡.'

The paper and the printing of this volume are very good.

Let us not forget to repeat that Mr. Maſon informs the reader, in his preliminary *advertiſement*, that his 'ESSAY was firſt publiſhed, without the writer's name, in 1768'—accordingly, ſome account of that edition appeared in our Review, vol. xxxix. p. 64. It was then only an eighteen-penny pamphlet.

ART. X. *Commentaries on the Laws of England*, in Four Books, by Sir William Blackſtone, Knight, one of the Juſtices of his Majeſty's Court of Common Pleas. The Twelfth Edition, with the laſt Corrections of the Author; and with Notes and Additions by Edward Chriſtian, Eſq. Barriſter at Law, and Profeſſor of the Laws of England in the Univerſity of Cambridge. 4 Vols. 8vo. 1l. 12s Boards. Cadell, jun. and Davies.

IT was obſerved by the eloquent author of the Eſſay on the Law of Bailments, (the late Sir. W. Jones,) that Judge

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'* Engliſh Poetry, vol. i. p. 304 note.'

'† Richard Dean had Havering Manor in Eſſex, whoſe park he unmercifully demoliſhed. Parliamentary Hiſtory, vol. 23. p. 194.'

'‡ That the termination *bury* was ſometimes derived from *bur*, appears in an old monkiſh writer (Galfridus de fontibus) quoted in Battely's Antiquitates S. Edmundi burgi p. 24, who tranſlates *Maydenburie* into *virginalis thalamus*.'

Blackſtone's "Commentaries are the moſt correct and beautiful outline that was ever exhibited of any human ſcience."—This praiſe, exalted as it is, appears to be deſerved, if we conſider the degree of information which is there collected, the lucid arrangement with which it is diſpoſed, and the ſimple and claſſical language in which it is expreſſed. The disjointed and ſcattered materials, of which the ſyſtem of Engliſh juriſprudence is compoſed, had never been brought together and methodized, until our learned commentator undertook the nice and difficult taſk.—We are aware that this aſſertion may be conſidered by ſome as too unlimited, and that Wood's Inſtitutes may be mentioned as an exception: but let the peculiar merits of the two works be compared, where a compariſon will hold, and we doubt not that the general voice will ſanction our opinion. Eleven editions, independently of Iriſh and Scotch piracies, have already been exhauſted; and Mr. Chriſtian now undertakes to edit an author, of whoſe merits he is perfectly ſenſible.—We are told in his preface that—

'He had formed the reſolution to ſubjoin a variety of notes to the text, and a ſupplement to each chapter, where the ſubject ſeemed important and unexhauſted, and in this manner to extend the whole to five volumes.

'But as it would have required a great length of time to have completed ſo extenſive a deſign, he was induced to ſupply the preſent Proprietors of the work, who were preparing a new edition, with the notes, and to reſerve the conſideration of ſuch ſubjects as have not an immediate reference to any paſſage in the Commentaries for a ſeparate ſupplemental volume.

'In this edition the author's text is in no inſtance altered, but the principal changes, which either the legiſlature or the deciſions of the courts have introduced into the law ſince the laſt corrections of the author, are ſpecified and explained by the Editor in the notes *.

'The Commentaries on the Laws of England now form an eſſential part of every gentleman's library; the beautiful and lucid arrangement, the purity of the language, the claſſic eloquence of the quotations and alluſions, the clear and intelligible explanation of each ſubject, muſt always yield as much pleaſure as improvement; and wherever any conſtitutional or legal queſtion is agitated, they are the firſt, and in general, the beſt authority referred to. In order to add to their utility in this reſpect, the Editor has annexed ſuch exceptions and particular inſtances, as he thought would render the information ſtill fuller and more complete. Where he has preſumed to queſtion any of the learned Commentator's doctrines, he has aſſigned his reaſons for his doubt or diſſent: but where he has diſcovered an inaccuracy ariſing merely from inadvertence, he has ſtated it without ſcruple or ceremony.'

'* The Editor's notes are ſeparated from the Judge's notes and text by a line, and are referred to by figures, thus (1), and the pages of the former editions are preſerved in the margin.'

We

We have attended to the additions that are made by Mr. Chriſtian, and we think that they appear generally to be of an uſeful nature, and entitled to a place in an elementary work.—

In order to enable our readers to form a judgment of the manner in which the notes are executed, we will tranſcribe note 3, p. 171, on the ſubject of contingent remainders.

'We have ſeen before, in chapter vii. that, in a grant of a fee-ſimple to A, it is neceſſary to give it to A and his heirs; of a fee-tail, to A and the heirs of his body; and that a grant to A, without any additional words, gives him only an eſtate for life. Hence the word *heirs* in the firſt caſe, and the words *heirs of the body* in the ſecond, are ſaid to be words of limitation, becauſe they limit or deſcribe what intereſt A takes by the grant, *viz.* in one caſe, a fee-ſimple, in the other, a fee-tail: and the heirs in both inſtances take no intereſt any farther than as the anceſtor may permit the eſtate to deſcend to them. But if a remainder is granted, or eſtate deviſed to the heirs of A, where no eſtate of freehold is at the ſame time given to A, the heir of A cannot take by deſcent from A; but he takes by purchaſe, under the grant, in the ſame manner as if the eſtate had been given to him by his proper name. Here the word heirs is called a word of purchaſe. Having premiſed the diſtinction between words of limitation and words of purchaſe, I may obſerve, that the much-talked of rule in Shelly's caſe, 1 *Co.* 104. is this, *viz.* "when the anceſtor, by any gift or conveyance, takes an eſtate of freehold, and in the ſame gift or conveyance an eſtate is limited, either mediately or immediately, to his heirs in fee or in tail, that always in ſuch caſes *the heirs* are words of limitation, and not words of purchaſe;" and the remainder is ſaid to be *executed* in the anceſtor, where there is no intermediate eſtate; or *veſted*, when an eſtate for life or in tail intervenes.

'As if an eſtate be given to A for life, and after his death, to the heirs of his body; this remainder is executed in A, or it unites with his eſtate for life; and the effect is the ſame as if the eſtate had at once been given to A and the heirs of his body; which expreſſion limits an eſtate tail to A, and the iſſue have no indefeaſible intereſt conveyed to them, but can only take by deſcent from A. So alſo if an eſtate be given to A for life, with remainder to B for life or in tail, remainder to the heirs, or the heirs of the body, of A—A takes an eſtate for life, in this caſe, with a veſted remainder in fee or in tail; and his heir under this grant can only take by deſcent at his death. *Fearne*, 21. But when the eſtate for life, and the remainder in tail or in fee unite and coaleſce, and *heirs* is a word of limitation, the two eſtates muſt be created by the ſame inſtrument, and muſt be either both legal, or both truſt eſtates. *Doug.* 490. 2 *T. R.* 444. The rule with regard to the execution or coalition of ſuch eſtates ſeems now to be the ſame in equitable as in legal eſtates. 1 *Bro.* 206. And in all theſe caſes where a perſon has an eſtate tail, or a veſted remainder in tail, he can cut off the expectations or inheritance of his iſſue, by a fine or a recovery. *Doug.* 223. In order therefore to ſecure a certain proviſion for children, the method was invented of granting the eſtate to the father for life, and, after his death, to his firſt and other ſons in tail; for the words *ſon* or

daughter were held to be words of purchaſe, and the remainder to them did not, like the remainder to *heirs*, unite with the prior eſtate of freehold. But if the ſon was unborn, the remainder was contingent, and might have been defeated by the alienation of the father by feoffment, fine, or recovery: to prevent this, it was neceſſary to interpoſe truſtees, to whom the eſtate is given upon ſuch a determination of the life-eſtate, and in whom it reſts, till the contingent eſtate, if at all, comes into exiſtence; and thus they are ſaid to ſupport and preſerve the contingent remainders. This is called a *ſtrict ſettlement*, and is the only mode (executory deviſes excepted) by which a certain and indefeaſible proviſion can be ſecured to an unborn child. But in the caſe of articles or covenants before marriage, for making a ſettlement upon the huſband and wife, and their offſpring, if there be a limitation to the parents for life, with a remainder to the heirs of their bodies, the latter words are generally conſidered as words of purchaſe, and not of limitation; and a court of equity will decree the articles to be executed in ſtrict ſettlement. See *Fearne*, 124, and examples there cited. It being the great object of ſuch ſettlements to ſecure fortunes for the iſſue of the marriage, it would be uſeleſs to give the parents an eſtate tail, of which they would almoſt immediately have the abſolute diſpoſal. And therefore the courts of equity will decree the eſtate to be ſettled upon the parent or parents for life; and upon the determination of that eſtate by forfeiture, to truſtees to ſupport contingent remainders for their lives; and after their deceaſe, to the firſt and other ſons ſucceſſively in tail, with remainder to all the daughters in tail as tenants in common, with ſubſequent remainders or proviſions according to the occaſions and intentions of the parties. In theſe ſtrict ſettlements, the eſtate is unalienable till the firſt ſon attains the age of 21, who, if his father is dead, has then, as tenant in tail, full power over the eſtate; or if his father is living, he then can bar his own iſſue, by a fine independent of the father. *Cruiſe*, 161. But the father, and the ſon at that age, can cut off all the ſubſequent limitations, and diſpoſe of the eſtate in any manner they pleaſe by joining in a common recovery. This is the origin of the vulgar error, that a tenant of an eſtate-tail muſt have the conſent of his eldeſt ſon to enable him to cut off the intail; for that is neceſſary where the father has only a life-eſtate, and his eldeſt ſon has the remainder in tail. But there is no method whatever of ſecuring an eſtate to the grandchildren of a perſon, who is without children at the time of the ſettlement; for the law will not admit of a perpetuity; and lord Thurlow has defined a perpetuity to be "any extenſion of an eſtate beyond a life in being, and 21 years after." 2 *Bro.* 30. See n. 4. Hence, where in a ſettlement the father has a power to appoint an eſtate to or amongſt his children, he cannot afterwards give this to his children in ſtrict ſettlement, or give any of his ſons an eſtate for life, with a remainder in tail to his eldeſt ſon; for if he could do this, a perpetuity would be created by the original ſettlement. 2 *T. R.* 241.

'The ſtudent, who wiſhes to obtain a clear and comprehenſive knowlege of this abſtruſe branch of legal learning, cannot beſtow too great attention upon Mr. Fearne's treatiſe upon Contingent Remainders and Executory Deviſes, where it is learnedly and perſpicuouſly diſcuſſed

diſcuſſed and methodized. I have thought it proper to ſelect and to ſubjoin here theſe important, though common, diſtinctions, as in innumerable inſtances, from the ignorance of the perſons employed, family ſettlements, particularly in wills, have proved abortive, and the intentions of parents and teſtators have been unhappily diſappointed.'

We muſt not, however, conceal our opinion that theſe notes have been multiplied beyond any real neceſſity and uſe; for the Editor has too frequently indulged himſelf in reaſonings and remarks, which may be amuſing, but are rarely calculated to aſſiſt the ſtudent in the object of his inquiries.—Perhaps this fault is chargeable on the mode of publication adopted in the preſent inſtance; and, as the work was publiſhed in periodical numbers, Mr. Chriſtian might be unwilling that any ſingle number ſhould appear without the addition of a note.—Let this, however, be as it may, we think that a valuable work has received an increaſe of value from the labours beſtowed on it by the preſent Editor.

ART. XI. *Dialogues of the Gods*, originally written in German by C. M. Wieland. 12mo. pp. 181. 3s. 6d. Boards. Jonnſon. 1795.

WE have lately introduced the name, the character, and the writings of Wieland ſo frequently and ſo copiouſly to our readers, that, on the preſent occaſion, we have only to ſpeak ſpecifically of the ſmall volume before us.—The title will firſt ſuggeſt that the work is an imitation of the Lucianic Dialogue, and will excite the remark that the humour of the heathen gods is now grown too ſtale to be very amuſing. We cannot but add that, in our opinion, theſe Dialogues of Wieland are rather wanting in vivacity and appropriation, rarely provoking a ſmile, or ſtriking by felicity of adaptation; and ſometimes leading into aukward incongruities, by the mixture of heatheniſh with modern perſonages and ſyſtems. At the ſame time, it muſt be acknowleged that the ſhrewdneſs of obſervation, and the ſolidity of judgment, with which the writer comments on the great ſcenes now paſſing in the moral and political world, cannot fail to intereſt thoſe whoſe inquiries have been directed or whoſe taſte inclines to ſuch topics. To characteriſe the work, indeed, in a few words, we ſhould ſay that it is calculated for the politician and the moraliſt, rather than for the man of letters or of miſcellaneous reading.

Theſe dialogues are three in number. The firſt, entitled *The Age of Retribution*, contains a conference between Jupiter and Juno; in which, while the latter endeavours to intereſt her huſband in favour of the declining cauſe of monarchical power, the former ſeems diſpoſed with philoſophic calmneſs to give way

to the inevitable courſe of things, both above and below, and pronounces an oracle intimating that "the kingdom of Nemeſis is at hand."

The Panacea is the title of the next dialogue; the interlocutors of which are Juno, Semiramis, Aſpaſia, Livia, and Q. Elizabeth. Its ſubject is the mode of relieving monarchies from the dangers and diſtreſſes accumulating round them. The females reſpectively give advice ſuitable to the character and ſituation which they are ſuppoſed to have maintained in life. We ſhall copy the opinion of Elizabeth, which the author evidently means to offer as the dictate of true wiſdom:

'The reaſon why many a ſick perſon cannot recover, lies leſs in the want of effectual remedies, than in the patient's unwillingneſs to try them. And this, I fear, may be the caſe with many kings, whom thou, great protectreſs of thrones, wouldſt fain help out of their difficulties. In my opinion there is, indeed, an infallible method, by which every thing might be kept in proper equilibrium between king and people; but as it is no leſs ſolitary than infallible, and requires a ſacrifice on the part of thy clients, which no one of them perhaps will, by choice, conſent to—I muſt acknowlege that I place little more confidence in the effect of our deliberation, than Aſpaſia, and am almoſt certain that neceſſity alone will, at length, force theſe blindfolded men to the meaſures, which, I fear, they are neither juſt enough, nor wiſe enough, to take of their own accord. Several propoſals have already been made, which, under the preconceived conditions, would be very admirable; but, unluckily, theſe conditions are of a nature not to be relied upon, or expected. Certainly, every nation, paternally governed by a wiſe and good prince, will feel itſelf happy under his ſceptre. But where is the mortal, or the god, who can promiſe to any nation one, much leſs a ſucceſſion of ſuch regents. And, if the reverſe takes place—if the monarch, who can and may do any thing, is a tyrant—if he gives unwiſe, unjuſt laws, which infringe upon, or violate the rights of men—if he himſelf acknowleges no law but his prejudices and ſelfiſh paſſions—if he diſpoſes, arbitrarily, of the property, the ſtrength, the liberty and the lives of his ſubjects—ſquanders in favouritiſm a public income harſhly ſqueezed—expoſes his land to the oppreſſion and devaſtation of unneceſſary and fooliſh wars—in ſhort, if he uſes his unlimited authority, as moſt deſpots have ever done, and ever will do—what then remains, upon the plan of the queen of Babylon, for his abuſed people, but the melancholy choice of ſuffering what is intolerable, or, if at length in deſpair it breaks violently the inſupportable chain, to expoſe itſelf to all the dangers and miſchiefs of a ſudden, planleſs, and perhaps univerſally ruinous, revolution? If the monarch is a tyrant, I ſaid—and it will be anſwered, that our times produce no Buſiriſes or Phalariſes, no Neroes or Domitians.—But there are many ways of being a tyrant. A man may be a tyrant under the maſk of a good and pious prince, paternally anxious for the quiet and good order of his ſubjects. There are, perhaps, no more Neroes. But has nature broken the moulds in which ſhe faſhioned a

Louis

Louis XI. of France; an emperor Ferdinand II. a Philip II. of Spain? Was not the fourteenth Louis called the Great, and the fifteenth the Well-beloved? And do there not vegetate, at this moment, ſuch fathers of their country, who, when their love of juſtice and their good-heartedneſs is praiſed by a thouſand tongues, look on with utter indifference, while their ſubjects are plundered in their name? Do we not know lands, which the liberality of nature, and the induſtry of the inhabitants, had made examples of the moſt flouriſhing welfare, which have ſunken under ſuch *good* princes into a decline, which they would certainly not have incurred under a Tiberius? Perhaps there lives not upon earth, a ſovereign, for whoſe ear and heart, the lovely ſurname of Louis XII. (father of the people) would have no charms, and, yet, I can name more than one, who thinks he loves his people with the tenderneſs of a father, and perhaps really loves them; whoſe government is ſo managed, that the year may be pretty accurately foretold, in which he will have reduced the greater number of his dear children to beggary. Undoubtedly Semiramis pronounced a great truth when ſhe ſaid, that the evil, for which we are ſtudying a remedy, cannot be removed by palliatives. But, what are all theſe illuſions of the people, in which ſhe, and Livia, ſeem to place the great art and myſtery of reigning; this pleaſing doctrine of a paternal and filial relationſhip, between ſovereign and ſubject; or, theſe treacherous arts, to lull a people into ſweet dreams of freedom, while bond after bond is coiled about its members; while it is amuſed with mummeries and gilded hopes; while it is even ſtudiouſly provided with every opportunity of ſatisfying its childiſh or luxurious paſſions, in order that it may feel happy for a moment, when it is imperceptibly modelling into the victim of an artful demagogue, or a deſpotic monarch? What are theſe deluſions but a ſort of ſpell, by which the evil is, for a ſhort time, charmed to ſleep, whilſt it continues ſecretly ſpreading, and muſt break out afreſh with double fury at the leaſt external occaſion? Even the perpetual attention to the wiſhes of the people, the careful regard to its prejudices and humours, and (to call it by its true name) the political coquetry, with which I myſelf once wooed the approval and the love of my capricious people, and which aroſe leſs, perhaps, from the deſire of pleaſing, which is ſo natural to our ſex, than from a wiſh to hide what of odious there might be in a pretty abſolute way of governing, and from the neceſſity of ſtudying the ſecurity of a throne, not very firm, itſelf deſerves no better name, notwithſtanding all the praiſe I acquired, and the ſatisfaction my people derived from it. It may be true of times, while as yet but confuſed ideas are entertained of the reciprocal rights and duties of ſovereign and ſubject, while the people but imperfectly ſuſpect the full compaſs of their juſt claims, and the ruler is diſpoſed to give to his own every poſſible extenſion, in ſhort of times, in which we and our predeceſſors governed, that every corrupt people, and, I will add, every ignorant people, and every people habituated to centuries of deception, is cheated, and often muſt be ſo, for its own good, as long as this period of childhood, of error, and of deluſion, endures: yet, at length, the time muſt come, when men will no longer chooſe to be cheated, will know how things are, and whether it be for them the leſſer evil, to live in civil ſociety, or to return to the natural ſtate of equality, and under

under what conditions the former is to be preferred. Every thing deceives me, or this period is approaching; and in that case I see but one measure, by which the dreadful evils, threatened to one portion of the human race, can be prevented.

'*Juno.*—Hasten to communicate them, Elizabeth; for I hope thou wilt not, a second time, deceive my hopes.

'*Elizabeth.*—At least, goddess, the fault shall not be mine. My project, as I said at first, is no less the infallible, than the only one, which can rationally be embraced. But I believe I know rulers too well—from the first of kings to the burgomaster of the smallest nest of Abderites in the world—to hope that by mere arguments, they will ever be *motived* to lend their hands to it.

'*Juno.*—Let not this care embarrass thee, Elizabeth. If this be all, we will find means to influence their will.

'*Elizabeth.*—That is the very thing I question, goddess. Certainly iron necessity will at length compel them to it; but if they let it come to that, the right moment is over, and I no longer answer for the consequence.'

The Federation, by which is meant the solemn civic festival celebrated at Paris on the reception of the first constitution, furnishes a subject for the subsequent dialogue, which is divided into two parts, or acts. The speakers in the first are Jupiter Olympius and Saint Louis, (an oddly matched pair,) and the two inferior Jupiters called Horkius and Pluvius, referring to the business of the day, and the rain by which it was incommoded. In the second part, Mercury, Numa, Henry IV., and Louis XIV. are added to the persons of the drama. Their several observations concerning the wonderful and august ceremony, taking place beneath them, form the matter of the dialogue; which contains various just and striking sentiments.

The merits of the translator may be estimated by the extract which we have given. He is evidently no ordinary writer: but he appears to us to succeed better in the grave and energetic, than in the familiar and jocose style; in the latter of which his language is not free from stiffness, with a little intermixture of somewhat like *provincialism*. If the present volume be favourably received, it is intimated that a second will be undertaken; we shall be glad to see it.

ART. XII. *Exercises of Piety*; for the Use of enlightened and virtuous Christians. By G. J. Zollikofre, Pastor of the Reformed Church at Leipsic. Translated from the French Edition by James Manning, Pastor of the United Congregation of Dissenters in Exeter. 8vo. pp. 175. 3s. Boards. Johnson. 1796.

MEN who are in the habit of serious reflection are stimulated to pious sentiment by every object of the surrounding creation: they find "Sermons in trees," and books in the bowels

bowels of the earth. Though our great poet Milton was not known to engage in any ſocial exerciſes of piety, it has been remarked by his biographer, that "his ſtudies and meditations were an habitual prayer." His works manifeſt a mind ſtrongly tinctured with devotion; and ſo entirely had theſe ſentiments pervaded it, that his abſence from public worſhip, and the diſuſe of the ordinary auxiliaries to piety, did not abate his adoration of the Supreme Being. Milton, however, was one of ten thouſand. In general, men require to have their devout reflections excited; and the flame in their lamp of piety grows dim, unleſs fed with the oil of genius. To ſuch perſons, all books which are calculated to lead the mind in an agreeable way to a contemplation of the Deity, and to aſſiſt it to the expanſion of religious and moral ſentiments, are of conſiderable utility. The work before us is of this deſcription; and we have no doubt that many Chriſtians in this iſland will, on peruſing it, feel themſelves obliged to the original author in the firſt inſtance, and next to the tranſlator for becoming its interpreter.

Mr. Manning, with clearneſs and conciſeneſs, gives an account of the original work, and ſtates his reaſon for undertaking the tranſlation of this part of it:

'The following exerciſes of piety are the production of Mr. G. J. Zolikofre [in the title the word is ſpelt with two lls] the worthy paſtor of the reformed church at Leipſic. They made their firſt appearance in the German language, but were lately publiſhed in French at Frankfort. The French edition, from which theſe exerciſes were tranſlated, is printed in two volumes, of which the devotional ſervices, now publiſhed, make but an inconſiderable part; and are chiefly taken from the ſecond volume.

'The idea of tranſlating them was ſuggeſted by reading Dr. Fordyce's Addreſſes to the Deity, to which they appear to be a proper companion, as they are compoſitions of the ſame kind, "a ſpecies of pious contemplation, where the ſoul, inſpired by a lively ſenſe of the Divine Preſence, expreſſes with humility and ardor, her very inmoſt thoughts, affections, and deſires, on different ſubjects.'

A preface by M. Zollikofre follows, in which he explains the object that he had in view in the compoſition of theſe exerciſes of piety, and defines the *enlightened* and *virtuous* Chriſtians, for whoſe peruſal they are particularly intended:

'By *enlightened Chriſtians*, I underſtand thoſe who (far from contenting themſelves with the very imperfect inſtructions of infancy and early youth, and adopting the doctrines of their ſeveral churches, blindly and without examination,) reflect on what they have heard, read, and been taught, enquire for themſelves and are continually making new progreſs in the knowledge of truth. I mean by this term, perſons who have been long a prey to doubts, and perplexed with difficulties, but who have at length determined to leave all conteſted opinions, all thoſe ſubjects of controverſy which have embittered and divided

divided the Christian world, to be settled by those who are fond of disputes, and to be intent on those only which are essential to religion, in which all Christians believe and are agreed; and who endeavour to be more and more established in the conviction of those great and universally interesting truths. Accustomed to reflection, they suspend their judgments on things above their comprehension, or not clearly revealed, without suffering this indecision of mind to disturb their peace, or impair their virtue.

'By the other term *virtuous* Christians, I understand those persons who regard Christianity as a system the most important and indispensable to the satisfaction and peace of their minds,—who attend upon, and return to, the exercises of devotion, less from a principle of duty than from taste and affection; in whom reason rules over the sensual appetites; in whom the love of God, the love of man, and the love of all that is true, lovely, venerable, and of good report, prevail over every other inclination. I mean by this expression, such Christians as may indeed suffer themselves to be sometimes deluded and fall into errors, but who do not voluntarily transgress - - - who may be occasionally off their guard in the course of virtue, but who are not entirely unconcerned about their duty, and who, even when they are so unhappy as to transgress, soon return to the good way from which they have strayed.'

The above definition of *enlightened* Christians appears to us to be far from luminous. One part of the character is quite at variance with the other. How can a person, who is always prosecuting his inquiries, and continually making new progress in the knowlege of truth, avoid the paths of controversy, and have his mind intent on those things only about which all Christians are agreed?

The definition of the *virtuous* Christian is better given, and will include many; though we must remark, on one part of it, that it is no property of virtue to act *more* from taste and affection than from a principle of duty. To act under a conviction or principle of duty will create a virtuous taste and pleasure, but it is not virtue to be governed *less* by principle than by taste. We should distinguish between the source and the consequence of virtuous action. The first is *principle*, the latter is *taste* or *enjoyment*.

There is a passage in this preface to which we not only give our assent, but to which the attention of the generality of those who are denominated pious Christians ought (we think) to be invited. It is common with good Christians to describe themselves in their devotions as the vilest of sinners; and often to employ, as descriptive of their own moral state, the very language of David in his contrition for his adultery with Bathsheba, and his murder of her husband: but Mr. Z. justly observes that 'those exercises of piety which have not truth for their basis, cannot be estimable in the sight of God, who does not encou-

rage

rage us to entertain a falſe opinion of our own character, and to declare ourſelves in his preſence to be more ſinful than we really are.'

The ſubjects of theſe exerciſes, by which the author wiſhes to aſſiſt the pious reflections of his readers, are—the exiſtence of God—Providence—faith in Chriſt—immortality of the ſoul—love to God—love to Chriſt—love to mankind—love of labour—the ſafeſt rule in the conduct of life. To theſe are added exerciſes of piety ſuited to married perſons—parents—childhood—youth—manhood—old-age—ſubjects—rich men—poor men—perſons confined by ſickneſs—and to death of friends.

From this enumeration of topics, the reader will perceive that the volume before us is calculated for the uſe of perſons of every condition: the reflections under each head are judicious and improving: Mr. Manning appears to have done his author juſtice in the tranſlation; and the peruſal of theſe exerciſes will be found not only propitious to piety, but to the formation of an uſeful and amiable character.

ART. XIII. *Philoſophical Diſſertations on the Egyptians and Chineſe.* Tranſlated from the French of M. de Pauw, Private Reader to Frederic II. King of Pruſſia. By Capt. J. Thomſon. 2 Vols. 8vo. pp. 330 in each. 12s. Boards. Chapman. 1795.

PROBABLY, few of our philoſophical readers are unacquainted with M. de Pauw's bold ſtyle of ſpeculation. With indefatigable induſtry in collecting materials, this writer unites a lively imagination, which eaſily conſtructs ſyſtems and theories, and applies or accommodates facts to their ſupport. Poſſeſſing at the ſame time great facility and fluency of expreſſion, M. de Pauw compoſes works which are highly amuſing, and which have an intereſting air of originality. His ſpirit of conjecture, however, is too enterpriſing, his references to authorities are too rare, and his general mode of deciding on doubtful points is too aſſuming and dogmatical, to be perfectly ſatisfactory to a cool and cautious inquirer after truth.—On the firſt appearance of his *Recherches ſur les Grecs*, we entered at ſome length into the examination of his powers and merit as a writer, and beſtowed the deſerved tribute of praiſe on his induſtry, ingenuity, and liberality. (See M. R. vol. lxxix. p. 626. alſo vol xii. N. S. p 151.) His ſubſequent *Recherches ſur les Americains* have alſo paſſed under our conſideration in M. R. vol. xlii. p. 515.

After having thus repeatedly given our opinion on the literary character of M. de Pauw, we think it ſufficient, with reſpect to the preſent publication, to lay before our readers a general

neral view of its plan and execution. The leading deſign of the work is to compare the Egyptians and Chineſe in a variety of particulars, in order to prove that the latter did not borrow their inſtitutions and cuſtoms from the former; and the reſult of his inquiry is, that no two nations ever leſs reſembled each other. In the proceſs of his reſearch, the author takes a wide compaſs, and brings before the reader a great variety of curious facts and ingenious obſervations.

M. de P. firſt examines, with reſpect to both countries, the ſtate of population; and he concludes that China is much leſs peopled in proportion to its ſize than Germany, and that the accounts of the extent and population of antient Egypt have been greatly exaggerated. The regulated diet of the antient Egyptians is next compared with the ordinary food of the Chineſe, who never had any dietetic regimen preſcribed by law. A large ſurvey is taken of the ſtate of the arts in both countries; whence it is inferred that their practice differs exceedingly, and that the arts moſt cultivated by the Egyptians are preciſely thoſe which have been leaſt known among the Chineſe. The ſtate of chemiſtry in the two countries is compared with much elaborate inveſtigation, and ingenious ſpeculation; and the Egyptians are ſhewn to have greatly exceeded the Chineſe, both in the chemical arts, and in their method of making obſervations and ſtudying nature.

The character of the Chineſe Architecture is found to be directly oppoſite to that of the Egyptians. It is denied that China affords any monuments of great antiquity, and that any credit is due to what the Chineſe hiſtorians relate of the flouriſhing ſtate of their country under the antient emperors. On the contrary, the architecture of the Egyptians is ſhewn to be of high antiquity, and to afford indubitable proofs of antient greatneſs. We ſhall copy the author's ingenious reſearch concerning the pyramids of Egypt, (ſo far as reſpects their uſe, and the notion that they were intended as gnomons,) as a ſpecimen both of the work and the tranſlation:

'The largeſt of the pyramids, ſituated in twenty-nine degrees fifty minutes and ſome ſeconds north latitude, begins towards the vernal equinox to afford no ſhadow at mid-day beyond its baſe; and thoſe, who then walk round this huge maſs of ſtones upwards of five hundred feet high, never loſe ſight of the ſun. The architects muſt have foreſeen this effect, proceeding from the pyramidal form of the edifice; and the meridian ſhade during one half of the year is confined to the northern face, without ever reaching the earth. Thus nothing more imperfect, as a ſun-dial, could be invented than the great pyramid, by which even the period of the ſummer ſolſtice cannot be aſcertained; becauſe the ſhadow is then too high to be diſtinctly perceived. Yet the celebrated chronologiſt Vignoles ſuppoſes that the prieſts calculated the

the equinoxes by means of the pyramids *; but he would never have formed this opinion, had his plans of thoſe monuments been as exact, and his maps of Egypt as good, as thoſe now publiſhed.

'It ſhould be remarked, that the Egyptians obſerved no determined proportion between the breadth of the baſe, and the height of the pyramids. As their dimenſions varied ſo conſiderably, no idea could be had of having recourſe to them, in order to find out the equinoctial days; which, according to Macrobius, were indicated by ſimple ſtyles, or, as others pretend, by water-clocks. One fact was entirely unknown to Vignoles: the pyramid, called *el Harem el Kieber el Koubli* by the Arabs, has a baſe much broader, in proportion to its height, than the great pyramid of *Memphis*. Thus beginning much ſooner than the other to caſt no ſhade at mid-day, it cannot ſerve in any manner to indicate the equinoxes. Beſides, it may be appoſite to aſk, what means were employed by the prieſts of Thebes, who had no pyramid in all their country, whatever Abulfeda has aſſerted to the contrary; and yet their college was the firſt in Egypt, as well for aſtronomical knowledge, as in point of antiquity.

'We muſt not therefore attribute views to the Egyptians, which they could not have entertained without diſcovering a total want of common ſenſe. For ſurely a ſimple dial-pin is better adapted to afford exact indications in ſuch matters, than any maſs where the ſhade muſt be ſo greatly impaired.

'The pyramids, as well as the obeliſks, were monuments erected in honor of the Being who enlightens the univerſe; and this determined the prieſts to give them a particular poſition. Sepulchral cells might have been conſtructed within theſe edifices, ſufficient to contain the bodies of all the royal family. Yet only two apartments are hitherto diſcovered, and one ſingle cheſt, which, in oppoſition to the opinion of Strabo, many enlightened travellers, ſuch as Doctor Shaw, do not conceive to be a ſarcophagus, where any carcaſe was ever depoſited; and, in reality, the thing is very improbable. Endleſs conjectures have been hazarded; but hitherto no writer has reflected, that this cheſt might be what the Egyptians called the *Tomb of Oſiris*. Many ſuch were found throughout the whole country; and the ſuperſtition, attached to their conſtruction, conſiſted in making the rays of the ſun deſcend around them, without cauſing any ſhade on the ground at mid-day, during at leaſt one half of the year. This phenomenon continued longeſt in the ſouthern pyramids of *Illahon* and *Hauara*, towards the extremity of the plain called *Cochome*; and from their ruinous ſtate, they may be conſidered as more ancient than thoſe of Memphis. The latter are thought ſtill capable of reſiſting the lapſe

* De Annis Ægyptiac. in Miſcell. Berolin. tom. iv. It is merely an effect of chance that the great pyramid begins towards the equinox to conſume its ſhadow at noon; for in ſome of the others this phenomenon is obſervable ſooner. We can ſay with certainty that the greateſt meridian ſhade of the pyramid of *Gizeh* and all the reſt indicates the winter ſolſtice: but it muſt have been very difficult to aſcertain that of the ſummer; and beſides, all ſuch obſervations were rendered inaccurate by the penumbra.'

of five thouſand years, according to a calculation formed on the progreſs of their decay ſince the days of Herodotus. That hiſtorian mentions many figures and characters on the exterior of thoſe edifices, now no longer viſible; but Mr. Norden ſpoke without reflection, when he aſſerted, in his Journey through Nubia, that they were conſtructed prior to the invention of hieroglyphics. Such miſtakes ſhock all notions of hiſtory; and it were to be deſired, that the greater part of travellers, before their departure, or at leaſt after their return, would take ſome pains to improve their ſtudies.

'The prieſts of ancient Egypt, by determining ſo very accurately the poſition of the pyramids, have enabled us to aſcertain, that no variation has taken place in the direction of the poles. In vain ſhould we look on the whole ſurface of our globe for any other means of obtaining this information. Had Chaldea ever poſſeſſed edifices equally ſolid with thoſe of Egypt, ſome prodigious ruins would ſtill be found there: but from being formed of brick and bitumen, all the higher parts ſoon fell aſunder; and ſome remains are diſcovered only at a few feet above the foundation, where the tenacity of the bitumen has been preſerved by the humidity. This is moſt remarkable in a place ſuppoſed to be the ſite of a temple of *Belus*; but ſuch matters do not deſerve inveſtigation. Beſides, in no country do we find Chaldæan ſtatues, or monuments; while all the cabinets of Europe are furniſhed with Egyptian antiquities. We may conſider as the greateſt exaggeration what Cteſias and Diodorus Siculus relate of an obeliſk, attributed by them to Semiramis, of which no perſon however could ſpeak from his own knowledge *. Egypt, on the contrary, muſt have exhibited more than eighty of the largeſt ſize. The operation of erecting them was not very difficult among people, who, from having tranſported many ſuch maſſes, had acquired an experience, which Fontana wanted, when he employed ſix hundred men, and one hundred and forty horſes, upon that of the Vatican. The power of the cables and capſtans being known, it is calculated, that this force would have been ſufficient to raiſe ten thouſand pound weight more than was neceſſary on that occaſion †. As the Egyptians did not place their obeliſks on ſuch elevated pedeſtals as thoſe ſo improperly employed at Rome, they might, with four hundred men and eighty horſes, have managed any monument of that kind even with capſtans alone. The ſtory, told by ſome authors, concerning one of the Pharaohs, who, they ſay, tied his ſon to the top of one of theſe ſtones to make the workmen more cautious, is too notoriouſly abſurd to require refutation. By examining attentively the form and poſition of the obeliſks of Egypt, it is eaſy to perceive, that they could never be intended as gnomons, according to the opinion ſo prevalent in Europe. Two were placed at the entrance of the temples; and when thoſe buildings could be approached by different ways, the number of ſuch ſpires was augmented in proportion. This is evident at the preſent day, in the ruins of the temple of Phylæ; in that of Thebes;

* Jackſon, in his *Chronological Antiquities*, proves that no ſuch obeliſk ever exiſted at Babylon.'

† Epiſtola de Obeliſco Romæ.'

and

and at the ſuppoſed tomb of Oſymandyas; a word evidently compoſed of *Mendes* and *Oſiris*.

'Thus we find, that nothing like gnomons was the object; otherwiſe the abſurdity is evident of placing them ſo near each other, that their ſhadows muſt frequently be confounded together. Beſides, the upper part, called the *pyramidium*, could not give any preciſe indication without the addition of a globe, like that employed at Rome under Auguſtus and Conſtantius. Nothing of the kind however is mentioned by any ancient author, as having been practiſed by the Egyptians; and we ſee, by the paintings taken from the ruins of *Herculaneum*, and ſtill better by the Paleſtrina Moſaic, that the obeliſks are invariably repreſented without a globe, or any place to inſert a ſtyle, or bar. When a Roman, named Maximus, was preſect of Egypt, he cut away the point, in order to place a globe on the obeliſk of Alexandria; and this muſt have appeared to the Egyptians as ſacrilege. Thus the members of the Academy of Inſcriptions at Paris were very ill informed, when they made their report to the Academy of Sciences, relative to the antiquity of ſupporting globes with obeliſks *: for ſuch was never the practice of the Egyptians.'

In this part of the work, the reader will find a very curious account of the antient practice of incloſing countries with walls: the author is of opinion that no inference can be drawn concerning the common origin of the Chineſe and Egyptians, from their common practice in this reſpect.

On the ſubject of religion, M. de Pauw brings together many facts, and hazards many conjectures, but, we preſume, without ſounding the depth of that abyſs in which he acknowleges that many writers have been loſt. His concluſion with reference to the leading inquiry of the work is, that the religion of the Chineſe differs eſſentially from that of the antient Egyptians both in *dogmata* and rites.—With reſpect to government, too, though the form in both was imperial, it is maintained that the differences were too great to admit of their being derived from a common ſource.

The reader will, probably, on peruſing this work, ſee ſufficient reaſon to adopt the author's general reſult, and to admit that he has proved the accounts given of China by the Jeſuit miſſionaries to have been very erroneous. If on many other points he ſhould find himſelf, after all M. de Pauw's ingenious reſearches, ſtill in uncertainty, the trouble of peruſal will, however, have been repaid by the large maſs of curious facts which have been brought under his inſpection.

The tranſlator, to whom the public has been before indebted for an Engliſh verſion of 'the Diſſertations on the Greeks,' has executed his office with ability and fidelity.

* 'Memoirs of the Academy of Inſcriptions, vol. iii.'

ART. XIV. *Mr.* Malkin's *Eſſays on Civilization.*

[*Article concluded from p.* 390, *Review for April.*)

RELIGIOUS eſtabliſhments, as we obſerved at the cloſe of our former article, are conſidered in the *ſixth* Eſſay of this work.

The author here remarks, that 'there is no circumſtance which has a ſtronger tendency to diſplay the puerile condition of ſociety, than the ſtate of religious opinions and eſtabliſhments in the world.' He tells us that we might naturally expect the religion of civilized countries to be totally diveſted of ſuperſtition: but ſurely ſuch an expectation ought more truly to be ſtyled chimerical than natural. Man is man—that is to ſay, a Being ſubject to weakneſs and imperfection. Perfection is as little natural to him as an exemption from death; and conſequently all that can fairly be expected from him is that he might, by care and perſeverance, leſſen the number and degree of his imperfections. Our philoſophers of late have been ſpeculating for the inhabitants of an Utopian, not of this ſublunary, world. The natural tendency of life is to death. The natural tendency of religion, whenever it diverges at all from its true courſe, is ſuperſtition; and a certain portion of the latter will infallibly be found wherever the former has a footing, whether in the ſhape of a favoured or merely tolerated exiſtence; and the more or the leſs is perhaps all the difference that ever can be found between nations that believe in revealed religion.

Mr. Malkin not only admits the exiſtence of a firſt cauſe, but ſays that every object, by which we are ſurrounded, proves it, and evinces that cauſe to be intelligent. More correct notions of the Deity, and the doctrine of a future ſtate of rewards and puniſhments, he obſerves, are ſuppoſed to have been communicated by revelation; and of revelation he is ſo far the champion, that he allows the ſuppoſition of it not to involve in it any abſurdity:—indeed, he even combats ſome objections that have been urged againſt it. On the other hand, it is not every thing which is called revelation that he thinks deſerving of that name. It appears that his rule is, that the ſupreme Governor of the univerſe would not hold converſe with man, nor change the ordinary laws of nature, except on very extraordinary occaſions. Mr. M. therefore would not judge of the truth of a revelation by the authority on which it was communicated, but by the nature and circumſtance of the thing revealed. We have our doubts of the infallibility of this rule. If a man who had never witneſſed an earthquake were to be told that mountains had been ſwallowed, and vallies ſwelled into mountains, he muſt diſbelieve the report, were he to try it by our author's ſtandard:

ard: for the thing, conſidered in itſelf, might well be thought by ſuch a perſon to be incredible, becauſe it could not ſtrike him otherwiſe than as an abſurd fiction of an impoſſibility. We fear that the Chriſtian religion could not ſtand the teſt of our author's rule of judgment, for it is founded on accounts of events, many of which could not poſſibly be believed, if they were to ſtand ſolely on the internal evidence which they themſelves exhibited to the eye of an examiner. Nay, events, about which not a doubt exiſts in any corner of the civilized world, muſt, on ſimilar grounds, be rejected by all who were not themſelves eye-witneſſes of them. Mr. M. tells us that, without attempting to determine what the opinions of ſociety ought to be on the ſubject of revelation, he ſhall content himſelf with briefly ſuggeſting what they *cannot* be, conſiſtently with the ſpirit of philoſophical inquiry:

'I have before ſaid, that the reality of a revelation is reconcileable to probability; but then we can reaſonably ſuppoſe it to have been communicated, only on occaſions of the higheſt importance, and for purpoſes the moſt beneficial to the happineſs of mankind. If any man can for a moment entertain the idea, that the Divine Power has ever interpoſed in the affairs of this world, for the oſtentatious diſplay of omnipotence, to terrify and alarm its creation, in ſhort to any other end than the promulgation of infinite wiſdom and benevolence; it is of little importance whether ſuch a man calls himſelf a Chriſtian or Mahometan: his religion is the religion of a Barbarian. Rational belief cannot be extended to any of the dogmas, the quibbles and the myſteries, with which the churchmen of unenlightened ages exerciſed their own puerile imaginations, and perplexed the underſtandings of the Laity. A wiſe man, knowing the limited extent of his own capacity, will not refuſe his aſſent to the credibility of any ſyſtem, on the truth of which the welfare of the human race materially depends, becauſe it is too elevated for the thorough comprehenſion of his faculties: but he will without heſitation reject every propoſition, which is trivial in itſelf, abhorrent to reaſon and experience, or derogatory to the dignity of the divine character. The religion of a civilized community can admit of nothing complicated, nothing mean; no ſlaviſh ſubjection to quaintly conceived doctrines, no impoſition of human authority; it muſt derive its beſt ſupport from the ſimplicity of its hiſtorical evidence, and the utility of its precepts. I have always conſidered this as the ſtrongeſt hold of chriſtianity. With regard to the proof deduced from miracles, it is not concluſive with me; for I muſt be convinced as to the truth of the ſyſtem, in corroboration of which miracles are wrought, before I can give credit to the miracles themſelves. Mahomet and the Pope, Cardinals, Monks, and Prieſts appear to have worked miracles; which would be as much entitled to belief as thoſe of Chriſt, if the character of their authors were equally free from the ſuſpicion of fraudulent and intereſted deſigns. This ſpecies of teſtimony is rather deſigned to confirm, than to produce conviction, in the minds of thoſe, who have not been eye witneſſes of

its reality. But the ground which is equally tenable at the nearest and the moſt diſtant point of time, to the defenders of which the charge of credulity cannot be applied, is the nature of the doctrines contained in the ſcriptures, and the æra at which they were promulgated.'

It ſtrikes us that ſomething very like a contradiction is to be found in our author's principles on this ſubject. At one time, internal evidence is the ground of belief; at another, faith muſt depend on the ſimplicity of hiſtorical evidence: then he reverts to his firſt ground; and, with reſpect to the Chriſtian religion, he makes the nature of its doctrines contained in the ſcriptures a ſufficient ground of belief to free the believer from the charge of credulity. Will the nature of ſome of the doctrines taught in the ſcriptures warrant a belief in them, independently of hiſtorical evidence, or ſatisfy the ſpirit of philoſophical inquiry? That innocence ſhould ſuffer, to the end that guilt might eſcape puniſhment, is a principle which, in the eye of human reaſon, muſt appear to be a perverſion of juſtice; and yet it is the very foundation of the Chriſtian religion; it was the very object of Chriſt's incarnation, ſufferings, and death. So that the man, who ſhould look no farther than to internal evidence, muſt reject the whole of Chriſtianity, root and branch. Mr. Malkin, it might be preſumed, confines his attention chiefly to the *morality* of the Chriſtian doctrine, and does not beſtow much conſideration on the queſtion, why the founder of it was ſent into the world; for he ſays—

'It is beyond all controverſy, that the precepts taught by an illiterate individual, in an obſcure corner of Judea, are calculated to contribute more efficaciouſly to the improvement of the human character, and to ſtrike more deeply at the root of vice, than all the theories of Grecian ſages and ſectaries; and on theſe grounds they have challenged and obtained the approbation of ſucceeding ages. This perſon left behind him no written memorial of himſelf; but the leading tranſactions of his life, and the important features of his ſyſtem, were collected into a book by ſome of his followers, and tranſmitted for the inveſtigation of poſterity.'

Mr. M. preſſes into his ſervice the doctrines of our Saviour, to prove that the democratic principles, ſo much agitated at the preſent moment, were inculcated by Chriſt himſelf;

'The preſent age is ſuppoſed to be diſtinguiſhed by the valuable diſcoveries which have been made in moral and political ſcience; and the enthuſiaſtic votaries of modern philoſophy exult in the idea, that they have outſtripped all competitors in virtuous exertions for the cauſe of humanity. In general they are juſtified in this aſſertion; but it is a moſt remarkable fact, that there is no precept of morality which has been propagated in modern times, no principle favourable to the intereſts of man, or the eſtabliſhment of rational liberty and equality, which is not to be found in this ancient book, written in

times ill adapted to the promulgation of ſuch ſyſtems. "Let him that would be great among you, be as a ſervant," excludes the democracy of the eighteenth century from all claims to originality. If theſe circumſtances can be accounted for on principles more natural than thoſe of divine revelation, Chriſtianity may be pronounced to be indefenſible.'

How far our author is the friend of *the*, or rather of *any*, clergy, the following paſſage will ſhew:

'In a ſtate of general and perfect information, a ſeparate eſtabliſhment for the adminiſtration of religious rites would be totally unneceſſary: the requiſite qualifications for this purpoſe being attainable by all, every man would be competent to aſſiſt in the general expreſſion of gratitude and reverence, and occaſionally to offer his ſentiments on the moſt intereſting ſubjects of moral and philoſophical enquiry. If public inſtruction were to aſſume the air of diſcuſſion, rather than that of dry harangue, it would occupy the mind more intenſely, and produce a more permanent effect on the habits and opinions of the people.

'In an inferior condition of ſociety, it may poſſibly be attended with advantage, to ſupport a number of men in competency, that they may direct their ſtudies more uniformly to the inveſtigation of important truth, and conduct the devotions of the community. Hitherto there is nothing offenſive to the dignity and independence of a free and enlightened commonwealth. But when we diſcover this diſtinct order aſſuming more controul over the general opinions and conſciences of men, than that which ſuperior intelligence is entitled to exerciſe; when we obſerve it inſulating itſelf by a peculiar habit; involving itſelf in a cloud of ſuperſtitious ceremonies; pretending to divine commiſſion; leaguing itſelf with temporal authority; engroſſing revenue, patronage and power; we may pronounce the fountains of knowledge and civilization to be corrupted. A multitude of ordinances is a certain indication of a fraudulent prieſthood, and a ſuperſtitious laity.'

Mr. M. goes back to heathen times to diſcover the origin of the inſtitution of prieſts and eſtabliſhments. He then proceeds to the time at which the Chriſtian ſuperſeded the Pagan prieſthood, deſcants on the heatheniſh principles ſoon adopted by the new religion, and then comes down to the reformation in the days of Henry VIII.—which he thus deſcribes:

'The necromantic doctrines of the Catholic profeſſion appear to have been retained; the confuſion of arithmetical correctneſs and progreſſion, the contradictions, the ſubtleties, the inexplicable myſteries, are tranſmitted from generation to generation; and time, which is ſaid to explain all things, ſeems to have abandoned theſe oracles of Chriſtianity in deſpair. If we look to the government of the church, we ſhall find no reaſon to congratulate ourſelves on any alteration in its principle. The office of a biſhop is equally hoſtile to true civiliſation, whether he be Catholic or Proteſtant: it is not eaſy to decide, whether it is more abſurd to call the Pope or the King the head of the church: in both caſes we have the monſtrous union of the church and ſtate; a dreadful political machine, which diſſeminates hatred, bi-

gotry and perſecution from one end of the empire to the other. If an opinion is to be formed from the behaviour of the people towards the parochial clergy, the former have derived little benefit from the change; they ſtill feel themſelves burdened with the maintenance of men, in whoſe election they have no voice, with whoſe perſons they are frequently unacquainted; and all this to defend them from the perils of hereſy and ſedition.

'In what then does this boaſted reformation conſiſt? If we expect freedom of opinion to be tolerated, we are told that "before all things it is neceſſary, that we hold the Catholic faith; which faith, except every one do keep whole and undefiled, without doubt he ſhall periſh everlaſtingly." In reality it conſiſts in this: the ſupreme authority, eccleſiaſtical and temporal, was transferred from the hands of foreign uſurpers into thoſe of the national clergy, whoſe claims were equally incompatible with the rights of the people.

'For the reſt, ſome points of diſcipline were new modelled, and thus ends the ſtory of the reformation.

'But an important point is ſaid to have been gained, in the abolition of thoſe idle ceremonies, with which the Catholic church was encumbered. If many of theſe ceremonies have been aboliſhed, it is equally true that many have been retained: if we examine the ritual, we ſhall find many directions, which prove at once the ſuperſtitious complection of the eſtabliſhment, and the arrogant character of the prieſthood. The diſcretionary authority, by which a prieſt may refuſe the ſacrament to a layman, on pretence of immoral conduct, would be an inſult to the independence of a free nation, and is totally incompatible with the unaſſuming ſpirit of true Chriſtianity. The epiſcopal impoſition of hands is a barbariſm ſo groſs, that it could not be performed without the moſt contemptuous ridicule before an enlightened audience. The ſplendour of Popiſh pageantry is done away; but the ſpirit remains in the ſervice of our cathedral churches, the robes of the clergy, the ever-varying attitudes of the congregation, and all the humble imitations of original greatneſs. We may value ourſelves on the ſuperior economy of our ceremonial obſervances; but as to their rationality, let us remember, that a doll of wood is as childiſh a plaything as a doll of wax.

'On the whole it appears, that mankind have not hitherto been greatly benefited by eccleſiaſtical eſtabliſhments; but on the contrary, that they have ever been the bane of true piety, and are in their nature repugnant to the genius of civilization. Religion, wherever it exiſts, is ſeated in the mind; the evidence of a man's ſound opinions is not to be ſought in the turn of his countenance, the colour of his dreſs, or his ſtated attendance at appointed places; but in the whole tenor of his conduct, in the equity of his tranſactions, and the benevolence of his diſpoſition. But the ſanctimonious affectation of ſectaries, whether favoured with the ſmiles, or perſecuted by the vengeance of power, has a tendency to ſubſtitute the means for the end, and place the criterion of virtue in attachment to a party or a theory. The clergy have in all ages been the moſt formidable enemies of the ſyſtem, which they profeſſed to ſupport, and may juſtly be conſidered as the principal authors of that ſcepticiſm and infidelity, which

which is the characteriſtic of the preſent age. The progreſs of unbelief is a ſubject of ſurpriſe to many men; but to me it appears natural. It requires a very diſcriminative, and a very unprejudiced mind, to ſeparate the abuſes and corruptions of an inſtitution from the inſtitution itſelf. To force the ſuperſtitions of the ſixteenth century on the free and enquiring ſpirt of the preſent time, is a taſk too arduous for the ability even of the hierarchy to accompliſh; if religion is to ſtand, it muſt be on different ground; it muſt have reaſon and utility for its baſis, and produce a viſible effect on the morals and happineſs of mankind. When we conſider the ſubject in this point of view, the conſummation to be wiſhed is the downfall of thoſe eſtabliſhments, which injure the ſpirit, while they lay unreaſonable ſtreſs on the forms of Chriſtianity; and it is probable, that when unbelievers contemplate thoſe precepts in their genuine ſimplicity, the excellence of which they are not backward to acknowledge, their objections will ceaſe, and they will unite their rational and unbiaſſed ſufferings with that of their fellow citizens, in favour of a ſyſtem, which contains within itſelf the principles of morality, freedom, and univerſal benevolence.'

The VIIth Eſſay is on MANNERS and AMUSEMENTS; in which the author deſcants on the modern practice of duelling, and uſes very ſtrong arguments to point out its abſurdity as well as wickedneſs. The luxury of the age is noticed and condemned; Lord Cheſterfield's ſyſtem, ſo ſtrongly recommended to his ſon, is pointed out as founded on a total diſregard of every principle of morality; and even trade, the great ſupport of Britiſh greatneſs, is ſet up to ſcorn. In a word, our author in this eſſay appears to wage war againſt every cuſtom of the day; and every claſs of people, the high, the low, the rich, the poor, are involved in common cenſure. The faults of the lower orders he imputes, however, to their not being taught better by thoſe who are their ſuperiors in rank, underſtanding, and education.

The VIIIth Eſſay treats of the ARTS. Here the author ably diſcuſſes the often diſputed queſtion, 'whether a nation derives any real benefit from the cultivation of the fine arts?' and decides it in the affirmative,—aſſigning many ſtrong reaſons in ſupport of the deciſion.

The IXth Eſſay is on the FEMALE CHARACTER; and in writing it Mr. M. ſeems to have had chiefly in view Miſs Wollſtonecraft's work on the Rights of Women. With that lady he concurs in many particulars, but he ſtrongly differs from her in others. He takes on himſelf the office of moderator, between her and thoſe philoſophers whoſe ſyſtem ſhe condemns. At the ſame time, in three or four words, he paſſes on the lady that kind of cenſure which a female would conſider as the moſt ſevere; for he ſays that he 'will offer the leading features of her plan, diveſted of their indelicacy and obtruſive character.'

On

On the whole, however, he expreſſes a very favourable opinion of that lady's work.

In the Xth and laſt Eſſay, intitled CONCLUSION, he obſerves that, though ſome apology may be expected for the boldneſs and ſingularity of many opinions advanced by him in the courſe of the preceding eſſays, he by no means thinks one neceſſary, becauſe, in the republic of letters, a field ought to be opened for free and unlimited diſcuſſion; ſince truth is extracted from the colliſion of ſyſtems and opinions, whether true or falſe. He then makes ſome general obſervations, with which he concludes.

We have read this work with a mixture of pleaſure and diſapprobation. Beyond all doubt it diſplays firſt-rate talents, breathes the ſpirit of humanity and philanthropy, and is diſtinguiſhed for elegance and purity of diction. In many inſtances, however, the arguments ſtruck us as more brilliant than ſolid. The great error, (as we conceive it to be,) under which Mr. M. labours, in common with other ſpeculative philoſophers, is that he reaſons as if it were poſſible to baniſh moral evil from the world, and to place all mankind in a ſituation of eaſe and comfort. Mr. M., indeed, ſeems convinced that this ſtate of almoſt purity may be gradually induced, by the operation of our own faculties, and the complete expanſion of reaſon. The improvement of the human race, he thinks, has been diſtinctly marked to be progreſſive; and why ſhould it not ultimately lead to ſuch a ſtate of ſociety as will evince 'a perfect conformity with the principles of philoſophy!'

While philoſophers, however, are labouring to root moral evil out of the world, or at leaſt as much of it as is poſſible, they ought to take care leſt they ſhould introduce as great a portion of it as they remove. It would undoubtedly be an evil, and a great one, to make the people diſſatisfied at once with their religious and temporal rulers, and their civil and political ſituation: for the diſcontent might lead them to form expectations which it would be morally impoſſible to gratify in this ſublunary world. The conſequences of diſappointment might prove equally fatal to thoſe who raiſed and to thoſe who ſhould withſtand theſe expectations; all might, together with order and property, be hurried into one promiſcuous ruin. It may be ſaid that pulling down a hierarchy is not a moral evil, but a moral good, and that it might be done without the ſmalleſt injury to religion itſelf. This may be the caſe, if the means employed be juſt adequate to the end, and no more. Should it be argued that civil eſtabliſhments of religious orders of men, in ſtates in which there are various ſects of religioniſts, muſt be founded on principles of partiality, monopoly, and conſequently

of

of injuſtice; and that they have a tendency to injure religion by producing jealouſies, heart-burnings, oppreſſion, and animoſities;—ſuch arguments, we confeſs, could not be injurious to religion itſelf: but, when the people hear philoſophers conſtantly telling them that, before the days of Chriſtianity, religion was a ſyſtem of fraud; that prieſts were impoſtors by profeſſion; that the Chriſtian prieſthood, riſing on the ruins of Paganiſm, adopted the frauds and cheats of their predeceſſors; that it knowingly and deliberately corrupted the purity of the inſtitution; that the inferior prieſthood, in all its gradations, from the Cardinal to the village curate, aſſiſted in this ſtupendous impoſition, and participated in the diſtribution of the ſpoil;' that, when a reform was made, which did not deſerve that name, the ſpirit of the impoſture was retained, and nothing but ſome of the trappings of the impoſtors thrown away; when all this is conſtantly rung in the ears of the unlearned multitude, it is morally impoſſible that there ſhould not be an eaſy and rapid tranſition from contempt of preachers of religion, to contempt for their doctrine; and thus is the downfall of religion prepared by the manner in which the attack is conducted againſt the clergy. The people might ſay,—for thouſands of years, we are told, has the world been cheated by prieſts; who can aſſure us that *we* are not cheated in like manner? Thus religion in general might receive a mortal wound from a blow aimed only at a particular ſect. Before religion is pulled down, (we are not ſpeaking of eſtabliſhments,) it would be no unwiſe thing in philoſophers to conſider what political inſtitution they would ſet up in its place, from which mankind could derive as much benefit with leſs alloy. We have heard of governments of different forms, monarchical, ariſtocratical, democratical, and mixed, under which the people enjoyed a conſiderable portion of happineſs: but we never yet heard of a ſtate in which the wiſe and able men concurred in turning religion and its profeſſors into ridicule, and in bringing both into contempt. France indeed tried the experiment, but ſoon abandoned the attempt as at leaſt impolitic.

Were we to point out the characteriſtic of the work before us, we ſhould ſay that it aims at pulling down rather than at building up; that Mr. M. is more like the commander of a battering train of artillery beating down houſes, churches, ramparts, and thus expoſing men to inclemencies of weather and conſequent hardſhips, than like an able architect, whoſe plan for a new building is drawn before he begins to pull down; or rather who erects a new manſion for the reception of his employers, before he renders the old one uninhabitable.

ART.

ART. XV. *Poemi*: conſiſting of Elegies, Sonnets, Odes, Canzonets, and the Pleaſures of Solitude. By P. Courtier. 12mo. 4s. Boards. Law. 1796.

THIS little volume of poems ſeems worthy of notice for its intrinſic merit, at leaſt as much as for the neatneſs of its typography and paper. There is a facility in the verſification which implies practice, though we ſometimes meet with defects incident to inexperience and youthful inattention.

The initial elegy on *Weſtminſter Abbey*, which is no contemptible imitation of Gray, contains a reflexion on *Greatneſs* that would have been worth making, if *Littleneſs* could eſcape the ravages of death and the ſilence of oblivion:

'For what is human greatneſs but a dream?
A coronet that glitters for a day!
Then comes oblivion's *irreſiſtleſs** ſtream,
Sweeping its boaſted eminence away.'

Horace long ſince condeſcended to tell his friend, (who muſt have been ſtupid indeed if he had not already made the diſcovery,) that death was no reſpecter of perſons:

Pallida mors æquo pulſat pede pauperum tabernas,
Regumque turres.

Not only all mortals, but all terreſtrial things, are ſoon or late conſigned to oblivion: yet greatneſs and eminent talents ſurely have the advantage of lingering a little longer in memory, than the beings who merely incumber the earth, *deſtrugere fruges*: all which is ſaid, in no vulgar verſe, in the next page.

The laſt elegy (p. 16,) ſeems the leaſt happy, and to contain more inſtances of the Βάθος than any one of the poems in this collection. Pindar, Shakeſpeare, and all the great original bards, have given ſuch dignity to the ſubject of this elegy, (*a favourite Horſe,*) that the laſt line of the following ſtanza conveys no elevation to the theme:

'At break of day I've ſeen thee oft advance
Freſh from the fields, elate in native pride;
Submit well pleas'd, and, with majeſtic prance,
Convey the fair one on her *morning ride.*'

Still more profoundly does our young poet's Pegaſus plunge in the quagmire, when he ſays:

'For never more ſhall theſe ſad eyes ſurvey
A *beaſt* whoſe death gave greater cauſe to mourn,'

In the firſt ſonnet, (to the memory of Chatterton,) there is a juvenile claſh of metaphor in the 3d and 4th lines—

* We do not charge Mr. C. with being the father of this illegitimate word; we have ſeen the bye-blow before: but it has no grammatical licence for exhibition.

'Penſive I lay this tribute at thy *ſhrine*,
This feeble offſpring to misfortune's *bier*.'

The bier ſeldom follows the ſhrine.

As we think the ſonnet *to Fame*, p. 26, the beſt of the author's efforts of that kind, we will copy it:

'TO FAME.

'Tis thine to ſpread the talents of the dead;
And when thy animating trumpet blows,
The child of Genius lifts his drooping head,
A while forgets his agonizing woes.
For oft beneath dark Envy's blaſting wind,
His feeling mind can ill ſuſtain the ſhock;
While Poverty, to genius moſt unkind,
Would wreck the victim on her ſteril rock!
Soul of the Poet! thy reviving breath
Awakes new hopes, and foſters great deſire;
He views with ecſtacy the glorious wreath
Wove for the maſters of the tuneful lyre.
Hail, brilliant Goddeſs! whoſe kind rays diffuſe
Some conſolation to th' unfriended muſe!'

The following appears to be one of the author's beſt odes:

'TO NIGHT.

'Hail! ſable nurſe of Solitude,
Where Folly's ſons dare not intrude;
But Truth, in penſive garb array'd,
With Contemplation, ſacred maid,
Thy deep receſſes ſeek:
There Wiſdom's voice is heard to ſpeak
Of things immortal and profound;
Amidſt the calm of Nature's ſleep,
Pale Melancholy treads thy hallow'd ground,
And far from mortal eye preſumes to weep.
See from the weſtern hemiſphere
Cynthia in dignity appear;
Swift o'er the ſpangled ſky
Tranſparent clouds in mingled beauty fly;
The fields aſſume
A ſilver bloom,
The favour'd walk
Where whiſpering lovers talk,
And yonder brown-arch'd grove,
Where Diſappointment loves to rove,
And wing'd Reflection ſoars away;
Derive their luſtre from her mournful ray.
Pale regent of the Night,
Affliction wooes thy melancholy light;
Thy milder beams beſtow
A ſoothing interval to woe:
Ineffable delight!

Here

Here let me pauſe and contemplate
The changes of this mortal ſtate,
Survey the map of human life,
And look beyond its tranſitory ſtrife.
'Memory, thy varied ſtores diſplay,
Let buſy thought the ſcattered forms collect;
This ſolemn hour is ſuited to reflect
On all the ſtorms of Life's uncertain day.
With Recollection's ſigh I view
Scenes miſery never knew,
When anguiſh never forc'd the furrowing tear,
But youth, unſullied, hail'd the new-born year;
When inoffenſive mirth ſtood ſmiling by,
With happineſs and ſweet vivacity.
'Ah! happy hours of undiſturb'd repoſe,
When Innocence ſerenity beſtows;
When ſimple ſports the infant mind can pleaſe,
And woe lies buried in the lap of eaſe!
Regretted moments! never to return:
Elate with joy, how oft did I diſcern
Felicity unparallel'd to come,
When competence ſhould yield a future home;
Where manhood's riper day
Should taſte the pleaſures of domeſtic love:
'Twas thus Imagination ſmooth'd the way,
And Fancy pointed to th' Elyſian grove.
'Soon ſad Experience ſaw the viſion fade;
Grief's undulating ſhower
Diſſolv'd th' enchanted bower;
Scorn drew the poniard of Deſpair, and Hope decay'd;
Yet her exhauſtleſs light
Some conſolation gives,
To blaſt that deadly ſprite
Her fading flame revives;
Midſt mental earthquakes cheers the ſinking ſoul,
Directs the mind to her immortal goal.
'Thus borne on Expectation's wing,
We laugh amid the vernal ſpring,
Till winter's ſullen wave
Sweeps every pleaſure to an early grave;
Then view the diſmal ſcenery around,
And look for peace where ſorrow finds a bound!
Terreſtrial bliſs, terreſtrial woes,
Are haſtening to their cloſe;
Time with reſiſtleſs force,
Purſues his unabating courſe;
Makes no delay to give his hunters breath,
But ruſhes forward to the gates of Death.
Let Reſignation reign,
A few ſucceſſive years
All ſublunary pain
Will ceaſe; this vale of tears,

This

This ſcene of trial; for that place exchang'd
Where harmony ſhall be no more derang'd!
Thus ſpeaks Religion undefil'd,
Her look benign, her accents mild;
She holds the gracious invitation forth,
Her ſtandard rais'd to ſave the ſons of earth.
'Sweet meſſenger of peace!
Bid baleful Diſcord ceaſe;
The fainted hypocrite unmask
Who turns thy pages to a taſk,
And for Corruption's venal hire
Kindles the flames of Superſtition's fire:
Let bigotry, with helliſh mien
And dagger drawn—no more be ſeen;
O! ſpread thy tidings to the fartheſt ſhore,
Till war ſhall ceaſe, and vice be felt no more!'

The canzonets are in general flowing and eaſy, though ſometimes a little deformed by inaccurate accentuation; and, in the laſt ſtanza of the final canzonet, p. 94, the termination of one line with *thee*, and of the next with *you*, is negligence hardly to be pardoned.

The author has ſucceeded in blank verſe much leſs than in rhyme; a proof how much eaſier it is to be a tolerable poet in the latter than in the former. The elevation of thought and of diction, which is neceſſary to ſupport blank verſe, is ſo much greater than when attuned by ſimilar terminations, that many favourite ſongs and copies of verſes, if bereaved of them, would never be read, ſung, nor heard with patience.

Verbal criticiſm might triumph in pointing out licentious eliſions in this little volume, ſuch as *'neath* for beneath, *'lum'd* for illum'd; and falſe accents, as Philanthrōpy, momentary, Beātrice, enervāted, cōnverſe, &c.: we might alſo inſtance more ſerious inaccuracies:—but, if we had not diſcovered germs of genius in the odes, and eaſe and fluency in the canzonets, we ſhould perhaps have read theſe juvenile pieces with leſs attention, and have treated them rather with neglect than ſeverity.

ART. XVI. Mr. Bryant's *Obſervations on the Plagues inflicted on the Ægyptians.*

[*Article concluded from p.* 44.]

THE ſecond half of this volume, which the author calls *Part the Fourth*, contains a Diſſertation on the divine miſſion of Moſes. Bp. Warburton had endeavoured to prove that legation to be divine, from this circumſtance attending it, that nothing is to be found in the laws of Moſes concerning future rewards

wards or puniſhments, but which all other legiſlators have introduced as a ſanction to their laws. This ſplendid paradox, however, with the immenſe maſs of erudition called into its ſupport, is now hardly mentioned with reſpect. Mr. Bryant takes another method; and draws his inference 'not from what was omitted' in the legiſlation of Moſes, 'but from what was done.'

'The lawgiver of the Iſraelites,' ſays he, 'in numberleſs inſtances, acted contrary to common prudence; and uſed means ſeemingly inadequate, and oftentimes oppoſite, to the end propoſed. Hence the great events, which enſued, were brought about not only without any apparent probability, but even poſſibility, of their ſucceeding by human means.'—

'No leader in his ſenſes would have ſuffered thoſe difficulties and embarraſſments to have ariſen, into which the *Hebrew* people were at times plunged; and when they were brought into theſe ſtraits, no human power was adequate to free them from the danger.'—

This is, ſurely, paying no high compliment to Moſes; and to ſome readers, Mr. Bryant's Hypotheſis will doubtleſs appear as great a paradox as that of Warburton.—For our part, we think that Moſes was indeed a very *wiſe* and very *prudent* leader and legiſlator; from whatever ſource he derived his wiſdom and prudence.—It is but juſt, however, to hear what the author has to ſay in behalf of his propoſition, and we ſhall follow him as cloſely as we can, through his rather tedious detail of the private and public life of the Hebrew legiſlator.—At the ſame time, we muſt remark that, in our opinion, Mr. B. ſhould have kept more tenaciouſly to his text, and ſhould have given us only thoſe inſtances in the life of Moſes, which prove him to have been an *unwiſe* and *imprudent* leader and legiſlator. To every one who has read the Bible, Mr. B.'s biographical narrative is ſuperfluous; and to thoſe who have not read it, he addreſſes himſelf in vain.

Mr. B. divides the periods of the life of Moſes into the following ſections—*his birth and preſervation—his flight into Midian—his divine commiſſion to free his people—his being withſtood by an angel in his way to Egypt**—*his route with the Iſraelites, on leaving Egypt*; which is ſubdivided into ſeveral ſections; namely, *the paſſage of the Red Sea—their arrival at Mount Sinai—their attempt to get to the land of promiſe.* Here again is a great *hiatus*; and we leap over forty years to the hiſtory of Joſhua. It was reſpecting this period, in particular, that Mr. B. ſhould have exerted his ingenuity, and endeavoured to prove that Moſes was an egregious *fool*, conducted by *wiſdom infinite!*

* Here the author leaves a chaſm: but it may be ſaid that this chaſm is filled up by the preceding part of the work, *on the plagues of Egypt.* Be it ſo!

It

It is true that, after the introduction of the Israelites into *the land of promise*, Mr. B. gives us *farther arguments from the law*; and *farther observations*; and *farther considerations*; and *the argument still pursued*; and a *conclusion*.—We resume the subject, and *pursue* the writer, through all this labyrinth.

With respect to the first period, the birth and conservation of Moses, we have little to remark, except concerning the etymology of the name. Mr. B. with Philo, Josephus, and Clement of Alexandria, derives it from a word supposed to be Egyptian, and signifying WATER. In this pretended *etymon*, those writers strangely vary. Philo calls it MOS, μως. Josephus MO, μω. Clement of Alexandria MOU, μῶυ; which he probably took from the septuagint version μῶυσης.—However that be, still it is not the Hebrew etymology; and the writer of the Pentateuch, whoever he was, had not WATER in his view, but DRAWN OUT of the water. By any other interpretation, the *paranomasia* is lost. The Jews of Alexandria, who translated the Pentateuch into Greek, might, from observing that MOU or MOOU signified water in the then common language of Egypt, (which, by the bye, is the same with the Hebrew MAIM and the Syriac MAIA,) give a turn to the name of MOSES analogous to that idea: but no one, who is acquainted with the idiom of the Hebrew language, would ever think of deriving the name of MOSES, as it is written in the Hebrew text, from WATER. Nay, in the supposition that the Coptic word MÔOU is an Egyptian term as old as the birth of Moses, which is yet to be proved, still the etymology would, in our apprehension, be absurd. If the author of the Pentateuch were Moses, (which we believe to be the opinion of Mr. B.) he certainly must have known the true etymology of his own name: but the author of the Pentateuch derives the name of MOSES, מושה (for so, we are persuaded, it was originally written,) from the verb משה which signifies to *draw out*, particularly *out* of water.

There is only one plausible objection against this etymology: "Is it probable that the daughter of Pharaoh would give her adopted son a Hebrew name?" we think that it is not probable; and we have always considered this as difficult to be explained. One of Schultens's Dissertators *, indeed, gets easily rid of it. He asserts that it was not the daughter of Pharaoh, but the mother of Moses, who gave him his name: taking advantage of the faulty reading of the present Hebrew printed copy משיתהו for the genuine reading, משיתיו which

* See *Syllogε Dissertationum*, &c. printed at Leyden in 1772. Part I Dissert. I. p. 10 & 11.

the Samaritan copy, all the antient verſions, and at leaſt three Hebrew MSS, have preſerved. We would not, therefore, take ſhelter under this unſafe refuge. We are inclined to think, with Munſter, that Pharaoh's daughter gave to Moſes an Egyptian name: but that the Jewiſh hiſtorian Hebraized that name.

On the next article, [*Moſes in Midian,*] Mr. B. ſeems to ſuppoſe that Moſes, previouſly to his leaving Egypt, had entertained a view of delivering the Hebrews from Egyptian ſlavery. 'The zeal which he had ſhewn for the deliverance of his people now ſubſided; and all his hopes were extinct.'—How does it appear that he ever had conceived ſuch hopes? not, ſurely, from the ſcripture hiſtory.—Nor is it more conſonant with ſcripture, when our author ſays, in the ſame chapter, that the marriage of Moſes with 'a wife of the Cuthite race was contrary to the uſage of his foreſathers, and of the Hebrews in general.' Did not Abraham, the father of the race, marry an Egyptian, at the ſolicitation of his firſt wife, and ſiſter, Sarah? Did he not alſo marry Keturah, who, moſt probably, was not of his own race? Did not Joſeph, the ſaviour of Egypt, marry the daughter of an Egyptian prieſt, or prince? Is there any note of infamy annexed to thoſe marriages? It is true that an early prejudice was entertained by the Hebrews againſt intermarrying with the *Chanaanites*; and, eſpecially, with the *Hittites*; yet the great patriarch, Judah, the ſtem of the royal race of Judah, nay the ſtem of the Meſſiah himſelf, ſcrupled not to take a Chanaanite wife *; for which he is not cenſured by the hiſtorian, nor by his pious father, Jacob.—Beſides, the firſt wife of Moſes was, probably, of his own race: for Midian was one of the ſons of Abraham by Keturah. In fact, Moſes appears, on the whole, to have been what we term *happily* married. Zipporah ſeems to have been a loving wife: witneſs her readineſs to circumciſe her ſon, or ſons, to ſave her huſband's life; and her relations were of great ſervice to Moſes in his tedious journey to Chanaan, and gave him ſome excellent advice, of which he wiſely profited †.

In the next ſection, we find ſome obſervations on the word *Jehovah*, יהוה, which demand a few remarks. The Hebrew words, by which the God of the Iſraelites wiſhes to be denominated, on his appearing to Moſes, are rendered by our tranſlators, I AM, THAT I AM: which, in their days, were equivalent to I AM, WHAT I AM. The Alexandrian Greek tranſlators render the ſame words εγω ειμι ὁ ων *I am the being*; which our lexicographers and commentators ſuppoſe, not im-

* See Geneſis, xxxviii. 2. † See Exod. xviii. and Numb. x. 31.

probably,

probably, to be the τὸ ὄν of Plato.—It is hard, however, to extract this tranſlation from the Hebrew words; as Profeſſor Michaelis of Goettingen and others have juſtly obſerved.—However that be, we cannot accede to Mr. B.'s opinion that the city ON, or *Heliopolis*, in Egypt, was derived from ὁ ὤν, THE ſelf-exiſtent BEING. We believe that it had a much more natural origin: which, however, we have not room now to diſcuſs.

'It may ſeem ſtrange, (ſays Mr. B) after ſuch immediate aſſurances from God, that Moſes ſhould perſiſt in his diffidence. He ought, certainly, to have truſted to the words of him who cannot deceive, and paid implicit obedience.'

We think, on the contrary, that Moſes muſt have been very credulous indeed, if he had paid implicit obedience to all that he had yet ſeen; and Mr. B. himſelf, in the next page but one, allows that 'his reaſoning was juſt;'—and 'it therefore pleaſed God, in order to create in him a proper faith and aſſurance, to diſplay before his eyes a miracle of an extraordinary nature:'—namely, the turning of his *rod*, or *ſtaff*, into a *ſerpent*.—This was ſurely a wonderful converſion; yet not ſo wonderful but that the magicians could do the ſame thing afterward; and, wonderful as it was, even a ſecond miracle was not ſufficient. The diffidence of Moſes 'was ſtill predominant;'—and 'this obdurate diffidence was not vanquiſhed by the ſecond miracle, but by an aſſurance that his brother Aaron, an eloquent man, would meet him in the way, and accompany him into Egypt.—What is ſaid, in this article, about the *ſymbolical ſerpent*, &c. &c. appears to us to be a *caſtle in the air*; which the ſame ingenuity, that raiſed it, could as readily demoliſh.

Before we proceed, we have yet one *critique* more to offer. The author, ſpeaking of Moſes 'being made the oracle or God,' ſays: 'This is very remarkable: for we find that, among the Egyptians, he was ſtiled *alpha*, or more properly *alphi*; which ſignifies the *mouth* or *oracle of God*.'—We ſhould be much obliged to Mr. B. if he would tell us in what language *alphi*, אלפי, ſignifies *the mouth of God*: or, as he afterward renders it, *the voice of God*. We know that the κολπια of Sanchoniathon is ſuppoſed, by Bochart and others, to be derived from קול פי יה, *col-pi-jah*: i. e. *the voice of the mouth of Jehovah*; and this derivation has at leaſt ſome degree of probability: but that *alpha* or *alphi* ever ſignified or can poſſibly ſignify "preciſely" *the mouth*, or *voice of God*, will ſcarcely, we think, be allowed by any rational etymologiſt.—Mr. B. might have been convinced of this, even from the authorities which he quotes; viz; Heſychius and the *ſcholia* on Homer. *Aleph*, or *Alpha*, (for his *alphi* we no where find,) ſignifies *a leader*;

and hence, in all the antient *alphabets*, it is placed at the head of the letters: but never, never, in any dialect with which we are acquainted, does it ſignify the *mouth of God*.

Under the title, *of the powers with which Moſes was inveſted*, we have the following objection: 'But ſome perhaps will after all ſay: *Had he in reality any ſuch part allotted? The introduction of the Deity may ſerve to embelliſh hiſtory: but could not every thing have been carried on without any ſupernatural aſſiſtance?*'—To this objection Mr. B. anſwers:

'If we believe the ſcriptures, there can be no diſpute. His appointment muſt neceſſarily have been from on high; and he was directed and aſſiſted, through the whole, by the hand of the Almighty. But ſince many may believe the hiſtory in general, and yet not give credence to the extraordinary part: let us ſee, whether the very facts do not prove the ſuperintendence of a ſuperiour power.'

Here Mr. B. has recourſe to his primitive hypotheſis; namely, that it would have been 'irrational, and *mere madneſs*, in Moſes, to proſecute his views after the manner in which we find them carried on.'—Surely this anſwer will not ſatisfy thoſe who make the foregoing objections. They would ſay that our author's mode of reaſoning is a *petitio principii*, even if they ſhould grant his poſition that the conduct of Moſes was *irrational, and mere madneſs*; (which God forbid ſhould be the caſe;) and they would tell him that, although they believe the hiſtory in general, (that is, although they believe that a man, called Moſes, brought the Iſraelites out of Egypt;) yet they are not, from that conceſſion, obliged to believe all that is related in the Jewiſh hiſtory concerning that event; much leſs to allow the deductions which Mr. Bryant draws from that *ſuppoſed* conceſſion.—Such, we think, would be the language of the ſceptical objector; againſt which Mr. B. ſeems to have provided no anſwer.—For our part, we again deny the principle. We ſee neither *mere madneſs*, nor any thing *irrational*, nor even imprudent, in the conduct of Moſes; except one inſtance of the latter kind, already mentioned; and which his good ſenſe made him immediately correct, on the advice of his Midianite father-in-law.

We are now drawing towards the end of our taſk, with reſpect to the preſent elaborate article; for we have only to make a few remarks on the ſituation of *Goſhen*, and on the paſſage of the Red Sea.

Mr. B. places the land of Goſhen between the Peluſiac and Sebennytic branches of the Nile; in which he ſuppoſes the city *On*, or *Heliopolis*, to have been. Here he takes two things for granted which ought to have been proved, or at leaſt made probable: namely, that the city *On* was in the land of Goſhen;

ſhen; and that the Heliopolis on the eaſt ſide of the Peluſiac branch of the Nile, and the Heliopolis of Geneſis, are different cities. His own quotations from the antient Greek writers ſeem rather to militate againſt him.—Having ſtudied the matter with ſome attention, we are entirely of opinion, with Jablonſki and Michaelis, that the Heliopolis of Moſes was ſituated on the eaſtern ſide of the Nile; and that the land of *Goſhen* lay between Arabia Petræa and that river.

As to the etymology of the name, let us ſpeak modeſtly, as all etymologiſts ſhould do.—We muſt, however, object not only to Mr. B.'s own derivation כושן from כוש, but alſo to that of his *learned friend* Coſtard, GUSH; which, in Arabic, he ſays, ſignifies *a tongue* *.—If Mr. B. will take the trouble of looking into Timonis's *Onomaſticon*, he will find a much more probable Arabic etymon, than either צוש or כושן: although we confeſs that Timonis's etymology does not altogether pleaſe us.—Indeed, we are ſomewhat ſqueamiſh in point of etymology, and not very eaſily pleaſed. We are inclined to think that the land of *Goſhen* was ſo denominated from its having fountains of freſh water, which the lower Egypt had not; and, without going to the *Malayan* or *Sumatran* languages for the meaning of the preſent *matarea*, we think it takes it riſe from a word that has radically the ſame meaning as *Goſhen*, namely the Hebrew and Arabic מטר. In the former dialect, it denotes *rain:* in the latter, it ſignifies alſo a *copious ſpring*, the conſequence of copious rains: both neceſſary for paſturage, and for the rearing of flocks and herds.

In tracing the route of the Iſraelites from Egypt to Sinai, Mr. B. labours, through many pages, to prove that they paſſed the Arabic gulph, or red ſea, not, as ſome moderns aſſert, at or near to *Suez*, where the bay is narrow and the bottom ſandy, but at *Bedea*, where the water is above twelve miles broad, and the bottom rugged and rocky. Indeed Mr. Bryant is ſo fond of multiplying and magnifying miracles, that he always ſtands up for that which ſeems the leaſt credible.—That we may not be thought to make this aſſertion raſhly, we ſhall copy the whole chapter which he entitles *Opinions canvaſſed.*

'The curious traveller, Niebuhr, ſeems to intimate that he ſometimes had entertained an opinion, that the paſſage of the Iſraelites over the Red Sea was near Bedea. But he recedes from it afterwards; and gives his reaſons, which I ſhall take the liberty to conſider: as from an examination of his objections we may poſſibly obviate thoſe of others. In ſpeaking of the teſtimony of Joſephus, he ſays, "Il ſemble d'abord, je l'avoue, que l'auteur ait voulu deſigner

* In what Arabic author does GUSH ſignify a tongue?

la vallée de Bedea, ſi tant eſt, qu'il ait jamais été. Mais l'écriture ſaint ne parle ni de montagnes, ni de rochers à cette occaſion. Il paroit même que s'ils avoient été près de Bedea, Pharaon n'auroit pu dire: *ils ſe ſont égarés dans le pays, et enfermés dans le déſert:* car ils auroient à la vérité eu la Mer Rouge devant eux à l'eſt; mais auſſi en s'en approchant ils auroient trouvé le chemin le long de la mer vers le nord depuis la vallée de Bedea juſques à Sùès; et juſques au bout du golfe, route qu' a pris Monconys." The author is certainly miſtaken in reſpect to the route, which he ſuppoſes the Iſraelites to have taken. They did not go by the paſſage from Upper Egypt, called now Derb el Tourick, to Clyſma: and then like Monconys paſs upwards to the north to the extremity of the ſinus. But their route was by the general and more frequented way, called now Derb el Ejenef: by which the caravans from Cairo go to the Red Sea at this day. They paſſed over the deſert with the mountain of Arabia upon their right hand: and ſo proceeded to the weſtern point of the Red Sea, and the upper border of Etham. Here they were ordered to turn; a circumſtance always to be kept in view, as the whole of the proceſs afterwards is determined by it. Here at the top of the ſinus they changed their courſe: and deſcended to the inundation at Clyſma, or Bedea. This was in a direction quite the reverſe of that, which was taken by Monconys. The ſinus of the Red Sea which he had on his right hand they kept to the left; and afterwards paſſed through it to the eaſtern ſide of the ſinus.

'The author proceeds to ſhew, that if the Iſraelites had been apprized, that they ſhould be preſerved in a miraculous manner, they might then have ſuffered themſelves to have been brought into thoſe difficulties which muſt have occurred in the defile between the ſea and the mountains: "Mais comme il n'en eſt pas fait la moindre mention dans cet auteur ſacré, et qu'il ſemble même en inſinuer le contraire, il n'eſt pas à préſumer, qu'ils ſe ſoient laiſſés conduire comme des aveugles. Entre tant de milliers de perſonnes, quelques-unes auroient bien connu le chemin, qui aboutiſſoit aux frontiers de l'Egypte, et ſe ſeroient ſûrement oppoſées au deſſein de Moiſe, s'il leur avoit fait prendre une route, qui les approchât viſiblement de leur pert. Il n'y a qu'à voyager avec une caravane, qui va trouver le moindre obſtacle, *p. e.* un petit torrent, pour ſe convaincre, que les orientaux ſont des etres intelligens, et ne ſe laiſſent mener comme des etourdis par leur Caravan-Baſchi." The whole of this argument is founded on prejudice; and abounds with miſconceptions. In reſpect to what is ſaid about a caravan, we may be aſſured, that, if any body of men, however large, and however experienced, had been witneſſes to ſuch wonderful works exhibited by their leader, as were performed by Moſes, they might without heſitation have followed him; and not have incurred the imputation of being led blindfold. But the author does not ſeem to recollect that there is ſuch a thing as θεος εν μαχαιρη; that the whole was directed by the deity. Though they were oſtenſibly conducted by Moſes: yet it was ultimately the deity, by whoſe hand they were led, and whoſe commands they obeyed: who *went before them by day in a pillar of a cloud, and by night in a pillar of fire:* who directed all their ways. It is therefore idle to ſay—" il n'eſt pas

à preſumer qu'ils ſe ſoient laiſſés conduire comme des aveugles" They were not blinded, but had their ſenſes in full force; and acted according to reaſon. The wonder is, that they did not in every inſtance behave with the ſame confidence and obedience, as they had ſuch ſtrong evidence of the deity being their director. But it was not ſo with the Egyptians. They were in a ſtate of blindneſs, as well as their king. Hence our traveller reaſons wrong, when he ſays—"Pharaon ne me paroit point un inconſideré d' avoir voulu paſſer la mer à Suès, où elle n' avoit peut-être qu'une demie-lieue de largeur; —mais il eut manqué de prudence, ſi après avoir vu tant de prodiges en Egypte, il fut entré dans une mer large de trois lieues et d'avantage." The author ſeems to be totally ignorant of the true purport of this hiſtory. Pharaoh was manifeſtly bereft of prudence. It is expreſsly ſaid that *God hardened his heart*, in order that theſe wonders might not make an undue impreſſion upon him. For there is a degree of evidence, and of influence, to which we are not entitled. When a perſon acts againſt conviction, and turns from the light, God does not always leave him in that ſtate of twilight; but adds to his blindneſs, and brings on a tenfold darkneſs. When people pervert their beſt gifts, they will be farther corrupted to their ruin: and thoſe, who are guilty of wilful and obſtinate folly, will be doomed to judicial infatuation. This was the caſe of Pharaoh and the Egyptians.

The author proceeds—"J'ignore, ſi le chemin de ces deux endroits à Bedea étoit alors practicable pour une grande caravane: et quand il auroit-été, il me paroit trop long. Car pour aller de Káhira droit à Suès, il faut 32 heures, et trois quarts; et ainſi depuis le Nil une heure de plus. La hauteur du pole à Sués etant de ſix minutes moindre qu' à Káhira, et la vallée de Bedea étant ſituée de quelques lieues plus au ſud que Suès, une caravane médiocre mettroit plus de tems pour aller d' Héliopolis juſques à la dite vallée de Bedea, et y employeroit de 35 à 38 heures, ce que la caravane des Iſraëlites n' aura guères pu faire en trois jours." This argument like the former is entirely founded on fancy: and has not the leaſt evidence to ſupport it. In the firſt place as I have before ſaid, they did not take this road. In the next place no compariſon can be made between the journeying of the children of Iſrael, and the march of a caravan: for they were differently directed. Nor can any time be aſcertained for the duration of their route, as it is quite uncertain how long they were encamped upon the borders of Etham. It might have been, inſtead of one day, two or more: as there muſt have been time afforded for the Egyptians to arm and to purſue them, after the interment of their own dead. And as to the way being too long to be paſſed over in the time, which the author allots; this is likewiſe a mere hypotheſis, in which the author thinks, that the progreſs of the Iſraelites was ſimilar to the procedure of mankind in general, and to be meaſured by the ſame rules, by the journeying of a camel. But this cannot be allowed: for they had ſupernatural aſſiſtance: and there is reaſon to think, when they took their journey from Succoth to the Red Sea, that they travelled as well by night, as by day: which is a circumſtance, that has not been conſidered. For it is ſaid, when they took their journey—that *the Lord went before them by day in a pillar of a cloud, to lead them the way; and*

by night in a pillar of fire, to give them light; to go by day and night. Exodus, c. 13. v. 21. We find the ſame in the pſalmiſt. *In the day time alſo he held them with a cloud; and all the night with a light of fire.* Pſalm 78. v. 14. It ſeems, I think, to be intimated that they performed the journey from Succoth to Etham, though it was nearly ſixty miles, at one time. In reply it may be ſaid; that if this were the caſe, the old people, and the children, muſt have died by the way: the cattle muſt have been over driven and killed: every leg wearied, and every body exhauſted with labour. Not in the leaſt. Remember, what is ſaid by the great lawgiver to the people, when he was going to leave them, concerning the wonderful manner in which they had been conducted.—*I have led you forty years in the wilderneſs: your clothes are not waxen old upon you, and thy ſhoe is not waxen old upon thy foot.* Deut. c. 29. v. 5. Again. *Thy raiment waxed not old upon thee, neither did thy foot ſwell theſe forty years.* c. 8. v. 4. He, that could preſerve the raiment, muſt be able to ſuſtain the man: and the ſame power, that prevented the foot from ſwelling, could keep the leg from being weary.'

Notwithſtanding all that our author has ſaid to refute Niebuhr, we cannot help being of Niebuhr's * opinion; which had before been the opinion of Le Clerc, and has been adopted by the moſt learned ſcriptural critics of the preſent day.—Mr. Bryant's learned work, on the whole, does not appear to us well calculated to promote the cauſe of *revealed religion* in this unbelieving age: although it may contribute to ſtrengthen the faith of thoſe who are prediſpoſed literally to believe *any* thing, and *every* thing, that is contained in the Jewiſh ſcriptures.

The volume is embelliſhed with two charts, ſuited to the author's opinions relative to the ſituation of Goſhen, and the route of the Iſraelites.

ART. XVII. *A View of the United States of America*, in a Series of Papers, written at various Times between the Years 1787 and 1794. By Tench Coxe, of Philadelphia, Commiſſioner of the Revenue. Interſperſed with authentic Documents; the whole tending to exhibit the Progreſs and preſent State of civil and religious Liberty, Population, Agriculture, Exports, Imports, Fiſheries, Navigation, Ship-building, Manufactures, and general Improvement. 8vo. pp. 512. 7s. Boards. Printed at Philadelphia; reprinted by Johnſon, London. 1795.

THIS publication is compoſed of pieces which have been occaſionally produced; and which, though preſented to the public with no very ſtrict regard to method and arrangement, contain a very clear and comprehenſive detail of the intereſts of

* For our account of Niebuhr's Travels, in three articles, conſult our General Index, vol. i. p. 178.

the

the American ſtates, particularly thoſe which are of a commercial nature.

Theſe ſtatements may be deemed the more worthy of reliance, as the ſituation of the writer muſt have opened to him the beſt ſources of information. The opinion ſo generally prevalent, and on which different writers have ſo much inſiſted, reſpecting the rapid increaſe of population and of commerce in America, is here confirmed by many ſpecific facts and eſtimates. Much of this increaſing proſperity is the natural reſult of a well-informed and induſtrious people being poſſeſſed of a territory ſo much exceeding their want, and even their ability, to cultivate. Next to this, which is evidently the principal and moſt natural cauſe, we may regard, as having greatly contributed to their proſperity, the ſuperior excellence and juſtice of many of their inſtitutions, ſo wiſely intended and adapted to encourage peace and induſtry.

Mr. Coxe argues againſt excluſive regulations, and that 'jealouſy of trade which gave birth to the Britiſh navigation act.' As a general principle, it is ſcarcely to be controverted that the more open and free trade is allowed to be in any country, the more it will flouriſh; and except in very few caſes, the greater will be both the general and the particular benefit. A comparative table is given (p. 242.) on the queſtion of reciprocity in trade, between America and this country; in which the balance is much in favour of American liberality. Here it is obvious to remark that America may be believed to act in this as much from a juſt view of her own intereſt, as from regard for the welfare of other nations; and that the beſt excuſe which can be offered for the leſs liberal conduct of Great Britain, in the many reſtrictions which ſhe impoſes on trade, is the neceſſity to which, from her immenſe debt and increaſed expenditure, ſhe is reduced, of preferring the intereſts of her revenue to many other conſiderations.

A conſiderable portion of this work is occupied by an examination of Lord Sheffield's Obſervations on the Commerce of the United States. Theſe Obſervations, which are by no means partial to the intereſts of America, have lately undergone much inveſtigation in that country.

'It is poſſible, (ſays the writer of this work,) that a queſtion may have ariſen, why an examination of a work, firſt publiſhed in 1783, ſhould have been inſtituted in 1791? The obſervations of Lord Sheffield had gone through ſix enlarged editions; and the ſame writer having diſſeminated ideas, very unfavourable to the United States, in his book upon the commerce of Ireland, it was conceived, that a developement of his errors was due, no leſs to thoſe who are miſinformed in Europe, than to thoſe intereſts, which are not underſtood in this country. It had been frequently obſerved, that, when American

affairs were diſcuſſed in Britain, Lord Sheffield's work was quoted with ſymptoms of conviction and belief.'

Among the poſitions of Lord Sheffield which are examined in the work before us, that on which Mr. Coxe animadverts with moſt ſeverity is, that *it will not be the intereſt of any of the great maritime powers, to protect the American veſſels from the Barbary States.*

The information with which this work abounds is interſperſed with many ſenſible and important reflections. The writer is not without a conſiderable degree of partiality for his own country: but ſuch partiality is at leaſt excuſable, when confined, as it appears to us in the preſent inſtance, within moderate limits.

Before we conclude this brief article, we ſhall preſent our readers with ſome information concerning the progreſs of literature in America. In the article BOOKS, p. 160, is mentioned the great increaſe of paper mills and type founderies: that the books imported from Europe are chiefly confined to thoſe, of which the uſe is too limited to render an edition profitable; and in conſidering literary productions as an object of mercantile importance, we are informed that an edition of the Encyclopedia, in fifteen large quartos, '*containing about five per cent. more matter*,' than that printed in Great Britain, is now publiſhing at 70 dollars, or 15 guineas.

Our limits will not permit us to enter into ſo copious an account of this work as would completely ſatisfy thoſe who would take an intereſt in its contents; and to ſuch perſons we recommend a peruſal of the whole volume.

ART. XVIII. *Poems on various Subjects*, by S. T. Coleridge, late of Jeſus College, Cambridge. 12mo. pp. 200. 5s. Boards. Robinſons. 1796.

THE promiſe of poetical talents, which this writer gave to the world in the lines inſerted in the poem of his friend Mr. Southey, entitled *Joan of Arc* *, is here brought to the proof by a ſmall volume of his own compoſition; and we doubt not that he will be thought to have made good the expectations which he had raiſed by that ſpecimen †. It might thence be inferred, that the bent of his powers lay towards thoſe loftier diſplays of the art which conſiſt in boldneſs and novelty of conception, ſtrength of figure, and ſublimity of

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* See the Review, vol. xix. p. 361.

† Two or three other Poems, of no great importance, had before been publiſhed by Mr. C. and mentioned in the M. R.

ſentiment;

ſentiment; and notwithſtanding the admixture of ſubjects in this collection, apparently more calculated for the gentler graces of poetry, the leading character of his genius is ſtill equally diſcernible. Not that we mean to repreſent him as unqualified for producing pictures of beauty and elegance, or for depicting the ſoft and tender emotions; of both which there are ſuch ſtriking examples in his works, that the ſweet and the pathetic may be reckoned peculiarly congenial to his nature; but even in theſe the manner of an original thinker is predominant; and as he has not borrowed the ideas, ſo he has not faſhioned himſelf to the poliſh and correctneſs of modern verſe. Such a writer may occaſionally fall under the cenſure of criticiſm: but he will always be, what ſo few proportionally are, an intereſting object to the genuine lover of poetry. On this account we ſhall devote ſomewhat more ſpace to the preſent publication, than its bulk alone would ſeem to demand.

The firſt piece is a *Monody on the Death of Chatterton*; a ſubject to which the author was naturally led from proximity of birth-place, and alſo, as we are ſorry to find, from a melancholy reſemblance in diſappointed hope. It is in a wild irregular ſtrain, ſuited to the theme, with ſome very moving and ſome very fanciful touches. We could with pleaſure tranſcribe a few paſſages, but we rather leave it to entertain the reader as *a whole*. It concludes with an alluſion to a project of which we have already heard, as emanating from the fervid minds of this poet and two or three congenial friends, to realize a golden age in ſome imaginary 'undivided dale of freedom:' but which, on ſober reflection, we do not wonder to find him call

——— vain Phantaſies! the fleeting brood
Of Woe ſelf-ſolac'd in her dreamy mood!

The next piece of moderate length is entitled *Songs of the Pixies*; which are, it ſeems, in the ruſtic ſuperſtition of Devonſhire, a kind of fairies, harmleſs or friendly to man. Ariel, Oberon, and the Sylphs, have contributed to form the pleaſing imagery of which the two following ſtanzas will give a ſpecimen:

'When Evening's duſky car
Crown'd with her dewy ſtar
Steals o'er the fading ſky in ſhadowy flight;
On leaves of aſpen trees
We tremble to the breeze
Veil'd from the groſſer ken of mortal ſight.
Or, haply, at the viſionary hour,
Along our wildly-bow'rd, ſequeſtred walk,
We liſten to th' enamour'd ruſtic's talk;
Heave with the heavings of the maiden's breaſt,
Where young-eyed Loves have built their turtle neſt;
Or guide of ſoul-ſubduing power

Th'

Th' electric flash, that from the melting eye
Darts the fond question and the soft reply.

'Or thro' the mystic ringlets of the vale
We flash our faery feet in gamesome prank;
Or, silent-sandal'd, pay our defter court
Circling the Spirit of the Western Gale,
Where, wearied with his flower-caressing sport,
Supine he slumbers on a violet bank;
Then with quaint music hymn the parting gleam,
By lonely Otter's sleep-persuading stream;
Or where his waves, with loud unquiet song
Dash'd o'er the rocky channel froths along;
Or where, his silver waters smooth'd to rest,
The tall trees' shadow sleeps upon his breast.'

Other short pieces, of which one of the most pleasing consists of *Lines to a beautiful Spring in a Village*, lead the way to a principal division of the volume, styled *Effusions*. These are short poems, many of them regular sonnets, others in a different form, but generally like them turning on a single thought, —the topics of which are various; some breathing the high notes of freedom or fancy, some the softer strains of love and pity. A few of these, and of no inferior merit, are written by a friend, and distinguished by his signature. We shall copy, however, one of the author's own:

'One kiss, dear Maid! I said and sigh'd—
Your scorn the little boon denied.
Ah why refuse the blameless bliss?
Can danger lurk within a kiss?

'Yon viewless Wand'rer of the vale,
The Spirit of the Western Gale,
At Morning's break, at Evening's close
Inhales the sweetness of the Rose,
And hovers o'er the uninjur'd Bloom
Sighing back the soft perfume.
Vigor to the Zephyr's wing
Her nectar-breathing Kisses fling;
And He the glitter of the Dew
Scatters on the Rose's hue.
Bashful lo! she bends her head,
And darts a blush of deeper Red.

Too well those lovely lips disclose
The Triumphs of the op'ning Rose:
O fair! O graceful! bid them prove
As passive to the breath of Love.
In tender accents, faint and low,
Well pleas'd I hear the whisper'd "No!"
The whisper'd "No" —— how little meant!
Sweet Falsehood, that endears Consent!

For

For on thoſe lovely lips the while
Dawns the ſoft relenting ſmile,
And tempts with feign'd diſſuaſion coy
The gentle violence of Joy.'

A few *poetical Epiſtles* come next: but their merit is not, we think, appropriate to epiſtolary writing, for which our author's ſtyle is little adapted. The moſt conſiderable of them, addreſſed to his *Sara*, is rather an ode, filled with picturesque imagery; of which the following ſtanzas compoſe a very ſtriking ſea-piece:

'Dark-red'ning from the channel'd * Iſle
(Where ſtands one ſolitary pile
Unſlated by the blaſt)
The Watchfire, like a ſullen ſtar
Twinkles to many a dozing Tar
Rude cradled on the maſt.

'Ev'n there—beneath that light-houſe tower—
In the tumultuous evil hour
Ere Peace with SARA came,
Time was, I ſhould have thought it ſweet
To count the echoings of my feet,
And watch the ſtorm-vex'd flame.

'And there in black ſoul-jaundic'd fit
A ſad gloom-pamper'd Man to ſit,
And liſten to the roar:
When mountain Surges bellowing deep
With an uncouth monſter-leap
Plung'd foaming on the ſhore.

'Then by the Lightning's blaze to mark
Some toiling tempeſt-ſhatter'd bark:
Her vain diſtreſs-guns hear:
And when a ſecond ſheet of light
Flaſh'd o'er the blackneſs of the night—
To ſee *no* Veſſel there!'

The longeſt piece in the volume, entitled *Religious Muſings, a deſultory Poem written on Chriſtmas Eve*, is reſerved for the concluſion; and properly ſo, ſince its ſubject, and the manner of treating it, place it on the top of the ſcale of ſublimity. It is, indeed, that in which we chiefly recognize the writer of the Maid's Viſion in Joan of Arc; poſſeſſing the ſame characteriſtic excellencies and defects. Often obſcure, uncouth, and verging to extravagance, but generally ſtriking and impreſſive to a ſupreme degree, it exhibits that ungoverned career of fancy and feeling which equally belongs to the poet and the enthuſiaſt. The book of Revelations may be a dangerous fount of prophecy,

* The Holmes in the Briſtol Channel.

but

but it is no mean Helicon of poetic inſpiration. Who will deny genius to ſuch conceptions as the following?

'O ye numberleſs,
Whom foul Oppreſſion's ruffian gluttony
Drives from life's plenteous feaſt! O thou poor Wretch,
Who nurs'd in darkneſs and made wild by want
Doſt roam for prey, yea thy unnatural hand
Lifteſt to deeds of blood! O pale-eyed Form,
The victim of ſeduction, doom'd to know
Polluted nights and days of blaſphemy;
Who in loath'd orgies with lewd waſſailers
Muſt gaily laugh, while thy remember'd Home
Gnaws like a viper at thy ſecret heart!
O aged Women! ye who weekly catch
The morſel toſt by law-forc'd Charity,
And die ſo ſlowly, that none call it murder!
O loathly-viſag'd Suppliants! ye that oft
Rack'd with diſeaſe, from the unopen'd gate
Of the full Lazar-houſe, heart-broken crawl!
O ye to ſcepter'd Glory's gore-drench'd field
Forc'd or enſnar'd, who ſwept by Slaughter's ſcythe,
(Stern nurſe of Vultures!) ſteam in putrid heaps!
O thou poor Widow, who in dreams doſt view
Thy Huſband's mangled corſe, and from ſhort doze
Start'ſt with a ſhriek: or in thy half-thatch'd cot
Wak'd by the wintry night-ſtorm, wet and cold,
Cow'reſt o'er thy ſcreaming baby! Reſt awhile,
Children of wretchedneſs! More groans muſt riſe,
More blood muſt ſteam, or ere your wrongs be full.
Yet is the day of Retribution nigh:
The Lamb of God hath open'd the fifth ſeal:
And upward ruſh on ſwifteſt wing of fire
Th' innumerable multitude of Wrongs
By man on man inflicted! Reſt awhile,
Children of wretchedneſs! The hour is nigh:
And lo! the Great, the Rich, the Mighty Men,
The Kings and the Chief Captains of the World,
With all that fix'd on high like ſtars of Heaven
Shot baleful influence, ſhall be caſt to earth,
Vile and down-trodden, as the untimely fruit
Shook from the fig-tree by a ſudden ſtorm.
Ev'n now the ſtorm begins: each gentle name,
Faith and meek Piety, with fearful joy
Tremble far-off—for lo! the Giant FRENZY
Uprooting empires with his whirlwind arm
Mocketh high Heaven; burſt hideous from the cell
Where the old Hag, unconquerable, huge,
Creation's eyeleſs drudge, black RUIN, ſits
Nurſing the impatient earthquake.'

Let not our readers ſuppoſe that we have beggared this volume by our extracts. The lover of poetry may be aſſured that

that much remains to repay his purchaſe; and we preſume that he will not be leſs ſatisfied with his bargain, if, while it contributes to his own pleaſure, it tends to diſperſe the clouds which have darkened the proſpects of a man of diſtinguiſhed worth as well as of uncommon abilities.

ART. XIX. *Tranſactions of the Royal Iriſh Academy*, Vol. V.

[*Article concluded from Vol. xviii.* p. 185.]

WE now, after an accidental interruption, reſume our account of this volume, with the remaining part, devoted to POLITE LITERATURE.

1. *The comparative Authenticity of Tacitus and Suetonius, illuſtrated by the Queſtion, Whether Nero was the Author of the memorable Conflagration at Rome?* By Arthur Browne, LL. D. &c.

Though, as this writer juſtly remarks, it can perſonally intereſt no one individual in the *eighteenth* century, whether or not Nero burned Rome in the *firſt*, yet, if hiſtorical truth be at all valuable, the diſcuſſion of dubious points in hiſtory muſt always have a certain degree of utility; and, eſpecially, when ſuch diſcuſſion tends to eſtabliſh the comparative credibility of two rival authors, its importance may be conſiderable. We are, indeed, rather ſurpriſed to find the fact in queſtion repreſented as one of thoſe concerning which a doubt was ſcarcely ever entertained; ſince ſo late and well-known a writer as Gibbon ſpeaks of it with a ſcepticiſm evidently leading to incredulity. Nor do we think that the authority of Suetonius, as an hiſtorian, ranks ſo high among perſons of judgment as Dr. B. ſeems to imagine. He had evidently a coarſe and vulgar mind, greedy of wonders and popular tales; and to place him in any point of competition with Tacitus,—where philoſophical penetration either into the real circumſtances of a doubtful ſtory, or into the cauſes of well-known events, is required,—is, in our opinion, a violation of good taſte. With reſpect to the fact in diſpute, it is ſkilfully examined by the preſent writer, who weighs the accounts of the two relators againſt each other, compares them both with the natural probabilities of the caſe, and concludes with exonerating the memory of Nero from an uſeleſs and dangerous crime; the deduction of which, however, as he well remarks, will ſcarcely leave the roll of his infamy perceptibly diminiſhed.

2. *An Eſſay on the Origin and Nature of our Idea of the Sublime.* By the Rev. George Miller.

As few terms are more liable to ambiguity than that of *the ſublime*, it is no wonder that different writers, in attempting to define it, have ſtarted very different ideas.

The

The opinions taken into conſideration by the writer before us are thoſe of Longinus, Mr. Burke, Dr. Prieſtley, Lord Kaims, and Dr. Blair; which, indeed, offer a wide field of diverſity. He firſt ſingly diſcuſſes theſe, and finds them all founded, indeed, on ſome true conception of ſublimity, but faulty in being too partial and confined; and he then attempts to form a ſyſtem which ſhall comprehend every ſource of ſublime emotions. He divides ſublime objects into three claſſes;—external ſenſible objects—the moral and ſentimental ſublime—and ſuperior Beings. The firſt of theſe he regards, with Lord Kaims, as the original of all our conceptions on this head: but he extends the idea of ſublimity much farther than that author, who applies it only to grandeur accompanied with beauty; whereas Mr. M. ſuppoſes greatneſs or elevation to be the general characteriſtics, whatever other qualities be united to them. The ſecond, or the ſublime of character, is produced by extraordinary inſtances of fortitude, benevolence, generoſity, and ſteady virtue; and perhaps, likewiſe, by ſuperior qualities of the imagination and underſtanding. The ſublimity of the conceptions, which we form of ſuperior beings, muſt proceed from the ſublime qualities of the other claſſes attributed in their higheſt degree to them. To objects of the firſt and third claſſes, he thinks, emotions of terror may be annexed in our conceptions of them, without deſtroying the ſublime: but he will not allow the inſpiring of terror to be a property of the ſublime of human character. With reſpect to the queſtion concerning the connection of the pathetic with the ſublime, Mr. Miller is of opinion that the diſplay of paſſion itſelf, however powerful and exceſſive, has no ſublimity in it; and that it is only inaſmuch as it cauſes ſtruggles in a generous mind, and is magnanimouſly reſiſted, that paſſion becomes an indirect ſource of the ſublime.

3. *Eſſay on Style in Writing, conſidered with reſpect to Thoughts and Sentiments as well as Words, and indicating the Writer's peculiar and characteriſtic Diſpoſition, Habits, and Powers of Mind. By the Rev.* Rob. Burrowes, D. D. *Secretary to the R. I. Academy.*

This intereſting ſubject, propoſed by the Academy itſelf, is treated in a very ingenious and pleaſing manner by the preſent writer. His diſſertation is divided into two parts. In the firſt, he principally ſhews how ſtyle in thought is diverſified by varieties in the intellectual character; in the ſecond, how it is affected by varieties in the moral character. In both, many illuſtrations are given which exhibit much acquaintance with literature, as well as with the human mind: but a ſeries of particular obſervations, however amuſing or inſtructive, will not readily admit of either analyſis or abſtract. Perhaps the remarks here brought together are rather to be conſidered as affording

affording materials for the inquiry propoſed by the Academy, than as fully anſwering the objects of that inquiry; and, indeed, the modeſty of the writer does not claim more for it than a commencement on ſuch an extenſive ſubject. We are perſuaded, however, that it will be peruſed with pleaſure by every reader of taſte.

ANTIQUITIES

Compoſe the next diviſion of this volume. The firſt paper in this claſs is intitled *Some Conſiderations on a controverted Paſſage in Herodotus. By the Right Hon. the* Earl of Charlemont, *Preſident of the R. I. Academy.*

The paſſage here diſcuſſed is that in Lib. II. Cap. 53, in which the hiſtorian is commonly ſuppoſed to aſſert that Homer and Heſiod were the original authors of the Greek theogony, and of every thing relative to the names, worſhip, functions, and forms of the Gods. For this aſſertion, Herodotus has been ſeverely cenſured by many critics of the firſt reputation; nor does Lord Charlemont deny that, according to the common acceptation of the paſſage, he is certainly wrong: but, by ſome latitude in the interpretation, he qualifies the meaning ſo as to make it leſs forcible; and for what cannot be explained away, he undertakes to defend the authority of a favourite writer, whom he thinks more deſerving of credit than modern opinion is willing to allow. Reading and ingenuity are diſplayed in the various critical and conjectural matter contained in this paper, the length of which is conſiderable: but, on the whole, we muſt be permitted to ſay that it has not ſatisfied our doubts, nor much raiſed our ideas of the knowlege and accuracy of the father of hiſtory; who, we believe, muſt be indebted for the eſteem and veneration of the learned, rather to his amiable ſimplicity, and to the unaffected graces of his ſtyle, than to acuteneſs of remark and depth of reſearch.

An Account of the Game of Cheſs, as played by the Chineſe. By Eyles Irwin *Eſq.*

When Mr. Irwin was at Canton, a young mandarin of his acquaintance, on ſeeing an Engliſh cheſs board on his table, recognized its ſimilarity with that uſed for a game of their own; and, on the next day, he brought his board and equipage for Mr. I.'s inſpection, and ſoon afterward gave him a manuſcript extract from a book, relating the origin and invention of the Chineſe game, called by them *Chong Ki*, or the *Royal Game.* Theſe form the ſubject of the preſent paper, which will be thought curious and valuable by the lovers of that moſt ingenious amuſement. Some of the principal differences in the Chineſe cheſs are, that, inſtead of a queen, the king has a ſon on each ſide for his ſupport; and that there is a piece called the

rocket-boy, ſtationed between the lines of each party, who acts with the motion of a rocket, vaulting over a man, and taking his adverſary at the other end of the board. This, as Mr. I. obſerves, is an irrefragable proof of the antiquity of the military uſe of gunpowder by the Chineſe.

Other differences are explained by a plan of the board and men, aſſiſted by a deſcription. The manuſcript extract attributes the invention of the game to a Chineſe General (about 1965 years ago,) who by its means reconciled his ſoldiers to paſſing the winter in quarters in the country of Shenſi, the cold and inconveniences of which were likely to have occaſioned a mutiny among them.

We now cloſe this volume, heartily wiſhing health and proſperity to the Society, till we again have the pleaſure of attending on their labours.

MONTHLY CATALOGUE,
For JUNE, 1796.

HISTORY *and* ANTIQUITIES.

Art. 20. *A Hiſtory and Deſcription of the Royal Abbaye of St. Denis*; with an Account of the Kings and Queens of France, and other diſtinguiſhed Perſons interred there: alſo, of the many ſplendid Decorations, Pieces of curious Workmanſhip and Antiquity, Chapels, Altars, Shrines, Crucifixes, &c. together with the Holy Bodies and various Relics of the Saints and Martyrs. A deſcriptive Enumeration of the vaſt Riches which have been accumulating for Ages in the Treaſury of this celebrated Abbaye: with explanatory Remarks; and a Series of Hiſtorical Anecdotes relative to the Kings of France, from the Reign of Dagobert: extracted from the Records of St. Denis. 8vo. pp. 96. 2s. Jordan. 1795.

THIS circumſtantial title renders it unneceſſary for us to enter into any farther particulars reſpecting the contents of the pamphlet.—One article, however, may amuſe ſome of our readers, which is taken from among the treaſures contained in the third depoſitory; viz. the head of an antient croſier or paſtoral ſtaff; it is very neatly formed of *wood*, but has been ſince covered with ornaments of gold and jewels. Several years ago this circumſtance occaſioned a French epigram, here tranſlated as follows:

In ancient days, when Saints vain pomp withſtood,
The *golden* biſhop's paſtoral ſtaff was *wood*;
But modern eyes a different ſight behold,
The *wooden* biſhop bears a ſtaff of *gold*.'

The treaſures, curioſities, relics, anecdotes, &c. here ſpecified, will doubtleſs afford entertainment: but it rather ſurpriſed us to find them related in ſomewhat of a Popiſh ſtyle, or in a manner which might lead us to believe that the writer gave credit to the ſanctity and virtue which ignorance, ſuperſtition, and prieſtcraft aſſigned to them: though

though this may not be thought extraordinary when we recollect that the particulars are extracted from *the records of St. Denis.* —However, the following concluſion of the preface is ſenſible and liberal:

'That the extreme of *ſuperſtition* is not far from infidelity, or rather (if ſuch a ſtate of mind can poſſibly exiſt) from atheiſm, has, during ſome years paſt, been verified in France, eſpecially among the higher ranks, the clergy, and men of literary talents. But let us now hope, as the mind, unfettered from ſuperſtition and freed from prejudice, extends its views and gives full exertion to its powers, that the heart expanding with the love of *nature* and mankind, will be raiſed in grateful adoration of that eternal and beneficent Being, who is the ſource of *life*, *liberty*, and all things we here enjoy, or hope for in a ſtate to come. Hence we may juſtly conclude with St. Evremond, "Quand les hommes auront retiré du Chriſtianiſme ce qu'ils y ont mis, il n'y aura qu'une même Religion auſſi ſimple dans ſa doctrine, que pure dans ſa morale." When mankind ſhall have *withdrawn from Chriſtianity all that they have added to it*, genuine Religion itſelf only will remain, as ſimple in its doctrines as pure in its morality.'

A particular account of theſe riches, &c. it is ſuppoſed, has not before appeared in the Engliſh language.

Art. 21. *The Hiſtory and Antiquities of St. Saviour's, Southwark.* By M. Concanen, jun. and A. Morgan. 8vo. pp. 284. 6s. Boards. Parſons. 1795.

The compilers of this volume offer it to the public with diffidence. They were led, we are told, to hope for ready ſupplies from the cabinets of the curious; that in ſome inſtances this expectation has been liberally gratified, but in others as niggardly denied; that the work has been the produce of leiſure hours, and proſecuted by perſons whoſe ſituation precluded a conſtant application; and that, though many have promiſed to collect materials for a hiſtory of St. Saviour's pariſh, none, till the preſent, has yet appeared.

Southwark was anciently an inconſiderable ſpot, and long regarded as a receptacle for the lawleſs and profligate; the laſt fifty years are ſaid to have contributed to its good name, much more in proportion than any former period. Several pages at the commencement of the work are employed in an account of its government, and of the diſputes between the county magiſtrates and thoſe of the city of London concerning its juriſdiction; a letter on the ſubject to the Lord Mayor, ſo lately as the year 1788, appears, among other particulars, deſerving of notice.—The inns of this borough were of great note in times paſt; Geoffrey Chaucer mentions the *Tabard*, now by corruption changed to the *Talbot*: but the old word ſignified a coat without ſleeves, not unlike that of our preſent heralds, having the arms of the wearer embroidered on the back, with which the vanity of ſome of the nobility and gentry was not a little delighted. The church, St. Saviour's or St. Mary Over-*rye*, in Saxon, *river*, had belonged to a religious houſe, and was at the diſſolution purchaſed by the pariſhioners. It is very large; perhaps, as is here ſuggeſted, the largeſt pariſh-church in the kingdom; and it furniſhes matter for a conſiderable part of the volume. The benefactions are numerous indeed.

The Globe Theatre is another prominent figure in this volume: ſome remarks concerning it are offered by theſe collectors, but for the principal account of the houſe, its exhibitions and cuſtoms, we are indebted to an extract of ſome length from Malone's "Supplemental Obſervations" to Stevens's Shakſpeare. The preſent writers ſuppoſe that moſt of Shakſpeare's plays were performed at this theatre; a licenſe for that purpoſe, directed "*Laurentio Fletcher et Willelmo Shakſpeare,*" is here produced: it is dated A. D. 1603, in the reign of James I.:—but they queſtion the validity of the anecdote which Mr. Pope is ſaid to have received from Mr. Rowe, and to the truth of which both Mr. Malone and Dr. Johnſon ſeem to have aſſented, "that when Shakeſpeare fled to London, his firſt expedient was to wait at the door of the play-houſe, and hold the horſes of thoſe who had no ſervants, that they might be ready again after the performance." They think, and they offer reaſons to ſupport the perſuaſion, that, having a principal part in directing the amuſements at this place, he might exert himſelf in the regulation of the boys who plied at the doors, and who thence might have the appellation of "Shakeſpeare's boys;" and this might give riſe to the above repreſentation, which they regard as a mere fiction.

Thrale's brewery cannot fail of a particular notice in ſuch a work as this. Under the firm of Thrale and Co. it attained great celebrity and opulence, and has been conſiderably enlarged by Meſſrs. Barclay and Perkins: in the year 1752, when, we ſuppoſe, it was conducted in the name of Halſey, we find that 34,000 barrels of porter were brewed; in the year 1794, we are told, the quantity amounted to 134,000 barrels.

Many other places, it will be concluded, are here particularized. The work-houſe claims attention, ſince it appears to be well appointed and well conducted. The diſſenting charity-ſchool, in Zoar-Street, erected in the reign of James II. obtains ſome regard; and a hint is given of alteration and improvement which it greatly needs. This opens the way to a ſhort account of the well-famed John Bunyan, and of Dr. Barlow, afterward biſhop of Lincoln, his friend and patron: of the latter, it is ſaid, in the words of Mr. Granger, that he was a great and worthy man, *abſtracted from the laxity of his principles.* It ſeems queſtionable, at the leaſt, how far a perſon can be ſtyled *great* and *worthy*, who ſuited himſelf entirely to the times; one while inimical to popery, then favourable to it; *now* attached to James IId., preſently, as circumſtances vary, zealous for king William and the revolution: but it was honourable to him that he pleaded the cauſe of Bunyan when cruelly oppreſſed. Some other perſons of note are here preſented to our view;—John Gower, Eſq. who died in 1402, was a benefactor to the church, and has in it a monument to his memory; Dr. Johnſon allows him to be the firſt of our authors who can be ſaid to have written Engliſh, and that he may be conſidered as the father of our poetry: his Monkiſh Latin may be tolerable, whatever may be ſaid of his Engliſh.

Such are the contents of this volume. The compilers acknowlege that it will admit of improvement. Some parts are well written: but the ſtyle is too often negligent and inaccurate, as for inſtance, p. 251, where, in the compaſs of ſix or ſeven lines, the word *ſchool* is employed three

three times, &c. The Latin appears to us alſo incorrect; edax, however, may be a miſtake of the printer.

NATURAL HISTORY.

Art. 22. *Hiſtory of Quadrupeds*, third Edition. By Thomas Pennant. 4to. 2 Vols. 2l. 12s. 6d. Boards. Meſſrs. White.

The large additions which this impreſſion contains, the entirely new articles, (not fewer than one hundred and two,) the number of engravings being conſiderably increaſed, and the old plates for the moſt part cut over again, are ſufficient inducements with us to notice this republication. We ſhall not repeat thoſe praiſes that are due to the author for the plan and execution, but confine ourſelves to the additions and improvements. The former of theſe conſiſt of 102 ſpecies of animals, moſtly taken from the travels of that celebrated naturaliſt Dr. Pallas, whoſe journey into Siberia, and the other unfrequented parts of the Ruſſian empire, has introduced ſo many new animals to the hiſtorian of nature. The improvements conſiſt of the numerous corrected plates that are ſubſtituted for the old engravings. Many of the figures in the former editions had no extraordinary pretenſion either to accuracy or elegance: in the firſt of theſe reſpects, there is now a manifeſt alteration for the better, though we are of opinion that many might ſtill be amended. With reſpect to elegance of execution in the engraving, it appears that in ſome inſtances there is ſtill room for farther improvement in the next impreſſion. We ſuppreſs much of what might be added in commendation of this and other works in natural hiſtory by the ſame author, as it is not our cuſtom to repeat circumſtantially our former acknowlegements of a writer's merit.

Art. 23. *The Birds of Great Britain*, ſyſtematically arranged, accurately engraved, and painted from Nature, &c. &c. By William Lewin, F. L. S. Vol. II. 4to. 2l. 2s. Boards. Johnſon. 1796.

The preſent volume contains the crows, rollers, orioles, bee-eater, cuckoo, woodpeckers, wryneck, nut-hatch, kingfiſher, hoopoe, creeper, ſtare, ouzels, thruſhes, chatterer, and ſeven plates of eggs. Our account of the former volume, (Rev. January laſt, p. 100.) will equally ſuit the preſent, except that ſome of the birds in this now before us ſeem rather too ſplendidly coloured.

EDUCATION, &c.

Art. 24. *An elementary Introduction to the Latin Grammar*, with practical Exerciſes, after a new and eaſy Method, adapted to the Capacity of young Beginners. 8vo. pp. 373. 3s. 6d. bound. Booſey. 1795.

Seneca's rule, which this author inſerts, is juſt and important: *Longum iter eſt per precepta, breve et efficax per exempla.* On this principle of 'uniting practice with theory,' the preſent publication is executed; of which ſome idea may be formed by an extract from the preface:

'The ſtudy of the Latin tongue generally commences at an age, when young people have ſcarcely any capacity, and very little inclination, to attend to the moſt uſeful precepts, unleſs they be explained to them in the plaineſt and cleareſt manner. In order, therefore, to

make *young* learners ſenſible of the uſe of the firſt leſſons, and clear away all the obſtacles which ſeem inſuperable to their *young* minds,—the author has placed under each part of ſpeech the ſyntactical rules which immediately concern it, with practical exerciſes, in which he has, as accurately as he could, pointed out the different parts of ſpeech, marked the gender and caſe of every noun, its number being known by the Engliſh termination, and its declenſion by the Latin inflexion of the genitive. The radical tenſes of the verbs are put at full length, and even the verbs themſelves conjugated, till the learner is ſuppoſed to have made himſelf fully acquainted with their peculiar inflexions. The young ſcholar may now begin to make ſome ſhort Latin ſentences; this early practice will at once excite his ambition and flatter his pride; he will be ready to congratulate himſelf on the acquirement of ſo much knowledge in a language of which he had not the ſmalleſt notion a few weeks before; and it will alſo have this farther advantage, to ſtimulate his future diligence by ſtronger exertions. He ſhould now be made thoroughly acquainted with the abbreviations; after which, he has only to recollect the inflexions of the nouns, pronouns, participles, verbs, &c. and apply them according to the rules; this will be but a play, or at the moſt, a very light labour. His taſk, therefore, will inſenſibly be more pleaſant to him, and his improvement more rapid.'

We are farther informed that experience has taught the author that this new form will be found uſeful to *young learners* and alſo to *grown perſons*, who might wiſh to revive their acquaintance with the Latin language.

We have on former occaſions obſerved, that an inſtructor of youth may contract a bias in favour of that method to which, with occaſional alterations, he has accuſtomed himſelf, although to others it may ſeem liable to objections. We muſt, however, acknowlege that the plan here propoſed wears rather a promiſing aſpect. An early habit of writing Latin words and ſhort ſentences, in their proper forms, is poſſibly one of the ſpeedieſt and eaſieſt methods of introducing the ſcholar to an acquaintance with the language, and of fixing its rules in his mind.

Art. 25. *An Epitome of Logic*: in Four Parts. By N. Dralloc. 12mo. pp. 189. 3s. 6d. ſewed. Johnſon. 1795.

It is certainly unreaſonable to neglect the uſeful parts of logic, becauſe many, who have written concerning it, have obſcured and perplexed it by a profuſion of myſtical and elaborate arrangement:—indeed, to uſe the words of this author, 'to diſcard logic, becauſe it might aſſiſt the views of the ſophiſtical, is as ſilly as to prohibit good bills of exchange, becauſe they may give occaſion to forgery and fraud.' It is therefore the deſign of this little tract to preſent ſuch rules as may be thought of real utility, diveſted of thoſe that are unneceſſary or embarraſſing. The author has paid attention in forming his abridgment, which conducts the reader from *ſimple ideas*, through different ſtages, to *propoſitions* and to *evidence*, as gained by intuition, by obſervation and experience, and by teſtimony of others. We do not obſerve that he takes any diſtinct and particular notice of that *aſſociation of ideas*, on which ſo great a ſtreſs is laid by ſome philoſophers

of

of eminence *. Conſidering that he treats, and juſtly, ſome mechanical parts of logic with contempt, we were a little ſurpriſed to find *many* pages employed on the topic of ſyllogiſms; of which, he ſays, p. 112, 'that they moſt certainly never, in the ſmalleſt degree, anſwered the purpoſe for which they were intended.'—However, it is not improper to afford the young reader ſome knowlege of this branch, which may aſſiſt in exerciſing the intellectual powers, though the particular form is futile, and its farther proceſs extravagant and ridiculous.

On the topic of *ſubſtance*, (ſubſtantia, *i. e.* ſub ſe ſtans,) the author writes with ſpirit, concluding that—'it would be well, perhaps, if on ſome ſubjects logicians and philoſophers were to acknowledge their ignorance, and, ſince nothing but Greek or Latin terms are admiſſable, rank them as *non ſatis cognitæ res*, or things not ſufficiently known.' He farther introduces on this ſubject what he calls a logical creed, the concluſion of which we ſhall inſert:—'I believe that *ſpirit* or *thought* is ſomething different from common matter, becauſe all matter does not think; but how, or in what manner it exiſts, whether it be *material* or *immaterial*, I know not.'

We will add a few lines that follow relative to ſubſtance and modes:—'As by comparing two objects one with another, we frequently become better acquainted with both, let us now finally obſerve, that a ſubſtance is in ſome degree to its modes, what a name is to an aſſociation (or aſſemblage) of ideas, or, as it has been called, a complex idea. The *ſubſtance*, which has a real exiſtence in nature, is a *band* of *union* to its *modes*. And a *word*, as an inſtrument of the mind, is a *band* of *union* to *ſuch* a *certain number* of *ſimple perceptions*, as ſocieties of men have united for their own accommodation. The modes in a natural ſubſtance are ſubject to many variations, but the ſubſtance, whatever it be, is ſtill the ſame. So the *ſimple perceptions*, in a mental combination, are ſubject to be *changed* by circumſtances, but the *name* remains the *ſame* †. It would be very difficult to diſcover, exactly, all the various modes reſident in ſome complex beings, and it would be no leſs difficult to point out the exact number of ſimple perceptions, which are united in many aſſociations under one name.'

The reader, perhaps, from theſe few extracts and remarks, will be able to form an adequate idea of this little compendium; which is on the whole calculated to afford a juſt view of what is uſeful in logic, and of what has been officiouſly and uſeleſsly added. It may aſſiſt him in the great object of *reaſoning well*; though we think the inſertion of a few farther practical directions, particularly as exhibited by Dr. Watts, might have ſtill improved the volume: which carries the marks of an intelligent author, concealing himſelf under the ill-ſounding name of Dralloc:—but the preface, we obſerve, is ſinished by the initials *J. C.* from which, without pretending to much ſagacity, we may decypher "JohN CollarD," by reading backward.

* Hartley and Prieſtley.

† This is a great ſource of error, from which the mathematical ſcience is totally exempt.'

EAST-INDIES.

Art. 26. *Select Views in Myſore*, the Country of Tippoo Sultan; from Drawings taken on the Spot by Mr. Home; with Hiſtorical Deſcriptions. Large 4to. 6l. 6s. Boards. Sold at the Hiſtoric Gallery, Pall Mall.

This ſplendid publication may be conſidered as a kind of triumphal monument to the military proweſs of our countrymen in the remote regions of the Eaſt, under the auſpices of Lord Cornwallis. The views all relate to the principal ſcene of the expedition againſt Tippoo; viz. Bangalore, Seringapatam, and the fortreſſes in their vicinity. Their execution does honour to the painter and the engraver: but, as their ſubjects are rather hiſtorical than pictureſque, the effect is not always proportioned to the art; in particular, the great diſtance of the point of view, in ſeveral inſtances, renders the intereſting part too diminutive. There are, however, ſeveral bold and ſtriking pieces of ſcenery, eſpecially of thoſe fortreſſes on the tops of rugged hills which might be deemed impregnable, till they encountered the ſevere trial of Britiſh valour. The hiſtorical narrations are brief, but ſufficient for the purpoſe of attaching intereſt to the objects.

Beſides the views, 28 in number, we have here a map, and ſome plans, illuſtrative of the military operations. The paper, type, and printing are all in a ſuitable ſtyle of excellence; with ſome exception reſpecting the paper of the large *plans*, which is of a texture and colour very different from the reſt.

The deſcriptive and hiſtorical pages will, no doubt, give much additional ſatisfaction to thoſe who are entertained by the views, (as all muſt be who inſpect them,) and particularly thoſe who have perſonally viſited the ſcenes which are the ſubjects of this very ſuperb exhibition.

The work is reſpectfully inſcribed to the Marquis Cornwallis, by Mr. BOWYER, who dates from "The *Hiſtoric Gallery*, Pall Mall."

MILITARY AFFAIRS.

Art. 27. *Letter to a retired Officer*, on the Opinions and Sentence of a General Court Martial, held at the Horſe Guards, Nov. 27, 1795, and on many ſubſequent Days, for the Trial of Col. John Fenton Cawthorne, of the Weſtminſter Regiment of Middleſex Militia. 4to. pp. 39. 2s. Debrett. 1796.

The diſcipline and good order of the army are of ſo much conſequence to the ſtate, that to give the troops any juſt cauſe of mutiny has deſervedly been conſidered as an act of the greateſt criminality. During the preſent war, diſcontents have frequently been manifeſted by the militia. Appearances ſo contrary to the general character of the Britiſh ſoldiery at once occaſioned ſerious alarm, and impreſſed the public with the idea that the privates of the militia had ſome real cauſe of complaint. We are not to wonder, therefore, that the court martial on Col. Cawthorne excited more than ordinary attention.—His ſevere ſentence of diſmiſſion is ſufficiently known.—If the juſtice of that ſentence required any confirmation, in the eyes of the *public*, it received that ſanction by the approbation of the King, and the ſubſequent deciſion of the Houſe of Commons. We can therefore only

conſider the pamphlet before us as an apology, written by the Colonel, or his counſel, or his friend, for his *particular acquaintance*, to enable him to retain a place in their ſociety. As we would by no means attempt to defeat ſuch an object, we ſhall not reply to the author's ſumming up of the evidence charge by charge*, but confine ourſelves to a remark or two on his general obſervations.

The anonymous writer inſiſts that the ſentence of a court martial ought not to carry with it that weight, in private ſociety, which would be given to the verdict of a jury in a civil court; and he inſtances the caſe of Admiral Byng and Lord George Sackville.

Perhaps Admiral Byng owes the acquittal which he has received from poſterity, to the heroic fortitude with which he met his death; and which completely waſhed away every idea of cowardice, implied in his neglecting to renew the engagement, or to attempt to relieve Minorca, after the action with the French fleet.

Lord George Sackville's caſe was briefly this—One *Aide de Camp* ordered him to charge with *all* the cavalry—another with the Britiſh—while he heſitated which to obey, the opportunity was loſt. This heſitation, in ſo critical a moment, when obedience to either order would have gained a moſt deciſive advantage, certainly proved his lordſhip to be an unfit perſon to ſerve his majeſty in a military capacity, though it might not impeach his civil private character. We cannot however forbear obſerving, on the preſent occaſion, that in the charges on which Admiral Byng and Lord George Sackville were convicted, there was nothing of a *fraudulent* nature.

The author greatly miſtakes when he affirms that a court martial 'is ſubject to no appeal to other courts.' There are numerous inſtances of reparation being obtained after puniſhment inflicted, and of arreſts of judgments being moved in the civil courts. Of the latter claſs a memorable one occurred two or three years ago, in the caſe of a notorious *crimp*, who was tried by a court martial at Chatham. The ſentence, however, appearing to be perfectly juſt, the delinquent was left to his fate. Of the former ſort, a very ſtriking inſtance is related at length, by De Lolme, in which a diſmiſſed officer obtained ample ſatisfaction.

The views and ideas of the writer will be diſtinctly ſeen in the following extracts:

'It may be ſaid that there are great abuſes in the army; I believe there are, and wiſh they were corrected. Nay, I heard it whiſpered again and again, in the very room where the court martial was ſitting, that the greater part of the Colonels in the army might be brought to the ſame ſituation as Col. Cawthorne, and would be found to deſerve, if he deſerved it, as ſevere a ſentence †. It may, therefore, have

* We are ſurpriſed that the proceedings of this court martial have not been publiſhed by authority. In this pamphlet, the charges are not given at length, but the ſubſtance only of them is ſtated, in the writer's own words and manner.

† This, by the bye, was a very illiberal whiſper, and, to our conviction, a very unjuſt one; although one or two pilferers in the militia may perhaps, as yet, have eſcaped juſtice.

been

been thought neceſſary, from the abuſes which are ſuppoſed to prevail in the army, that, when an opportunity offered to make an example, it ſhould be done with the greateſt vigour, and that the example ſhould be ſuch as to excite a reforming terror throughout the army of Great Britain. To ſay the truth, I had no ſooner recovered from the ſurpriſe which the ſentence of the court martial produced in my mind, than I was convinced that Colonel Cawthorne had not been ſo much the victim of any errors he had committed reſpecting his own particular regiment, as of thoſe which prevail throughout the army at large. I have, therefore, not the leaſt doubt, but that after the firſt impreſſions attendant on ſuch a ſentence as his are paſſed away, that the cool and diſpaſſionate judgment of mankind will conſider him, though driven, as an example, from the profeſſional duties of a ſoldier, by no means diſqualified to fulfil, with honour, the character of a gentleman.'—

'As to the language of the court, which, reſpecting ſeveral of the charges, declared that Colonel Cawthorne had acted in a ſcandalous and infamous manner, unbecoming the character of a gentleman and a ſoldier, it is a vague, indefinite combination of words, which may enliven the formulary of ſome of the articles of war; but to which no intrinſic meaning can be annexed: nor can they be attended with any other effect on the opinions of mankind, than the ridiculous jargon of legal pleadings.'

We ſhould commend the humane ſpirit breathed at the cloſe of the firſt of theſe paragraphs, if we ſuppoſed it to come from a diſintereſted perſon: but the petulant affectation in the ſecond extract forbids ſuch a ſuppoſition. We muſt, nevertheleſs, do the author the juſtice of adding that, difficult as his taſk has been, he has executed it in a manner which will probably give ſatisfaction to Mr. Cawthorne's friends.

ARTS, *&c.*

Art. 28. *Nouveau Syſtême Univerſel de Voitures Inverſables*, &c. A New Univerſal Syſtem of Inverſable Carriages, from the Curricle to the largeſt Caravan. With a Deſcription of Contrivances tending to enſure Safety, Convenience, Lightneſs, and Elegance. Dedicated by Permiſſion to H. R. H. the Prince of Wales, by his Coachmaker Extraordinary, John March, Knightſbridge. A French Edition, and an Engliſh Edition. Folio. Price 15s. each, ſewed. De Boffe. 1795.

This work conſiſts of a few pages accompanied by four plates, and appears to be written for the purpoſe of attracting the public attention to a ſcheme which the author has long laboured to perfect. He commences with the ſound principle that the center of gravity, in the body, ſhould be as much as poſſible below the line of ſuſpenſion; and in order to render the body *inverſable*, he ſuſpends it from two points, one in front, and the other behind the carriage, fixed as high as the nature of the vehicle will admit. Thus far the effect, to a certain degree, might be obtained; for the carriage being overturned in any direction, the body, free from any contravening weight, would always endeavour to attain its equilibrium. The great difficulty is to provide againſt weights unequally diſpoſed within: this the author attempts

tempts to counterpoiſe by ſprings applied underneath and in contact with the body; which preſerve it in an even poſture, ſuppoſing the ſprings to be proportioned to reſiſt the partial weights. The author then calculates the angle at which a carriage is liable to be overturned, and procures an *eſcapement* from theſe ſprings, when it obtains that poſition: the body, being then ſuſpended only by the pivots, is at liberty to find its equilibrium.

The circumſtance of the body touching on theſe under ſprings appears to be the unpleaſant part of this project; for they muſt be ſufficiently ſtrong to prevent the evil of partial weights within, and they muſt proportionably prevent the eaſe derived from the elaſticity of the ſprings which ſuſpend the body: therefore, it does not appear that the advantage of ſecurity is yet combined with the luxury of the uſual mode of conſtructing carriages.

The author certainly merits attention for his perſevering endeavours to accompliſh this deſirable effect; and, in the courſe of his purſuits, he has produced many advantages, and elegant forms, which may prove ſerviceable to future works of the kind.

AMERICA.

Art. 29. *Obſervations on the North-American Land-Company lately inſtituted in Philadelphia:* containing an Illuſtration of the Object of the Company's Plan, the Articles of Aſſociation, with a ſuccinct Account of the States wherein their Lands lie; to which are added, Remarks on the American Lands in general, more particularly the Pine-lands of the Southern and Weſtern States, in two Letters from Robert G. Harper Eſq. Member of Congreſs for South Carolina, to a Gentleman in Philadelphia. 8vo. pp. 149. 2s. Debrett. 1796.

The title ſufficiently explains the object of this publication. The North-American Land-Company complain of groſs calumnies circulated, eſpecially by ſome French citizens, to oppoſe their views and progreſs; and this pamphlet appears in the form of a vindication: but it is evident that ſomething more is intended than mere ſelf-defence. It may be conſidered as an advertiſement to extend the knowlege of the ſcheme, and to recommend it to Europeans, notwithſtanding it is more than once aſſerted that foreign emigrants are not deſired by the Americans; for, if this were really the caſe, why are the Engliſh informed in the laſt page where regiſtered ſhares in this company are to be had in London? The formation of a Land-Company is no doubt a wiſe meaſure for America; the articles of aſſociation are well drawn up; and the object is ably recommended. The property of this company is ſtated to amount to *ſix millions* of acres, valued at the average price of half a dollar per acre.

Mr. Harper's letters ſubjoined are ſenſibly written, and his remarks, particularly on the Pine-lands, (or lands on which pines grow, and from an idea of their ſterility termed *pine-barrens*, and therefore not till lately cleared,) are very ſatisfactory; and they prove that theſe lands, when brought into cultivation, will be very valuable: but, when it is conſidered what a very different ſtate of life that of a firſt ſettler in an uncleared wilderneſs, *from the haunts of men far cut off*, is to that of the loweſt

loweſt member of civilized and poliſhed countries, it may be queſtioned whether Europeans are not in general *ſpoiled* for that rude and ſimple exiſtence which America affords in the back ſettlements; and of which, as the writer of this pamphlet obſerves, it is difficult, with our education and habits, to form a proper idea.

POLITICAL.

Art. 30. *The Decline and Fall of the Engliſh Syſtem of Finance.* By Thomas Paine. 8vo. 1s. Eaton. 1796.

That the funding ſyſtem muſt deſtroy itſelf in time, and iſſue in national bankruptcy, is an opinion which has often been ſtarted by political writers and arithmeticians, from the very period of its commencement. Mr. Paine not only coincides with them in this belief, but undertakes to aſcertain the period within which this ſerious cataſtrophe muſt happen. He conſiders this ſyſtem as being advanced into the laſt twenty years of its exiſtence. It is poſſible, however, that here, as in other points, he may be as much in an error as thoſe political prophets who frightened the nation with predictions of bankruptcy, whenever the capital of the public debt ſhould amount to 100 or 150 millions: but, though he may not be correct, we are of opinion that his view of the ſubject merits examination, and not the leſs ſo becauſe coming from an enemy. On no ſubject whatever can the maxim, *fas eſt et ab hoſte doceri*, be more worth regarding, than on that of the finances.

Under this perſuaſion, we proceed to ſtate Mr. Paine's maxims, data, calculations, and concluſions. He conſiders every ſyſtem of credit as a ſyſtem of paper-money; and that the Engliſh ſyſtem of credit or paper-money, in as much as it keeps its capital out of ſight, or prevents its appearance in circulation, muſt continue longer or be more durable than the ſyſtem adopted in America and France. The difference in the degree of ſpeed with which the two ſyſtems advance to their common grave, he conſiders to be that which exiſts between the capital and the intereſt, or between 100 and 5, ſuppoſing the intereſt 5 *per cent*, or as 20 to 1; that is to ſay, a ſyſtem of borrowing which funds the capital borrowed, and pays only the intereſt, will laſt 20 times longer than one which borrows and keeps the whole capital of the debt in paper circulation. Having endeavoured to aſcertain the comparative duration of theſe two ſyſtems, Mr. P. proceeds to ſtate the rapid increaſe of our public debt, and to give what he deems an important diſcovery, *the ratio which the nature of things has eſtabliſhed* *

* Does Mr. P. mean to ſay that all national debts on the funding ſyſtem muſt increaſe according to the ratio which he has laid down? If not, it is not a ratio which *the nature of things has eſtabliſhed*. He would probably confine it to the Britiſh debt, and then it only proves that it has accumulated after a given ratio, but not that this would be the caſe in a freſh ſucceſſion of wars; for the expences of a war depend on its length as well as on the terms of obtaining money. Circumſtances are ſo various that the expences of wars do not ſeem to be matters of calculation. Is there any other country, the expences of whoſe wars have increaſed in the ſame ratio?

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for this increaſe. This ratio, he ſays, is not in arithmetical progreſſion, like the numbers 2, 3, 4, 5, 6, 7, 8, 9; nor yet in geometrical progreſſion, like the numbers 2, 4, 8, 16, 32, 64, 128, 256, but is the ſeries of one half on each preceding number, like the numbers 8, 12, 18, 27, 40, 60, 90, 135: that is, the ſecond number 12 is produced by the firſt number 8 and the half of 8, and the third 18 by 12 and its half, and ſo on. This ratio applies tolerably well to the five wars, ending with the American, ſince the Revolution, ſoon after which the funding ſyſtem began; and promiſes to be alſo verified in that in which we are now engaged; the expence of which, according to this calculation, will be 162 millions; making, with the property funded in the preceding wars, a total of debt amounting to 444 millions. Admitting this ratio of increment, the next war muſt coſt 243 millions, the next 364, the next 546, the next 819, the next 1228, and the next 1842; making the expence of ſix following wars, on the principle of funding, amount to the enormous ſum of 5042 millions ſterling.

Without adverting to this ratio of increment, we may ſuppoſe that the funding ſyſtem is approaching to its *ne plus ultra*. Funding cannot proceed beyond the maximum of taxation; and, when the limit of the latter is found, the limit of the former is determined. To ſuppoſe that we can proceed on this ſyſtem in an increaſing ratio, *ad infinitum*, is abſurdity in the abſtract; the expences, therefore, of paſt wars, by narrowing the reſources for future conteſts, may operate towards the introduction of a pacific ſyſtem, and of another method of adjuſting the differences between nations than the expenſive and cruel appeal to arms. A national debt, to a certain amount, is known by experience to have its advantages; and, if, by the remonſtrances of friends and enemies, we guard againſt its inordinate accumulation, it may never be felt as an evil. This, however, in the preſent conjuncture, is a matter that requires all the wiſdom and integrity of miniſters.

Mr. P. obſerves that paper has *pulled down* the value of gold and ſilver to a level with itſelf, and that what we call *dearneſs* is no more than the actual depreciation of the value of money. He aſſerts that we have not gold and ſilver coin enough in the kingdom to pay the taxes, and that the quantity of money in the Bank can never be ſo much as two millions; while he eſtimates the total amount of the bank-notes in circulation at ſixty millions. In each of theſe ſtatements we deem him erroneous. The amount of the gold and ſilver coin, we believe, has been much under-rated by political writers; and, as to the ſmall quantity of caſh which Mr. P. aſſigns to the Bank, he would be puzzled perhaps to ſhew how this could anſwer the common demand, which muſt be continually made on it in conſequence of ſixty millions of circulating paper. As the Bank has gone on for an hundred years paying its notes on demand, we may conclude that it is not in ſo bad a plight as this writer would repreſent it to be. Theſe and other aſſertions and hints are made to create, if poſſible, a run on the Bank, which he thinks muſt ſoon ruin it, ſince he tells us that, after the two millions ſhall be paid away, there are no means left of obtaining for it a freſh ſupply. Conſidering, however, the growing power and vaſt reſources of the Government, which may be

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ſaid to have all the property of the kingdom at its diſpoſal, and reflecting that its intimate connexion with the Bank would induce it to ſupport the latter in any emergency, there can be little room for apprehenſion on this point.

After all, it is a matter of the greateſt conſequence to check as much as poſſible the increaſe of paper-money. A failure in our finances might probably produce a revolution; and as it is the general intereſt to ward off ſuch a calamity, the ſubject of this pamphlet merits the greateſt attention.

We propoſe to give an account of Mr. Broome's obſervations on Mr. Paine's pamphlet in our next Review.

Art. 31. *Thoughts on the Proſpect of a Gregicide War*, in a Letter to the R. H. Ed. Burke. 8vo. 6d. Smeeton. 1796.

There are always writers in readineſs to anſwer ſuch notable productions as wear a controverſial aſpect, (eſpecially in politics,) immediately after the appearance of thoſe publications, before the ſubject has had time to cool on the anvil: but here is an author ſo prompt for the occaſion, that lo! we have a reply to the long expected "*Thoughts on the proſpect of a Regicide Peace*," even *before* Mr. Burke's performance has met the eye of the public! This ſlight effort of anticipation, however, bears little reference to what may really be contained in Mr. B.'s intended tract, for that were impoſſible without the gift of preſcience. It is only to be conſidered as an expoſtulation with Mr. B. on the ſuppoſed purport and tendency of his promiſed publication; which, it ſeems taken for ganted, muſt, by breathing the ardent ſpirit of hoſtility, prove extremely dangerous and detrimental to the general welfare of the ſurrounding nations.—This honeſt *alarmiſt* appears to be wholly actuated by real benevolence and philanthropy; while he manifeſts more of the good Chriſtian than of the deep and dextrous polemic. He is extremely averſe from every idea of ſettling national diſputes by the ſword; and, as he conceives his pacific views to be moſt conducive to the real happineſs of his fellow-creatures, and looks on the preſent bloody and ruinous conteſt as *unneceſſary*, he therefore conceives the war to be *unjuſtifiable*.

This little tract abounds in juſt and humane ſentiments, and the well-temper'd writer treats the character and good *intentions* of Mr. B. with the higheſt reſpect.

Art. 32. *A Letter to the Right Hon. William Pitt*, on the preſent alarming Criſis of Public Affairs. 8vo. 1s. Debrett. 1796.

In a ſtyle elegant and dignified, though ſomewhat approaching to the turgid, this letter-writer addreſſes an animated philippic to the prime-miniſter, chiefly turning on that incapacity for the poſt of war-director, which he ſuppoſes the diſaſtrous events of the laſt two campaigns to have fully proved on Mr. Pitt. From the ſhort compaſs which the writer has taken, it may be well conceived that aſſertion muſt ſtand in the place of evidence, and declamation be taken for argument. We ſhall, however, tranſcribe a paſſage in which he gives his ideas of what ought now to be done, both as a ſpecimen of his manner of writing, and as an uſeful piece of public admonition:

'If we really hope or desire to obtain terms *from* the French people, such as Great Britain can with honour accept, we must address ourselves *to* the French people. It may be done, Sir, without violating the majesty of the Throne, or compromising the dignity of the Legislature. Lay aside the miserable forms in which you have been hitherto entrenched. Call together the new Parliament without delay. Speak to them in the language that befits the time and the magnitude of the emergency. Conceal from them nothing which it imports us to know. Throw yourself upon their candour to pardon your past errors, and shew that you can yet be worthy of their future confidence. Issue a declaration on the part of the King, sanctioned by both branches of the Legislature. Address it not only to the English people, but, in effect, to every European nation, and to mankind. Explain clearly what you demand, and what you are ready to concede, for peace. Prove to the world that neither ambition, nor rapacity, nor the vain and impracticable hope of dismembering France, are your motives for continuing the war. Disclaim all connexion with the Count de Provence, and any support of his title, or his right to the Throne. Renounce in unambiguous terms, every idea of intermeddling with the French government! Above all, declare that the protection which you may henceforward extend to any individuals of the Bourbon family, is only given as to expatriated and suffering exiles, not as to princes claiming the crown by hereditary descent. Call upon the inhabitants of France themselves to aid you in restoring tranquillity to Europe! But, when you invoke their assistance, omit the insulting or opprobrious epithets with which you are accustomed too freely to load them, in the House of Commons. Such impotent abuse may irritate, but cannot wound. Adjure them by that liberty which they profess to venerate, to stop the further effusion of human blood; and even, if necessary, to check the violence of the Executive Directory, and to controul their vengeance or ambition. This, Sir, is the only measure which can be efficacious; and which, if it failed of producing the desired effect abroad, must nevertheless be followed by advantages of a thousand kinds at home. It would close the domestic wounds and breaches of this country. It would awaken loyalty, and extinguish sedition. It would silence opposition in Parliament, and it would revive every sentiment of patriotism without doors. It would convince Europe that we do not desire, as is invidiously asserted, to monopolize the commerce of both the Indies. Even your enemies would do justice to the magnanimity of such a conduct, and own that you was not totally undeserving of the station you occupy.'

Art. 33. *Letters addressed to the Right Hon. William Pitt.* By Bolingbroke. 8vo. pp. 30. Dublin. 1796.

There is so little to distinguish these letters from the ordinary effusions of intemperate declamation, that we wonder that they were not left quietly to rest on the file of a newspaper.

Art. 34. *A Letter addressed to a Noble Lord*, by Way of Reply to that of the Right Hon. Edmund Burke. By Bolingbroke. 8vo. pp. 41. Dublin. 1796.

After the variety of remarks and replies to which Mr. Burke's celebrated

lebrated letter has given birth from the Engliſh preſs, we do not think our readers will feel themſelves much intereſted in this piece of Iriſh importation; which, in truth, contains nothing to give it a ſuperiority over the generality of our home manufacture.

Art. 35. *A few Words addreſſed to the Right Hon. Charles James Fox,* on the ſacred Duty of Inſurrection. 8vo. 1s. Cawthorne.

An invidious attempt to fix on Mr. Fox the opprobrium of Jacobiniſm, on account of a declaration made in the freedom of parliamentary debate, expreſſive of high diſſatisfaction with the ſpirit and tendency of the two bills then pending, and ſince paſſed into laws; the one for the protection of his Majeſty's perſon; the other, for the prevention of ſeditious meetings.

Art. 36. *The Subſtance of a Speech* made in the Houſe of Peers, May 18, 1796, by the Earl of Lauderdale, on the Subject of the National Finances. 4to. 2s. 6d. Robinſons.

The very elaborate ſpeech now before us contains a full and free diſcuſſion of the expences of the preſent war, and of the debts and revenues of this kingdom.—As the eſtimates and ſtatements of Lord Auckland are here particularly inveſtigated, thoſe who have peruſed that noble writer's late publications, on the ſame important ſubject, will do well to pay due attention to what the patriotic Earl has taken great and laudable pains to ſtate to the world, on the other ſide of the queſtion.

Art. 37. *Strike; but Hear!!! A Dedication to his Majeſty's Miniſters,* the Crown Lawyers, and the Majority of both Houſes of Parliament. By John Thelwall. With a Farewell Addreſs to the Readers of the Tribune. 8vo. 6d. Symonds.

Mr. Thelwall, with his accuſtomed energy, reprobates the oppreſſive ſpirit of the ſtatutes which reſtrict the freedom of diſcuſſion and debate. The lectures which he delivered he juſtifies throughout, as 'more than innocent—as the virtuous effuſion of a mind conſcious of the purity of its intentions, anxious for the welfare and happineſs of mankind, for the propagation of truth, the eſtabliſhment of ſocial order, and the triumph of univerſal peace and benevolence.'—Though we are not diſpoſed to follow Mr. T. in his whole political career, we have no right to call in queſtion the ſincerity of this declaration. In the farewell addreſs, he explains the nature of his courſe of lectures on the Roman hiſtory, and aſſerts them to be completely and indubitably legal.—This dedication and addreſs are to make a part of the third volume of a work called The Tribune.

Art. 38. *An Addreſs to my Countrymen on the preſent War.* By a Briton. 8vo. 1s. Owen. 1795.

This Briton calls on his countrymen to liſten to him becauſe he is an old man, and therefore capable of reaſoning calmly. Being ourſelves pretty old, we are willing to pay all due reſpect to age: but, we muſt own, we do not find that length of days has ſo entirely cooled this writer's paſſions, as to leave him incapable of political effervescence; nor that obſervation and experience have qualified him for the high office of a national Counſellor. We give the addreſſor full credit,

credit, when he ſays that what he has written he thinks to be true; but we cannot conſider the ſtrong language, in which he ſpeaks of thoſe who oppoſe the war, as any proof that he is free from the bias of party.

Art. 39. *An Addreſs to the Electors of Great Britain.* 8vo. 6d. Johnſon. 1796.

As the purpoſe for which this little piece was written has cloſed before it could come under our notice, it is ſufficient to record the publication on our pages, as a ſpirited and ſenſible attempt to awaken Britons to their true intereſts in performing the ſacred duty which the conſtitution has devolved on them. The writer is not contented with general admonition, but decidedly throws his weight into the ſcale of oppoſition politics.

Art. 40. *An Inquiry into the State of the Finances of Great Britain*; in Anſwer to Mr. Morgan's Facts. By Nicholas Vanſittart, Eſq. 8vo, pp. 75. 1s. 6d. Owen. 1796.

As this anſwer to Mr. Morgan's pamphlet, (ſee Rev. for April, p. 432.) is underſtood to come from official authority, it cannot be doubted that all due pains have been taken to render it as powerful an antidote againſt the unfavourable impreſſions made by the other, as could be compoſed. With a great appearance of moderation in language, no opportunity is omitted of throwing diſcredit on the facts and reaſonings of Mr. Morgan; and experience has ſufficiently ſhewn that, in the complicated ſtatements and calculations of modern finance, it is not difficult for the leaders on oppoſite ſides to make ſuch repreſentations as are ſufficient fully to convince the bulk of their own party, at leaſt, how inadequate ſoever they be to abide the teſt of ſtrict mathematical proof. The principal argumentative points, in this Inquiry, are thoſe in which the writer follows Mr. M. in his compariſon of the expence of the American war with the preſent, in his cenſures on the terms of Mr. Pitt's loans, in his ſtatement of the preſent amount of the national debt, and in his ſpeculations on the future peace eſtabliſhments, and the ability of the nation to bear its additional burdens. An idea of the extent to which theſe writers differ may be derived from their ſeveral ſtatements of the national debt, in which they are *fifty millions* wide of each other. Various obſervations on the capital of the nation, on its increaſe in buildings, commerce, and manufactures, and on the enormous expenditure of France during the preſent war, are added; all tending to raiſe the ſpirits of the nation, and to make it ſatisfied with the adminiſtration of its affairs, and with its future proſpects. Some tables are ſubjoined, by way of documents.

That Mr. M. may find cauſe, from this pamphlet, to reconſider ſome of his poſitions, and perhaps to correct ſome of his aſſertions, we think not improbable: but that the true friend to his country can derive much conſolation from an attempt to ſhew that we are not *quite ſo far* advanced in the road to ruin as ſome have thought, coupled with the *oſtentatious* diſplay of an apparatus of ſtill continuing war, vaſtly more extenſive than ever before employed—we are by no means convinced. Alas! the depreciation of the funds, the diſcounts on the

loan and on exchequer-bills, and the ſcarcity of money, are proofs of exiſting difficulties in the purſuit of the plans in which we are ſo deeply involved, that no proud vaunts nor plauſible ſtatements can ſet aſide.

Of Mr. Morgan's "Additional Facts," &c. juſt publiſhed, an account will be given in the Review for July.

Art. 41. *The Proſperity of Great Britain, compared with the State of France, her Conqueſts, and Allies.* Addreſſed principally to the Freeholders, Farmers, and Artificers of Great Britain, and particularly to thoſe of the County of Salop. By Rowland Hunt, Eſq. 8vo. pp. 68. 1s. 6d. Stockdale. 1796.

The comparative view here given of the ſtate of Great Britain, and other European countries, is evidently ſketched under the influence of the pardonable partiality of national attachment, but, at the ſame time, with too deep a tincture of prejudice againſt thoſe who are not diſpoſed to adopt, in its full extent, the writer's admiration of Britiſh politics. According to Mr. Hunt, every thing is wrong abroad, and almoſt every thing, except the reſtleſs diſcontent of factious men, is right at home. Nevertheleſs, we muſt do Mr. Hunt the juſtice to add that he appears to have written with laudable intentions, and that his pamphlet contains much information, conveyed in a lively and pleaſant manner. Among other remarks which may well deſerve attention, we find the following on private juſtice in the diſtribution of property, as one of the means of preſerving our national proſperity:

'The laying out of a landed Eſtate, and the letting of it, are important charges; they are a truſt for the good, not only of a man's own family, but of the community, for the preſent time, as well as for poſterity. Whatever will make the moſt of an Eſtate in point of money, is by no means the only conſideration: what renders it of moſt ſervice to the community is alſo a principal object; and particularly the letting of lands at ſuch a rent, that, if cultivated with induſtry and judgment, the tenant may thrive when corn is at a price adapted to the labour of the country. The exertions of induſtry ſhould have every encouragement, but indolence ſhould be rooted out by every means in our power.

'The Farmer ſhould conſider, that as the price of corn is, ſo is every other commodity; and that as the conſumer purchaſes, ſo will he ſell his own goods. If corn is ſold at nine ſhillings, the collar-maker, the blackſmith, the cooper, the chandler, and all the other tradeſmen, will ſell at their uſual prices; but if not, all the tradeſmen muſt riſe their goods in one way or other. The ironmonger will not ſell nails by the long hundred; the chandler will not give thirteen to the dozen; the blackſmith cannot throw his farriery into the bill of iron work; and, in ſhort, either prices will be raiſed, or the uſual indulgences, which make farming and trade on a friendly footing with each other, will be with-held.—Now if the farmer ſells at nine ſhillings to the contractor, and he ſelling it again, and ſo repeatedly, till the conſumer buys it at twelve ſhillings; the farmer not only loſes the three ſhillings once; but in every thing he purchaſes, he feels the ill effect of one article, namely, corn, being raiſed. This is as evident to every

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one who conſiders it, as the ſun at noonday; and is a reaſon for ſelling to the conſumer in the public market, at as reaſonable a price as the times will allow.

'So again of the Tradeſman: if he ſells at a moderate price, he will turn ten pounds ten times over, while a perſon who ſells a little dearer than he ought, will not do the ſame thrice in the ſame time. This the late Mr. Wedgwood felt as an honeſt man, practiſed like a wiſe man; left a noble fortune to his family, and his example to poſterity.

'So of the Labourer: the good will of an employer is worth more than twopence a day. When the price of labour is moderate, conſtant employment will be had univerſally; when it is not, foreign aid, and every kind of contract will be ſought for, to avoid a laſting burden. In ſhort, it is for the good of all, that all ſhould be well off: if the landlord is at his eaſe, his repairs, draining, and other encouragements, will be obtained on proper terms; if the tenant, then will he cultivate well, and pay honeſtly; if the artificer, or tradeſman, he will ſell good things, make good work, and can afford ſuch moderate credit, as much aſſiſts the benefit of ſociety: if the labourer is contented, he will work chearfully, bring up his family to induſtry; will be the friend of his neighbours; and not liable to many temptations, which, in a ſtate of want, ſow the ſeeds of vice and miſery. In ſhort, it is good for all, that all ſhall be well off; and as God has proſpered us, let us not be wanting to ourſelves; but, as Britons and as Chriſtians, let us acknowledge our gratitude, by promoting the welfare of each other.'

We cannot overlook the unmeaning diſtinction by which Mr. H. juſtifies the late act reſpecting ſeditious meetings: 'Its principle,' ſays he, 'is directed to the teachers, not to the people.' Who does not ſee, that every reſtraint on teachers is alſo a reſtraint on the people?

Art. 42. *An Original Syſtem of Taxation*; or General Contribution by way of Stamp Duty: in which all his Majeſty's Subjects of every Deſcription, being under the Protection of the Laws of this Realm, are required to contribute to the Exigencies of the State, in ſome Proportion to their Rank and Situations in Life; but no Perſons are required to contribute more than they can afford: Offered as a Subſtitute for the Window-Tax, or any other Impoſts that are deemed peculiarly oppreſſive and injurious to the Lower Orders of the People, and leſs productive to his Majeſty's Revenue. *By one who wiſhes to be thought a good Subject, and is a Well-wiſher to all People*, &c. 8vo. 1s. Robinſons.

It is very happy for Engliſhmen that, under their heavy load of taxes, they can amuſe themſelves with projects for lightening the burden. The ingenious writer of this pamphlet has deviſed a plan of taxation which he preſumes will be ſimple, impartial, comprehenſive, and efficient. His ſcheme is that all his Majeſty's ſubjects of a given age, except paupers, ſhall rank themſelves into ſeparate claſſes, and that a ring be aſſigned to each reſpective claſs, to be worn on the little finger by each individual, who ſhall chooſe his own claſs:—that the rings for the four lower claſſes ſhall be furniſhed by government, and ſtamped, and ſhall be different according to the claſſes;—that the annual duty for the 1ſt, 2d, 3d, and 4th claſſes, ſhall be reſpectively,

ſixpence, *one* ſhilling, *two* ſhillings, *three* ſhillings, *four* ſhillings;—that the *fifth* claſs ſhall provide their own rings, but without ſtones, and pay half-a-guinea at the ſtamp-office; and the *ſixth* claſs, without any reſtriction with reſpect to form or material, ſhall pay one guinea; that the 7th, 8th, 9th, and 10th claſſes, ſhall pay *two*, *four*, *eight*, or *twelve* guineas, as their annual income is entered at 500, 1000, 2000 pounds *per annum*; and that the nobility ſhall pay in the ſame proportion, from ten to fifty guineas *per annum*.—Againſt every plan of taxation of this kind, it is an obvious but very important objection, that it would introduce badges of diſtinction highly invidious and injurious, and would produce a fixed line of ſeparation between man and man, which might, in proceſs of time, prove as miſchievous as the unnatural diviſions of *caſts* in Hindoſtan. We truſt that no plan ſo humiliating to the lower ranks of ſociety, and ſo favourable to ariſtocratic pride, will ever meet with encouragement in a free and enlightened country.

Art. 43. *The Politician's Creed:* being the great Outline of Political Science; from the Writings of Monteſquieu, Hume, Gibbon, Paley, Townſend, &c. &c. By an Independent. Vol. II. 8vo. pp. 208. Johnſon.

From our account of the firſt volume of this work, (Rev. N. S. vol. xix. p. 311.) our readers may be ſufficiently informed concerning the profeſſed deſign of the preſent publication. The topics diſcuſſed in this volume are, the balance of power; the balance of trade; the jealouſy of trade; public credit; public debts; war; taxes; diviſion of labour; money; price of commodities; the principle of trade; luxury; the effects of liberty on trade; agriculture. The whole is compiled, with a very few alterations and additions, from Hume, Adam Smith, Dean Tucker, Lord Kaimes, Townſend, and Paley. Mere extracts, thus thrown together without method, requiring neither ingenuity nor extraordinary induſtry, can be entitled to no very particular commendation; and when we remark how much the continuation falls ſhort of what was expected at the commencement of the publication, we cannot help thinking the compiler in ſome degree chargeable with negligence.

Art. 44. *The Doctrine of Equality of Rank and Condition examined and ſupported on the Authority of the New Teſtament, and on the Principles of Reaſon and Benevolence.* By James Pilkington. 8vo. pp. 62. 1s. 6d. Johnſon. 1795.

The obnoxious doctrine of equality is placed in a ſingular point of light in this pamphlet. Of late, it has been in vogue to claſs this doctrine with thoſe of infidelity and atheiſm. Mr. Pilkington, on the contrary, maintains that it is a genuine doctrine of Chriſtianity, and that our Saviour diſſeminated precepts of humility and benevolence, which, if ſtrictly and univerſally followed, would entirely annihilate all difference of rank and condition. If Mr. P. could eſtabliſh his opinion, many perſons would think him, inſtead of an advocate for Chriſtianity, a more formidable opponent than even Thomas Paine: but no one needs to apprehend any miſchievous conſequences from this writer's notions; for there is very little danger that men, with

with all their zeal for Chriſtianity, will become, according to his idea, ſuch perfect Chriſtians, as voluntarily to abandon the ſeveral degrees of elevation which they poſſeſs in ſociety, in order to realize the benevolent dream of univerſal equality.

Mr. P. appears to have written with the beſt intentions, and has ſhewn conſiderable ingenuity in ſupporting his argument: but, whether his theoretical notion be well or ill founded, his project of perſuading men of rank and affluence to relinquiſh their diſtinctions is perfectly chimerical: his idea may ſuit the poor: but it will never be adopted by the rich, who will always think that a man may be as good a Chriſtian with *twenty thouſand* pounds as with *twenty* pounds a-year.

Art. 45. *Remarks on a Letter relative to the late Petitions to Parliament for the Safety and Preſervation of his Majeſty's Perſon, and for the more effectually preventing Seditious Meetings and Aſſemblies:* with compleat Abſtracts of the ſeveral Clauſes contained in each Bill. For the Uſe of the Public. By Sir Edward Harrington, Knt. Author of an Excurſion to Fontainbleau, a Schizzo on Genius, &c. &c. 8vo. pp. 60. 1s. 6d. Longman. February 1796.

This pamphlet, on account of its ſubject, might have claimed earlier notice. Yet we cannot much regret the delay: for we find nothing in theſe remarks which could have materially affected either our own ideas, or thoſe of our readers, on the nature of the bills mentioned in the title. The writer is very laviſh of invective againſt philoſophical reformers, and friends of the people: but for his reaſons, they are "as two grains of wheat hid in two buſhels of chaff; you ſhall ſeek all day ere you find them, and when you have them, they are not worth the ſearch."

POETRY, *&c.*

Art. 46. *The Political Dramatiſt in November* 1795; a Poem. 4to. 1s. 6d. Parſons.

By the political dramatiſt this writer means Mr. Sheridan, whom he laſhes moſt unmercifully, while Mr. Pitt is complimented in the higheſt ſtrains of adulation. The verſification is always eaſy, and ſometimes aſpires ſucceſsfully to the praiſe of vigor and elegance.

Art. 47. *The Smugglers*; a Muſical Drama, in Two Acts. As it is performed at the Theatre Royal, Drury-lane. By Samuel Birch, 8vo. 1s. Dilly. 1796.

The writer of this piece appears ſenſible of his obligations to Mr. Banniſter jun. and the other performers, for much of its ſucceſs on the ſtage. Indeed, the reader will not diſcover its claims to notice as a literary compoſition.

Art. 48. *The Balance:* a Poem in Three Cantos, Heroic and Satirical, on the Britiſh Conſtitution, the Reign of Juſtice, and the Fall of Antichriſt. 4to. 1s. Parſons.

Neither 'heroic,' nor 'ſatirical,' but ridiculous and nonſenſical.

Art. 49. *Odes and Miſcellaneous Poems.* By a Student of Medicine in the Univerſity of Edinburgh. 4to. 2s. 6d. Johnſon. 1796.

Specimen:

'ODE IV.

'Did you know the *fair* that charms me,
Twould account for what alarms me!
Think not, her accompliſh'd mind,
Well-inform'd in ſenſe refin'd,
Wanteth elegance of form.
No—liſten, till I thee inform.—
But what on earth can I compare
To her all-harmony of air,
Her voice ſo ſoft, rich, full, and mellow!
Teeth freſh, eyes blue, hair ſo yellow!
Skin ſnow-white, ſmooth, and tranſparent!
With a roſe-teint, ſcarce apparent!
Grace is in her mein and motion!
—While ſhe ſpeaks, Love's ſubtle potion
Steals through ev'ry pulſe high beating—
—Ah! 'tis, I fear, in vain retreating!
—Welcome, then, my love-lorn fate,
Since I feel my doom too late!'—

There are however loftier things than theſe; *e. g.* in the Ode to Chemiſtry:

All hail, *Caloric!* hail, moſt potent power!
Whether quieſcent in the *frigid-zone*,
Or burſting in a deep internal groan,
A blazing column from bleak *Heckla*'s tower!
Or belching fierce from *Etna*'s forge,
O'er fair *Sicilia*'s plains thy rage diſgorge!
Or in a hiſſing deluge roar,
Where *Herculaneum* of yore,
Beam'd in the lucid ray benign
Of *Peace* and *Commerce*—where the *Nine*
Fair fugitives from *Greece* appear'd,
Fix'd their abode, their temples rear'd,
And taught their mimic arts, and ſciences refin'd'—

Art. 50. *The Progreſs of Deſpotiſm*, a Poem, in two Parts, with Notes. 4to. 5s. V. Griffiths. 1796.

Although the poetical form of compoſition muſt be ever leſs adapted than proſe to the ſerious purpoſes of teaching an art or a ſcience, and maintaining an argumentative topic, yet, when truths have already been ſufficiently eſtabliſhed by the cloſe and accurate reaſonings of philoſophers, their effects may be materially aided by the more intereſting manner in which they are repreſented by the poet who warms the heart and the imagination by his illuſtrations, and impreſſes the memory with maxims enſhrined in the conciſe elegance of a verſe. The ſucceſs of Pope and other firſt-rate writers, in this walk, ſufficiently proves this point, and is a fair warrant for judicious imitation. At the ſame time, it muſt be obſerved that the *whole merit* of an attempt of this kind depends on the degree of poetical power exhibited in the execution; for good ſenſe, when ſcantily illuminated with

with genius, acts to a diſadvantage by quitting the plain direct path, and encumbering itſelf with the difficulties of a devious and irregular courſe.

With reſpect to the author before us, we cannot but judge favourably of his principles and underſtanding from the proſe adverti ſement prefixed to his work, as well as from the general matter and the ſentiments of the poem itſelf:—but that he is qualified to embelliſh and enforce a common topic by the graces of verſification, the ſplendour of imagery, and the other qualities which belong to the true poet, we fear we are not warranted to aſſert. There is a great difference between the talent of happily turning a few occaſional lines, aided by a ready recollection of the phraſeology of poetry, and the power of ſuſtaining a deſign of compaſs and variety with the uniform elevation of ſtyle and thought, and the facility of invention and expreſſion, which are neceſſary to conſtitute a finiſhed performance. With not a few ſpirited lines and ſome happy imagery, there is too great a mixture of proſaic flatneſs, and negligent or ineffectual effort, to authorize our ranking this piece high in the ſcale of poetical compoſition.

It is ſeldom that we deem the *ſkeleton* of a poem of importance enough to be placed before our readers. Of the plan of the preſent, we think it ſufficient to ſay, that it is a kind of hiſtorical ſketch of the progreſs of human ſociety through its ſeveral ſtates, from ſavagiſm to refinement; in which the changes from independence to deſpotiſm, from this to civil liberty, and thence back to deſpotiſm again, are illuſtrated by examples. The tendency of the whole is to ſhew the value of liberty, and to warn mankind againſt that ſelfiſhneſs and indifference which endanger its loſs where once poſſeſſed. The following extract will enable our readers to appreciate the merit of the poetry:

'The chief of paſſions, whoſe imperious ſway
The mental pow'rs implicitly obey,—
That fills the breaſt with never-ceaſing care,
And chills the ſhrinking ſoul—is abject fear.
For not unmov'd uncultur'd man ſurveys
The nat'ral wonders of earth, air, and ſeas,—
—The angry agitations of the flood,
The tempeſt howling through the ruſtling wood,
Red meteors threat'ning in the murky air,
The thunder's dreadful peal and light'ning's glare,—
The rocking earth—beneath his feet retire,
And bellowing mountains ſpouting floods of fire,
While night's black viſions hov'ring round his head,
Appal his boding mind with awful dread.
Yet unobſerv'd the heav'nly bodies roll,
In beauteous order, round the ſteady pole,
For nought but images with force impreſt,
Excite at firſt man's unreflecting breaſt.
To judge how ſuch ſublime effects were wrought,
Surpaſs'd the utmoſt efforts of his thought;
And thus their cauſe he nat'rally aſſign'd
To beings of a far ſuperior kind,

Who—pleas'd with ruin—ſtorms and whirlwinds guide,
Inflict diſeaſes, and o'er ills preſide,
Grim vengeful deities—averſe from good,
And only placid when appeas'd with blood.
Hence—all the juggling tricks, and glozeing lies—
Dreams, omens, oracles, and myſteries,
Deep arts impos'd deſpotic pow'r to gain,
Which o'er the mind reſiſtleſs rule maintain;
And hence at length, fraught with innum'rous woes,
The purple fanes of SUPERSTITION roſe.'

Art. 51. *Poems and Fugitive Pieces.* By Eliza. 12mo. 6s. Boards. Cadell and Davies. 1796.

Among the modern female accompliſhments, that of writing verſe is become almoſt as common as muſic and drawing. We do not mean to cenſure an innocent and elegant exertion of the talents which may contribute, in no ſmall degree, to the formation of a good taſte: but, as the fair artiſt of a flower-piece or landſcape is content with having it framed and hung up in the parlour, and does not think of the honour of an exhibition, ſo we are inclined to wiſh that our poeteſſes would in general be ſatisfied with the approbation of a circle of private friends, without being induced by their partial applauſe to ſhow off before that formidable body called the Public. We conceive that we ſhould neither eſſentially ſerve Eliza, nor highly gratify our readers, by filling our pages with extracts from her productions; which, in truth, are, for the moſt part, calculated to pleaſe more in manuſcript than in Mr. Bulmer's elegant types. In juſtice, however, to this lady, it muſt be acknowleged that poetry, inferior to ſome of her pieces in this volume, has not infrequently met with a favourable reception from the public. We have not forgotten that Blackmore was praiſed by Addiſon, and that Pomfret's works have gone through, perhaps, as many editions as thoſe of Pope. Let not Eliza, therefore, be totally diſcouraged. She may, ſurely, without claiming the privilege of her ſex, take place of Pomfret in any poetic aſſembly; and ſhe may alſo conſole herſelf with the reflection that critics grown old may ſometimes quarrel with the viands that are ſet before them, when the fault lies chiefly in their decay of appetite.

THEOLOGY.

Art. 52. *Sober and Serious Reaſons for Scepticiſm*, as it concerns Revealed Religion. In a Letter to a Friend. By John Hollis, Eſq. 8vo. 1s. Johnſon. 1796.

The chain of hiſtorical evidence, on which the divine authority of the Chriſtian religion reſts, remains unbroken by this ſlight attack. The writer, who ſtates his reaſons for ſcepticiſm with becoming diffidence, revives two or three old objections, drawn from the ſuppoſed ſcripture doctrine of future puniſhments, from the extermination of the Canaanites, and from the difficulty of conceiving any interruption of the order of Nature by miraculous interpoſition. It cannot be neceſſary for us to repeat the ſolutions which have frequently been given of theſe difficulties: we ſhall only remark that the firſt, which

ſeems

ſeems chiefly to preſs on the writer's mind, may, in the judgment even of many neceſſarians, (among whom Mr. Hollis claſſes himſelf,) be removed by giving ſuch an interpretation of the language of ſcripture on the ſubject of future puniſhments, as ſhall wholly limit them within the purpoſe of ſalutary correction. The author writes like an honeſt man, and is certainly entitled to patient and candid attention

Art. 53. *A Tranſlation of the New Teſtament:* By Gilbert Wakefield, B. A. The ſecond Edition with Improvements. 8vo. 2 Vols. pp. 882. 16s. Boards. Kearſley. 1795.

Though we do not, ordinarily, approve the practice of republiſhing works with alterations and additions, which the poſſeſſors of the firſt edition cannot procure without re-purchaſing the whole work, we think the preſent a caſe in which this may be fairly juſtified. It was probable that the firſt publication of a tranſlation of the New Teſtament, how carefully ſoever executed, would have defects which a re-peruſal, with the aid of public and private animadverſion, might diſcover; and it is exceedingly important to the public, that a work of this kind ſhould be rendered as faultleſs as poſſible: we therefore think Mr. Wakefield perfectly right in preſenting this work to the public in an improved ſtate, notwithſtanding any inconvenience to which this circumſtance may ſubject his former purchaſers. The expence of the publication is reduced, by means of a ſmaller type and fuller page, which have enabled the author to comprize the work in two volumes inſtead of three. Notwithſtanding this reduction, we obſerve no material omiſſions, except ſome perſonal remarks and ſatirical ſtrictures in the preface, (which were before not very properly admitted into a work of this nature,) a ſhort account of the antient oriental verſions, and brief rules of criticiſm. The notes, now placed at the end of *each* volume, remain very nearly in the ſame ſtate as in the firſt edition; the additions are few, but the omiſſions ſtill fewer. Among the former are ſeveral references to works of the author which have appeared ſince this tranſlation was firſt publiſhed, particularly the latter volumes of the *Sylva Critica*; and here we have a note to vindicate the uſe of *clomb*, the preter-tenſe of the verb *climb*, inſtead of the participle *climbed*. As Mr. W. has now ventured to inſert this word in the text, his apology, and his authority from Milton, Par. Loſt, B. iv. v. 191. ſhould have been retained.

The alterations in this edition are numerous, and materially improve the work. One of theſe, to which Mr. W. acknowleges himſelf to have been led by the judicious remarks of Dr. Symonds, is in the latter clauſe of 1 Theſſ. i. 15. where, in the firſt edition, the word φθασωμεν was rendered *go to*—"thoſe of us, which are left alive at the coming of the Lord, will not *go to* them that are aſleep:" in the preſent edition, the paſſage ſtands thus; will not *go before* them that are aſleep.—In the epiſtle of James, i. 17. the tranſlator gives up his aſtronomical interpretation,—"the Father of lights, with whom is no parallax, nor tropical ſhadow;" and in its ſtead writes, 'with whom is no change, nor variable ſhadow;' not, however, without retaining a predilection for his former verſion: for, in the preſent note on this paſſage, he ſays:—'from a deſire of all the ſimplicity and

and perſpicuity in my power, I have lowered and ſimplified the language, but at ſome expence of propriety.' Other corrections, which we remark as improvements, are—Mark, v. 31. inſtead of "thou ſeeſt the multitude ſqueezing thee;"—'thou ſeeſt the multitude preſſing thee in a body.' *Ib.* x. 52. inſtead of "my teacher," 'my maſter.' Rom. xv. 13. inſtead of "that ye may abound in this hope under the influence of an unſpotted mind;"—'that ye may abound in this hope under the power of a holy ſpirit:' in this laſt paſſage, we can diſcover no reaſon for departing from the common interpretation "the holy ſpirit."

For a farther account of this valuable publication, which will be highly acceptable to every one who ſtudies and reveres the New Teſtament—ſtill, we truſt, even in this *age of reaſon*, no inconſiderable number—we refer to our Rev. N. S. vol. viii. p. 241. for July 1792.

Art. 54. *Lectures on the Prophecies of Iſaiah*, by Robert Macculloch, Miniſter of the Goſpel at Dairſie. 2 Vols. 8vo. pp. 1455. 14s. Johnſon. 1791, 1794.

The firſt volume of this work has lain by us too long unnoticed; in part from an expectation that the author would ſoon complete his deſign, and give us an opportunity of expreſſing our ſentiments concerning the whole performance. As we now ſee the ſecond volume publiſhed, and the plan ſtill unfiniſhed, we muſt no longer delay to inform our readers of the nature of the publication, and to give a general opinion on its merit.

Thoſe who are acquainted with the Church of Scotland need not to be informed, that it is cuſtomary for the miniſters to deliver to the people expoſitory diſcourſes on the ſcriptures, which are commonly called Lectures. In theſe lectures, the method uſually adopted is, after having ſtated the general argument of any chapter, or convenient portion of ſcripture, to give the literal ſenſe of each verſe, or ſentence; to explain the primary deſign and purport of the paſſage; to point out the analogical application, which it will bear, to occurrences and characters of the preſent times, and to ſuggeſt the religious and moral inſtruction which it affords. This is the plan which Mr. Macculloch has purſued in the preſent work: a plan which, the reader will perceive, muſt produce great prolixity, and give occaſion to the introduction of much common-place diſcourſe, and to no ſmall quantity of heterogeneous matter. To moſt readers, indeed, theſe lectures will appear heavy and tedious: nevertheleſs, they contain many ingenious elucidations of the text, and many judicious and uſeful reflections. The author appears to have taken much pains to underſtand the phraſeology of the prophet, and to inveſtigate his original deſign: he marks diſtinctly the leading diviſions of the prophecies, and explains, at the beginning of each diviſion, its peculiar object. Mr. M. ſeems very ſenſible of the principal difficulty of his undertaking, which is that of applying the prophecies to their correſpondent events. He acknowleges that the obſcurity in which theſe prophecies are neceſſarily involved; the general terms and mixed ſtyle in which they are commonly announced; and the hieroglyphic dreſs in which they are often delivered; render them more liable to miſinterpretation

than other parts of ſcripture—but he has materially, and in our judgment unneceſſarily, increaſed his difficulties, by adopting the doctrine of a *double ſenſe*, which ſuppoſes that the ſame prediction may refer to different times, perſons, and events. This mode of interpretation opens ſo large a field for fanciful conjecture, and has in fact introduced ſo much confuſion into the commentaries on ſcripture, that, for the credit of the ſacred writings, it ought to be abandoned. A lecturer, who has ample room for analogical application, can be under no neceſſity of making uſe of this hazardous canon of biblical criticiſm. Where Mr. M. avoids this ſeducing ſnare, his explanations are commonly judicious; and his *improvements* are well adapted to impreſs the mind of the reader with moral and religious ſentiments. The work appears to have been drawn up with the beſt intentions, but, though not altogether beneath the attention of the learned, it will, perhaps, be chiefly uſeful as a popular commentary.—A publication which has coſt the author ſo much labour, it may ſeem ſcarcely fair to diſmiſs without giving a ſpecimen: but a detached commentary and improvement of a ſingle verſe would afford our readers little inſtruction or entertainment, and would give them no ſatisfactory inſight into the nature of the work, farther than may be obtained from the preceding general account. We ſhall therefore only add that this commentator's illuſtrations are in perfect conſonance with the orthodox creed of the Church of Scotland.

Art. 55. *Some Remarks on Religious Opinions, and their Effects:* ſubmitted to the Conſideration of the moſt learned and impartial Perſons of every Denomination. By Robert Wallace Johnſon, M.D. 12mo. pp. 70. 2s. Boards. Johnſon. 1796.

Dr. Johnſon's well intended remarks relate wholly to religious opinions concerning the divine nature; and on this ſubject he offers nothing that can deſerve much attention from *learned perſons*, to whom the merits of the controverſy are already known:—but there is a curious paſſage, in which the Doctor applies his anatomical knowlege to the explanation of the myſtery of the miraculous conception. On the whole, the work is little more than a ſimple declaration of the author's creed, which takes the middle ſtation between Athanaſian orthodoxy, and Socinian hereſy; ſupported by tranſcripts of creeds and texts of ſcripture.

Art. 56. *Two Sermons preached in the Cathedral Church of Landaff*; and *a Charge*, delivered to the Clergy of that Dioceſe in June 1795. By Richard Watſon, D. D. F. R. S. Lord Biſhop of Landaff. 8vo. pp. 77. 2s. Evans. 1795.

Though all Chriſtian prelates, in an age of ſcepticiſm and infidelity, muſt feel a peculiar deſire of contending for the faith, every one may not be able to bring into the field ſo much learning and good reaſoning as Biſhop Watſon diſplays in theſe ſermons, and in his "Apology for the Bible*." The firſt of theſe diſcourſes is entitled *Atheiſm and Infidelity refuted from Reaſon and Hiſtory*; the latter, *the Chriſtian Reli-*

* See p. 133 of this month's Review. The plan of his apology was probably formed during the compoſition of theſe diſcourſes.

gion

gion no Impoſture: both of which are ably written, and prove this right reverend divine to be completely at home on the ſubject of natural and revealed religion; and, having maturely weighed the objections of infidels, to be capable of fairly meeting and refuting them. He adviſes unbelievers to conſider the quality of proof which the ſubject of revelation admits, and not, by requiring more, to ſubvert the foundation of all hiſtory ſacred and profane.

The object of the *Charge*, which we have read with conſiderable pleaſure, is the promotion of a liberal and catholic ſpirit reſpecting theological opinions, in oppoſition to dogmatiſm and intolerance; which this enlightened and amiable prelate ſtrongly reprobates as ill comporting with the weakneſs of the human underſtanding, and with the benignity of the Chriſtian religion. Not only would he wiſh Chriſtians to tolerate one another, but alſo to tolerate unbelievers, and allow them to produce all their arguments in ſupport of infidelity; being perſuaded that this muſt ultimately ſerve the cauſe of truth. He gives it as his opinion that—

——'The time is approaching, or is already come, when Chriſtianity will undergo a more ſevere inveſtigation than it has ever yet done. My expectation, as to the iſſue, is this—that catholic countries will become proteſtant, and that proteſtant countries will admit of farther reformation.—In expreſſing this expectation, which I am far from having the vanity to propoſe with oracular confidence, I may poſſibly incur the cenſure of ſome, who think that proteſtantiſm, as eſtabliſhed in Germany, in Switzerland, in Scotland, in England, is, in all theſe, and in other countries, ſo perfect a ſyſtem of chriſtianity, that it is incapable of any amendment in any of them. If this ſhould be the caſe, I muſt conſole myſelf with reflecting, that the greateſt men could not, in their day, eſcape unmerited calumny. Every age has had it's Sacheverell's, it's Hickes's, and it's Chenells's; who, with the bitterneſs of theological odium, ſharpened by party rancour, have not ſcrupled to break the bonds of chriſtian charity. Hoadly was called a diſſenter, Chillingworth a Socinian, and Tillotſon both Socinian and atheiſt; and all of them experienced this obloquy, from contemporary zealots, on account of the liberality of their ſentiments, on account of their endeavouring to render chriſtianity more rational than it was in certain points generally eſteemed to be. I had certainly rather ſubmit to imputations, which even theſe great men could not avoid, than be celebrated as the mightieſt champion of the church on the ſyſtem of intolerance, or the moſt orthodox contender for the faith on the ſyſtem of thoſe who maintain, that our firſt reformers have left us no room for improvement in ſcriptural learning. With whatever aſſurance other men may be perſuaded, that they have attained certain knowlege of the truth of all chriſtian doctrines; with whatever zeal, in conſequence of that perſuaſion, they may foſter the ſeeds of perſecution, I confeſs that there are many points in theology on which I feel myſelf diſpoſed to adopt an expreſſion of St. Auſtin, when he is ſtating the different ways, in which he conjectures that original ſin may have been propagated from parents to children—*quid autem horum ſit verum libentius diſco, ne audeam docere quod neſcio.*'

There is ſomething extremely open and manly in theſe ſentiments and declarations; and, if the ſpirit that prompted them could be more generally diffuſed, the public creeds which are objectionable would not only be ſoon reformed, but reformed without the apprehenſion of danger: while religion, from being more ſimplified and reduced to the ſtandards of reaſon and revelation, would meet with more general acceptance. The corruptions of chriſtianity are a common ſource of Deiſm. Biſhop Watſon allows this to be the caſe with reſpect to the corruptions of popery, and why not with regard to thoſe alſo which are ſtill retained in proteſtant ſyſtems? We aſk this becauſe the Biſhop, when he proceeds to lecture his clergy on the ſubject of *preaching*, recommends to them a conduct different from his own. He has fears for the church, though he has none for chriſtianity; and therefore, while he allows the errors of her doctrines, he exhorts the clergy to avoid oppoſition to them, and not, by a public declaration of their diſcordance of opinion to diſturb the peace of the church. This advice we do not much admire. It is recommending the clergy to imitate the antient philoſophers, in having their eſoteric and exoteric doctrines: but, if deiſm proceeds from the groſs and palpable errors contained in public ſyſtems, and held forth as chriſtian doctrines, and if theſe errors muſt not be arraigned, how is Truth to prevail, and Chriſtianity to regain her all-attractive ſimplicity? We think that a clergyman, who diſapproves of ſome leading articles in the eſtabliſhed creed, has a difficult conduct to purſue, between the love of peace and the love of what he deems truth: but we do not perceive the neceſſity of hypocriſy. There is a mild and ingenuous ſtatement of our doubts and ſentiments, (like that of which the Biſhop gives an example,) which, without irritating prejudice, leads to inquiry, and ſmooths the way to reformation.

Art. 57. *A Preſervative againſt the Infidelity and Uncharitableneſs of the Eighteenth Century:* or, Teſtimony on Behalf of Chriſtian Candour and Unanimity, by Divines of the Church of England, of the Kirk of Scotland, and among the Proteſtant Diſſenters: to which is prefixed, an Eſſay on the Right of private Judgment in Matters of Religion. The whole being a Sequel to "The Sketch of the Denominations of the Chriſtian World *." By John Evans, A. M. 12mo. pp. 214. 3s. 6d. ſewed. Common Paper, 2s. 6d. Symonds. 1796.

In times of general animoſity, in which the public mind is become a ſtormy ocean, great praiſe is due to the friendly hand that will attempt to ſmooth the perturbed waves, by throwing on their ſurface the oil of candour. At various ſeaſons in which the ſpirit of theological controverſy has been inflamed, great and good men, who have been as much concerned to practiſe chriſtianity as to underſtand it, have written exhortations to moderation and unanimity; and Mr. Evans has performed a meritorious work in bringing together the ſentiments of a great variety of excellent men, of different ſects, on this important ſubject. The paſſages are ſelected with judgment, and form a powerful apology for that uſeful, but in theſe turbulent times,

* See Rev. for May, p. 105.

too

too much despised virtue, moderation. It is highly grateful to a benevolent mind to see so many eminent men, professors of different creeds, uniting to recommend and enforce this amiable temper; and it will be impossible that this excellent *Irenicum* should be read without producing a strong effect on young minds in favour of that religion of which the first law is charity. The sensible and liberal essay prefixed to the collection reflects honour on the author's understanding, taste, and spirit.

LAW.

Art. 58. *Observations on the Duty and Power of Juries*, as established by the Laws of England; extracted from various Authors. By a Friend to the Constitution. 8vo. 6d. Kearsley. 1796.

The advertisement informs us that the extracts, of which the present little tract is composed, 'were not intended for publication, but selected solely for the use of the editor's sons, in order to make an early impression on their minds of that inestimable privilege of Englishmen, Trial by Jury.'—The editor's object was certainly a good one, and he has made a selection calculated to effect the end proposed. We should be glad to see a judicious abstract of this kind, printed on one side of a small sheet, and hung up, (framed,) in every counting-house, tavern, coffee-house, inn, and town-hall in the kingdom. It should be sold for not more than one penny, exclusive of the frame, in which cheapness rather than ornament might be considered.

Art. 59. *An Historical Treatise of a Suit in Equity:* in which is attempted a scientific Deduction of the Proceedings used on the Equity Sides of the Courts of Chancery and Exchequer, from the Commencement of the Suit to the Decree and Appeal; with occasional Remarks on their Purport and Efficacy; and an introductory Discourse on the Rise and Progress of the equitable Jurisdiction of those Courts. By Charles Barton, of the Inner Temple, Barrister at Law. 8vo. pp. 280. 3s. Boards. Clarke. 1796.

The present work is composed evidently on the plan of Boote's Suit at Law, which has ever been esteemed by the profession as an accurate book of practice, and of the third edition of which we gave an account in our 18th vol. N. S. p. 88.—Mr. Barton has considered his subject under the following heads—1. Of instituting a suit in equity—2. Of appearance to a suit in equity—3. Of defence to a suit in equity—4. Of exceptions to defendant's answer—5. Of replication to defendant's answer—6. Of rejoinder to plaintiff's replication—7. Of the examination of witnesses—8. Of hearing a cause in equity—9. Of the decree in equity—10. Of rehearing a cause in equity—11. Of reviewing decrees in equity—and 12. Of appeal to the House of Lords. Under each of these heads, Mr. Barton has included much information, which will be found useful to those who practise in either of the courts of equity.

Art. 60. *A Collection of Cases on the Annuity Act*, with an Epitome of the Practice relative to the Enrolment of Memorials. By William Hunt, Esq. of Lincoln's Inn, Barrister at Law. The Second Edition,

tion, considerably enlarged and improved, with many Manuscripts, and all the printed Cases to Hilary Term 36 Geo. 3., inclusive. 8vo. pp. 400. 6s. Boards. Clarke. 1796.

As we gave an account of the nature and plan of the present publication in our 14th vol. N. S. p. 339, it is necessary for us only to observe that the improvements and additions mentioned in the title-page are to be found in the body of the work.

Art. 61. *The genuine Trial of John B. Gawler, Esq.* for Criminal Conversation with the Right Hon. Lady Valentia; tried May 19th, 1795, at Guildhall, by a Special Jury. 8vo. 1s. Barr. 1796.

Much pains were taken by the learned advocates for the defendant, on the usual ground of recrimination, to induce the jury to award very slight damages: but in a case so flagrant, and under the sanction of Lord Kenyon's penetrating judgment, they gave the plaintiff a verdict for 2000l.—Surely they determined very properly! It seems right to take every fit opportunity for checking the reigning profligacy of the times; and in many late cases of this kind, we have been sorry to see that *both* parties could not be exemplarily punished.

Art. 62. *The Trial of Mrs. Mary Reed,* on the Charge of poisoning her Husband, at Berkeley in Gloucestershire; tried March 28th, 1796, at the Gloucester Assizes, before Mr. Justice Lawrence. 8vo. 1s. Barr.

Many extraordinary circumstances appeared on this trial, which lasted 17 hours. There seems to have been no doubt that Mr. Reed died by poison, but by what hand it was administered was not irrefragably proved. As the case was involved in much doubt and perplexity, we do not wonder that Mrs. Reed was acquitted. Suspicion seems to have pointed more directly towards another person; and, after all, it is possible that the deceased was the voluntary arbiter of his own fate.

NOVELS.

Art. 63. *Agatha*; or a Narrative of recent Events. 12mo. 3 Vols. 12s. Boards. Dilly, &c. 1796.

It is a very needless and absurd, though not uncommon, practice, to endeavour to impose on the public by stating, in the title-page of a romance, that the story offered to their notice is *founded on facts*, is taken from *real life*, or (as in the instance before us) is a *narrative of recent events*. When a novelist assumes the grave and important character of an historian, it is incumbent on him to adduce his proofs and to cite his authorities, that no doubt may remain on the mind of the reader concerning his veracity. The writer of this work appears "in such a questionable shape," that we know not how to "speak to him," till he brings proofs that what he has represented as *historical truth* ever took place.

Art. 64. *Consequences*; or Adventures at Rraxall Castle. By a Gentleman. 12mo. 2 Vols. 6s. Boosey. 1796.

The object of this novel, namely, to shew the important consequences of a good or bad education, is truly commendable; and the story by which they are exemplified is far from contemptible. The writer does

not

not indeed aſpire to the higheſt rank, but we conceive that there are many more below than ſuperior to him.

Art. 65. *Angelo*, a Novel, founded on Melancholy Facts. By Edward Henry Iliff, (late of the Theatre Royal Haymarket.) 2 Vols. 12mo. 5s. ſewed. Allen and Weſt. 1796.

The puny offspring of affectation and morbid ſenſibility.

Art. 66 *The Magnanimous Amazon*; or Adventures of Thereſia Baroneſs van Hoog; with Anecdotes of other eccentric Perſons. 12mo. pp. 350. 3s. 6d. ſewed. Vernor and Hood. 1796.

This novel is a tranſlation from the Dutch, and is the groundwork on which a recent publication, entitled "the Memoirs of Mad. Barnevelt *," has been formed. The ſtory is clumſy, and, in our opinion, ſhould have been ſuffered to remain in its native Bœotian atmoſphere. As a tranſlation, it is in general well executed: but we remarked, in the beginning of the 4th chapter, a want of accuracy in not giving the *uſual* names of places, inſtead of the appellation by which they are known in Holland: 'From Bergen our heroine travelled to Cameric;' inſtead of "from *Mons* to *Cambray*."

Art. 67. *The laughable Adventures of Charles and Liſette*; or the Beards; to which is added, the Strolling Student. 12mo. pp. 190. 2s. 6d. ſewed. Vernor and Hood. 1796.

"Immodeſt words admit of no defence,
"For want of decency is want of ſenſe."

Trite as this quotation of a couplet from Pope certainly is, it ſeemed ſo applicable on the preſent occaſion, that we could not reſiſt the temptation of dreſſing an obvious thought in language that had, long ago, ſo well expreſſed it.

Art. 68. *Paul and Virginia.* Tranſlated from the French of Bernardin St. Pierre, by Helen Maria Williams. 12mo. 3s. Boards. Vernor and Hood. 1796.

This is the ſecond time that the preſent exquiſite tale has been told in the Engliſh language; and few tales will better bear a repetition. In the firſt vol. of our *New Series*, p. 232, we gave an account of the former tranſlation, under the title of "*Paul and Mary*," 12mo. 2 vols. Dodſley. Not being apprized (as we muſt ſuppoſe,) of that publication, Miſs W., while impriſoned at Paris, under the tyranny of Robeſpierre, amuſed the hours of her confinement with the production before us; which ſhe has enriched with ſome beautiful *ſonnets* of her own compoſition.

Thoſe readers who have wandered with delight among the enchanted ſcenes of the *Mauritius*, under the guidance of Monſieur de St. Pierre, will not be leſs pleaſed with following the ſteps of the fair conductreſs, Helen Maria Williams.—Nor do we apprehend that the work, in the original, has any reaſon to complain of being diſcredited by either of the Engliſh copyiſts.

Art. 69. *Tales of the Minſtrels.* Tranſlated from the French of Monſ. Le Grand. 12mo. 3s. ſewed. Roſs.

* See Rev. N. S. vol. xviii. p. 345.

Two

Two preceding editions of this work have appeared within theſe few years; the firſt, in 1787, was intitled *Tales of the 12th and 13th Centuries*; and, a few Years afterward, a ſecond impreſſion bore the title of *Norman Tales*, in conſideration of the part which the Troubadours or Minſtrels of Normandy bore in their original production. Reſpecting the preſent republication, we have nothing to add to our character of the firſt edition of this tranſlation, viz. that 'although thoſe tales ſhock probability, yet they diſcover a vigorous and wild imagination;—they awaken curioſity; and as they are generally ſhort, they are ſeldom tedious: for we eaſily ſuffer ourſelves to be carried away by the pleaſing illuſion into the land of enchantment.'

MISCELLANEOUS.

Art. 70. *Italian Tracts*: or a Collection of ſelected Pieces. 8vo. 2s. P. & I. Molini, No. 28, Haymarket. 1796.

We are informed by an advertiſement prefixed to this publication, that 'the plan of an *Italian Magazine* not having met with encouragement, the editor has been adviſed to make a pamphlet of the two Numbers already printed.'

We cannot but lament the failure of this plan: as the fertility of Italy, in arts, ſciences, and general literature, is ſuch as might have ſupplied a periodical work like this, for a long time, with abundant materials:—for Italy being divided into ſeparate independant kingdoms and ſtates, ſuch as Naples, Turin, Rome, Venice, Florence, Milan, Bologna, Parma, &c. of which every capital is as little acquainted with the tranſactions and ſtate of literature in the reſt, as Rome is with thoſe of Paris and London, there is a greater chance of originality in the purſuits of men of learning and ſcience, thus diſperſed, than when inhabiting the ſame ſtate or capital.

We were much amuſed with ſeveral articles in the firſt No. of this ſhort-lived undertaking: ſuch as the parallel between Arioſto and Taſſo, by the celebrated Tiraboſchi; and the letter from Galileo to Father Vincenzo Renieri, one of his diſciples; and in the ſecond No. the Letter on a reſearch for Antiquities, lately begun at Villetri; on the munificent conduct of Leo the Xth. towards learned men; on the manner of Michael Angelo Buonaroti, the great ſculptor and painter, &c. caught our attention. We may ſay with Addiſon's Cato, that, if the editors of this Magazine have not "commanded ſucceſs, they have done more—they have deſerved it."

Art. 71. *Guicciardini's Account of the Ancient Flemiſh School of Painting*, tranſlated from his Deſcription of the Netherlands, publiſhed in Italian at Antwerp, 1567. With a Preface by the Tranſlator. 12mo. pp. 51. 3s. ſewed. Herbert, Great Ruſſel-ſtreet.

This account of the Flemiſh ſchool by Guicciardini is little more than a catalogue of the names of the Flemiſh painters, to which the tranſlator has added ſome dates, and in a preface ſupplied Guicciardini's omiſſions. It may be acceptable to connoiſſeurs; and the tranſlator expreſſes a hope that it may ſerve, in ſome degree, as a ſupplement to the "Anecdotes of Painting." He, moreover, notices an error into which Guicciardini was led by his countryman Vaſari, who

attributes the invention of oil painting to John Van Eyck about the year 1410; whereas it ſeems to have been known in the Byzantine Empire about the year 800.—See more on this ſubject, Monthly Review, vol. xxvi. p. 249.

Art. 72. *An Addreſs to Sympathy.* 8vo. pp. 32. 1s. Stace.

The Lords, or rather tyrants, of the creation are here very pathetically addreſſed, and handſomely reprimanded, by a lady who appears to poſſeſs a large portion of ſenſibility and humanity. The evils of which ſhe, no leſs juſtly than feelingly, complains, are the infelicities brought on the virtuous part of the female ſex by the licentiouſneſs and extravagance of thoſe whom Nature intended for their protectors; and the cruelties inflicted on the brute creation for the ſake of gratifying a pampered and vitiated appetite. While exceſſes ſo injurious and inhuman remain in civilized ſociety, how little reaſon have we to boaſt of our ſuperiority over the ſavages of the deſert!

Art. 73. *The Chronologiſt of the preſent War,* containing a faithful Series of the Events which have occurred in Europe, from the Commencement of the Year 1792, to the End of the Year 1795. 12mo. 4s. Boards. Allen and Weſt. 1796.

The editor of this abridgment of the principal hiſtorical and political events of the laſt four years, in which almoſt every nation in Europe has been ſo much concerned and intereſted, very juſtly obſerves that it is not unuſual with ſome minds, (ſolely intent on facts,) to forget the periods at which they occurred. 'To ſuch, therefore,' he concludes, 'this work will be peculiarly uſeful, as it comprehends a minute ſeries of all memorable incidents within the above ſpace,—which are generally reduced to the dates of their official annunciation.' In the execution of this uſeful deſign, the editor appears to have acquitted himſelf with commendable impartiality.

Art. 74. *The Coin-Collector's Companion:* being a deſcriptive Alphabetical Liſt of the Modern, Provincial, Political, and other Copper Coins. 12mo. 6d. 1795.

This little piece will without doubt prove amuſing to ſeveral readers; as to any further utility which it may produce, we are not, perhaps, competent judges. It appears without any preface or advertiſement, to acquaint us with its deſign and uſe; we are merely told, in the title-page, that it is printed for T. Spence, *dealer in Coins, Little-Turnſtile, High-Holborn.* The copper coins here enumerated are thoſe of England, Wales, and Ireland; we do not obſerve any of North-Britain: they ſeem alſo to go but a few years back, not more than eight or ten, or not ſo many; yet, including thoſe in the ſupplement, they amount to no leſs a number than 420. Under the letter *O* we find one coin only—'256. Odd fellows, Pitt four, and Fox laughing. *Quis rides.* Reverſe, a heart in hand. *Honour.*'—They are on all ſides and all ſubjects.—'272. Pitt (William) Lord Warden Cinque Ports Reverſe, a ſmall ſhip. *The wooden walls of* Old England.'—'257. Paire *(end of)* A gibbet. Reverſe, *May the knave of Jacobin clubs never get a trick.*'—'258. Ditto. Reverſe, a book. The wrongs of Man, Jan. 21, 1793.'—'269. Pigs' meat, a boar treading on coronets, mitres, &c. and above a cap of liberty. Pigs' meat

meat publiſhed by T. Spence, London. Reverſe, Thō. Spence, Sir Tho. More, Tho. Paine, noted advocates for the rights of man.'—' 271. Ditto. Reverſe, Adam and Eve. *Man over man, be made not Lord.*'—' 303. Tom Tackle. A ſailor with a ſword. *Tom Tackle is rich, for King and Country.* Reverſe, on crutches, *Tom Tackle is poor, my country ſerved,*' &c. &c.

Art. 75. *A Comparative View of Mild and Sanguinary Laws*; and the good Effects of the former exhibited in the preſent Economy of the Priſons of Philadelphia. By the Duke de Liancourt. 12mo. pp. 48. 6d. Philadelphia:—reprinted for Darton and Harvey, London. 1796.

Among the ſervices rendered to humanity by the benevolent Howard, it was not one of the leaſt important that he recommended, and endeavoured to promote, the introduction of a mild ſyſtem of penal laws. The wiſdom as well as the humanity of this plan, though not yet experienced in our own country, has been fully proved in Philadelphia; where, for ſeveral years paſt, the experiment has been tried with ſucceſs. The Duke de Liancourt, a French emigrant of very reſpectable character, who has ſettled in America as a farmer, here gives a very diſtinct and intelligent narrative of the ſtate of the priſons in Philadelphia during the laſt four years, and of the manner in which the new regulations have been carried into effect. Referring our readers to the pamphlet for the particulars, we ſhall preſent them with the author's account of the reſult:

'The reſult of this experiment, which already includes four years of trial, is:

'1ſt. That many perſons formerly loſt to ſociety are reſtored to it, become uſeful members of the community, and bring back into it thoſe habits of labour and induſtry, which in every quarter of the globe are the moſt certain and powerful preſervatives againſt wickedneſs and crimes.

'2dly. That the expence of their detention does not fall upon the public. Since the ſtate which had formerly to ſupport only the expences of repairs and of ſervants' wages, (even before the eſtabliſhment of the nail manufactories *,) is at this time burdened with no part of the expence; but has, on the contrary, an exceſs of income ariſing from this fund, which is thrown into the public treaſury, to be employed in other public works †.

'The

* The whole ſum levied upon the county, for the wages of the gaoler and turnkeys, for repairs, &c. amounted to only one thouſand dollars. It may be proper to add that during the period in which fetters were made uſe of in the priſon, the blackſmith's bill alone amounted, on an average, to eight hundred dollars; but that at preſent, and for four years paſt, it has not riſen to forty.'

† As this manufacture is continually increaſing, and its profits depend on the number of hands employed in it, a general idea only is given of the profits it affords the houſe, which are poſitive, and already conſiderable. It is to be wiſhed that a particular ſtatement of the whole expence of the eſtabliſhments, and the produce of each

'The success of the new system is on the point, therefore, of being more complete than Howard himself had ventured to contemplate: for he considered the hope, that the labour of prisoners would defray the expences of their detention as an illusion *; and yet, those in the gaol of Philadelphia, on their dismission, besides paying their expences of every kind, take with them an overplus of profit. His opinion was, likewise, that fetters, and even whipping, were indispensable in the management of prisons †; and yet, all corporeal correction, as well as irons, are forbidden in this gaol. And lastly, the punishment of death, which, according to Howard, the law ought still to inflict on house-breakers, incendiaries, and murderers in general, is confined here to murders of the first degree. This punishment, so often enacted by legislators, merely because they were embarrassed how to dispose of the criminals to whom they granted life, ought then only, according to every principle of morality and sound policy, to be pronounced, when no other means exist of preserving the community from some great peril. In every other case, it becomes a cruelty detrimental to its true interests; which, after all, punishes the criminal less severely than a rigid and long detention, than that exact and close confinement in separate cells, which leaves the insulated criminal to the heart-rending recollection of his crimes; condemns him to drag on, in sad inquietude, long days of listless uneasiness; and makes him feel that he is a stranger, and, as it were, alone, in the universe.'

The utility of the plan will be farther seen in the following Table:

CRIMES.	From January 1787 to June 1791, under the Old System.	From June 1791 to March 1795, under the Present System.
Murder,	9	
Manslaughter,		5
Robbery,	39	3
Burglary,	77	16
Larceny,	374	163
Forgery,	5	10
Counterfeiting,	6	4
Misdemeanor, 1st. deg.	4	3
Do. 2d deg.	13	1
Receiving stolen goods, 1st. deg.	26	1
Do. 2d. deg.	6	5
Horse-stealing,	10	27
Defrauding,	3	3
Bigamy,	1	
Violent assault to kill,	6	
Harbouring convicts,	5	
Disorderly houses,	16	2
Total,	594	243

branch of labour were given to the public, by the inspectors. This information and those details are of great importance, but cannot be brought forward with any confidence by a traveller, desirous to publish nothing but truth.'

'* Howard on Prisons, Vol. II. p. 41.'

'† Ibid. Vol. II. p. 227. On Prison Regulations.'

This ſmall tract demands the attention of the friends of humanity in every country, where the penal code retains any tincture of that ignorance and barbariſm which formerly preſcribed the modes of puniſhment in every nation of Europe.

Art. 76. *The Apprentice's Companion*; or Advice to a Boy, &c. for his Conduct during his Apprenticeſhip. By R. L. Maſter of the Orphan Working-ſchool. 12mo. 6d. Button. 1795.

Uſeful inſtruction and admonition for youth, particularly reſpecting the years of apprenticeſhip; on the management of which their future good conduct and ſucceſs ſo much depend. We earneſtly wiſh that the benevolent intention of the writer may be fulfilled.

SERMONS *on the* GENERAL FAST. *See Rev. April and May.*

Art. 77. Before the Lords Spiritual and Temporal, in the Abbey Church, Weſtminſter. By William Lord Biſhop of Exeter. 4to. 1s. Payne.

It was to be expected that, on ſuch an occaſion, and before ſuch an audience, the diſcourſe of the learned Prelate would wear ſomewhat of a political as well as of a pious aſpect. Accordingly, the apoſtacy of the French from the national faith, and the abominations of republicaniſm, are here brought into view to excite our abhorrence: but ſhould not his lordſhip's candour have recollected that the religion from which our Gallic neighbours apoſtatized was only *French* Chriſtianity, nurſed in the lap of the whore of Babylon; for whom, as a ſtaunch Proteſtant, this R. R. preacher can have no particular veneration?

Art. 78. Before the Hon. Houſe of Commons, at the Church of St. Margaret, Weſtminſter. By Robert Holmes, D. D. Canon of Chriſt Church. 4to. 1s. Payne.

An ingenious comment on the parable of the unfruitful tree *; with a happy application of it to the circumſtances of public affairs. The French are brought in; and the anarchy into which they are fallen, in conſequence of this violent overthrow of government and political order, is ſet up to us as an 'awful monument, to ſhew mankind how deplorable is the ſtate to which frantic paſſions can reduce the human heart, when its Chriſtian character is gone; and to warn every nation, that the irreligion and the profligacy of the public mind, are the moſt dreadful enemies to its glory, its happineſs, and its hope.'

Art. 79. Preached at King Street Chapel, St. James's. By the Rev. William Holcombe, M. A. Canon Reſidentiary of St. David's, and late Fellow of Chriſt's Coll. Camb. 4to. 1s. White.

The duty of *ſelf correction*, as due 'to our country in times of public calamity,' is ably enforced in this well-written diſcourſe: but we cannot entirely approve the introduction, on occaſions of this kind, of any mention of the diſputes between the eſtabliſhed church and the ſectaries. "Let brotherly love continue," (Heb. xiii. 1.) wears a more Chriſtian like aſpect.

* Text, Luke, xiii. 8. "Lord, Let it alone this year alſo."

Art.

Art. 80. Preached at Wickham, in the County of Southampton, by Joſeph Pickering, M. A. Curate. 4to. 1s. Gardner.

From the text, (Micah, vi. 8.) which the preacher juſtly recommends to our attention as containing 'the ſum and ſubſtance of all religion and morality,' we are earneſtly exhorted not to content ourſelves with 'the outward obſervances and the ineffectual form of religion, without its ſubſtance and its ſpirit,'—but, with one heart and mind, 'immediately to ſet about the important work of reformation:' for, ſurely, he adds, 'we have much reaſon to believe that, if every man, *from the higheſt to the loweſt*, does not put forth all his ſtrength, and exert all his energies in the cauſe of virtue,—we, as a nation, are in a ſtate of the moſt alarming danger,' &c. &c.

This is a plain, ſenſible, very ſenſible diſcourſe; and we are glad to ſee its well-adapted pages uncontaminated by extraneous polemical matter.

SINGLE SERMONS.

Art. 81. *The Liturgy of the Church of England recommended:* preached in the Pariſh Church of St. Mary le Bow, London, 25th April 1796, according to the laſt Will of Mr. John Hutchins, Citizen and Goldſmith. By the Rev. A. Macaulay, M. A. F. A. S. Curate of Claybrook, in Leiceſterſhire. 4to. 1s. Dilly.

The deſign of farther reforming the Church of England, and improving its liturgy and ritual,—which has at different times attracted the attention and excited the exertions of many learned and able men among not only the clergy but the laity, and concerning which, in the earlier period of our labours, we had frequent occaſion to expreſs our ſentiments,—appears now to be altogether abandoned. The guardians of our eccleſiaſtical eſtabliſhment are become ſo timorouſly apprehenſive of danger from meddling with the old building, that they now dare not venture ſo much as to bruſh away a cobweb from its walls. It appears to be the cautious policy of the preſent day, quietly to reſign the venerable edifice erected by our anceſtors to ſilent decay, rather than encounter the trouble and hazard of repairs—proceeding, as it ſeems, on the ſelfiſh principle, that *it will laſt our time.* We expect nothing, therefore, from the intimation which we find in this well-written apology for the liturgy of the Church of England, that theſe eſtabliſhed forms might admit of farther improvement.

'It will be readily granted,' ſays the ingenious author, 'by every candid and impartial member of our church, that ſome alterations for the better might be made in our liturgic forms, ſome obſolete expreſſions might be altered, ſcriptural phraſes might *in a few inſtances* be ſubſtituted for ſcholaſtic terms, and there might be ſeveral abbreviations and omiſſions, which, without undermining the principles of the church, or diſcompoſing the frame and order of her ritual, would render the ſuperſtructure more fair and proportionate, and unite all who wiſh well to our Sion in the bond of peace.'—

Alterations of this kind might have been made with better effect fifty years ago, than they can at preſent. Poſſibly, however, it may ſtill not be too late to execute that which we heartily agree with Mr.

Mr. M. in calling 'the great and good work' of improving the liturgy; provided only, that the correctors be not too much afraid of 'diſcompoſing the frame of the ritual,' and too timid in diſmiſſing ſcholaſtic terms and metaphyſical ſubtleties, and reducing their formulary to the ſimple ſtandard of public utility. This preacher's arguments in favour of a liturgic form of worſhip are, we think, deciſive; and we perfectly concur with him in the praiſe which he beſtows on the general ſtructure and ſtyle of the Engliſh liturgy.—In the choice of his ſubject, Mr. M. has been guided by the requeſt of the founder of the charity which occaſioned the ſermon.

Art. 82. *A Caution to Young Perſons againſt Infidelity:* preached in the Unitarian Chapel in Eſſex-ſtreet, London, April 3, 1796. By John Diſney, D.D. F.S.A. 8vo. 1s. Johnſon.

Although this diſcourſe is not intended as a direct reply to the objections of infidels, it ſuggeſts ſeveral judicious and ſeaſonable hints, well calculated to check, among young people, the rapid progreſs of ſcepticiſm. They are very properly adviſed to reflect, that infidelity 'requires belief in the greater miracle, that the records of revelation are forgeries, and the hiſtory of it an impoſition, and that all the combined wiſdom and intellect of the beſt and greateſt characters the world ever ſaw, have been duped by the fraud for ſeventeen hundred years.' They are warned of the danger of 'indulging in ſeducing levities, and giving-in to idle and frivolous objections of men, who are more captious than ingenuous, or whoſe talents partake more of ſubtle wit than ſound judgment.' A precipitate deciſion on the important ſubject of revelation is—ſurely without any violation of candour—imputed to miſapprehenſion, conceit, or preſumption:

'Let the importance of the queſtion,' ſays the Doctor, 'ſuſpend your deciſion, in deference, if you pleaſe, to the opinion of others, but, really, in juſtice to yourſelves. For virtue, of which you generally make honourable mention, is, beyond all doubt, better ſecured by the further authority and enlarged views of revelation, than it can be without theſe auxiliaries. And, conſequently, ſuppoſing you ſhould not, in more advanced age, be perſuaded of the truth of the chriſtian religion, your moral character will have ſuſtained no injury from the ſuſpenſion: and, if your inquiry ſhould cloſe with the conviction of its truth, you will have cauſe to be thankful, that the foundation of your virtue here, and of your hopes and expectations hereafter, is laid upon a rock, which ſcepticiſm and infidelity have aſſailed in vain.'

Dr. Diſney goes on to argue, with Biſhop Butler, that the ordinary meaſures of Providence in the unequal diſtribution of intellect, and other privileges, afford a full refutation of the objection againſt revelation from its want of univerſality. Other weighty conſiderat ns are ſuggeſted 'to correct the pertneſs of frivolous cavils, and to prevent the pertinacity of early prejudice againſt a ſyſtem of religion, which appears to be ſo very favourable to the happineſs of man here, by ſhewing more clearly, the means of acquiring, and even of anticipating the happineſs of another world.'—Thoſe young perſons who ruſh precipitately into infidelity, without liſtening to ſuch cautions as

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are ſuggeſted in this diſcourſe, do juſtice neither to the cauſe of Chriſtianity, nor to themſelves.

Art. 83. *The Diſpoſition requiſite to an Inquiry into the Truth of the Chriſtian Religion.* Preached before the Univerſity of Cambridge, 24th April 1796. By Edward Pearſon, B. D. Fellow of Sidney Suſſex College. 8vo. 6d. Evans, &c.

A fair and candid diſcuſſion of an important and intereſting ſubject, in oppoſition to the Champions of Infidelity.

CORRESPONDENCE.

The Author of *Eſſays on Agriculture* miſconceives us, with reſpect to claimants on common lands. We think that the fen ſportſman has a fair claim to ſome ſhare of the fen-lands, whenever they ſhall be incloſed; and we have ſaid as much: ſee our laſt Review, p. 93.

We acknowlege the receipt of his ſpecimen of '*natural grazing graſs!*' and we thank him for the high compliment which he pays us: he ſends us a ſod, (which, if we may judge from the ſhortneſs and fineneſs of its herbage, has been cut from a cloſe-nibbled gooſe common,) and expects that we are to determine the genera and ſpecies of the plants which it contains: or, to uſe his own words,—'to give *it* a ſpecific name.' Now plants, and moſt eſpecially the *graſſes*, are ſpecified, not by their *blades*, but by their *fructifications*. We know no botaniſt (though there *may be* ſuch an one) who even *attempts* to diſtinguiſh them by the blades alone. However, as we have paid more than uſual attention to the natural growth of the graſſes, we are enabled to tell this botanic *Unitarian*, that the '*baſis*' of his turf (to uſe the language of his letter, not of his book,) is compoſed, at *preſent*, of two well-known and moſt common graſſes: namely, *poa annua*, or the dwarf meadow graſs, and *lolium perenne*, or rye-graſs, in nearly equal proportions. We ſay *at preſent*; for, as the ſummer advances, the latter more particularly will decline, and other ſpecies will ſhew themſelves and predominate on the land from which the ſpecimen was taken.

The publication entitled *Rights and Remedies* has not yet come into our poſſeſſion.

An accident has interrupted our progreſs in the review of the Miſcellaneous Works of the late Mr. Gibbon; but we hope to reſume that article in July. Since the appearance of the Review for May, we have received information that the Lady of M. Necker, whom we ſuppoſed to be ſtill living, (ſee p. 84.) died about two or three months ago.

*** In the laſt Appendix, p. 482. l. 6. for 'Theſklea,' r. Theoklea; p. 490. l. 8. put a comma after 'philoſophy;' p. 567. l. 2. of the note, dele the word '*not*;' p. 571. l. 23. dele the word '*but*;' and p. 526. l. 8. read *in* the ſhort time, &c.

THE MONTHLY REVIEW,

For JULY, 1796.

ART. I. *Memoirs of the Life, Studies, and Writings of the Right Reverend George Horne, D. D. late Lord Biſhop of Norwich.* To which is added his Lordſhip's own Collection of his Thoughts on a Variety of great and intereſting Subjects. By William Jones, M. A. F. R. S. one of his Lordſhip's Chaplains. 8vo. pp. 418. 5s. Boards. Robinſons, &c. 1795.

IN an early period of our labours, our attention was frequently called to the Hutchinſonians; a ſect which took its name from its founder John Hutchinſon, born in Yorkſhire in the year 1674. This bold adventurer in the regions of ſpeculation and myſticiſm erected a viſionary ſyſtem, both of philoſophical and theological opinions, which was preſented to the public under the title of *Moſes's Principia*, in oppoſition to *Newton's Principia*. Though this work contradicted the Newtonian theory of gravitation, and advanced a wild hypotheſis,—which, inſtead of being eſtabliſhed on the firm grounds of experience in conjunction with mathematical demonſtration, was chiefly ſupported by arbitrary and fanciful interpretations of Hebrew words—it caught the imagination of ſeveral learned men; and ſome eminent ſcholars and diſtinguiſhed members of the Univerſities became his diſciples.

We recal theſe facts to the reader's remembrance, becauſe they are cloſely connected with the biographical memoir which comes under our conſideration in the preſent article. Both the Right Reverend Prelate who is the ſubject of the memoir, and his biographer, very early imbibed a ſtrong tincture of Hutchinſonianiſm; which afterward diffuſed itſelf through their writings, and perhaps, too, through their general character. Mr. Jones, in this narrative, takes much pains to exhibit his friend as, in the leading points of the ſyſtem, a follower of Hutchinſon, and to diſplay the happy effects which reſulted from his adoption of this ſublime theory.

After a brief account of Mr. Horne's early proficiency in claſſical learning, and of his reputation and ſucceſs in the Univerſity of Oxford, the biographer haſtens to relate the parti-

culars of an accident which, in the midſt of Mr. Horne's purſuit of oratory, poetry, philoſophy, and hiſtory, 'drew him into a new ſituation in reſpect of his mind, and gave a new turn to his ſtudies;' and which 'certainly gave much of the colour which his character aſſumed from that time, and opened the way to moſt of his undertakings and publications.' Partly through the influence of his friend, the author of this memoir, but chiefly under the inſtruction of "a very extraordinary perſon," Mr. George Watſon, a good Hebrew ſcholar, and a favourer of the Hutchinſonian philoſophy, Mr. Horne embraced the opinions of this new ſect; ſome of which Mr. Jones, from a ſeries of letters written by Mr. Horne to his father, ſtates as follows:

'From the general account he gives of his ſtudies, he appears, in conſequence of his intercourſe with Mr. Watſon, to have been perſuaded that the Syſtem of Divinity in the Holy Scripture is explained and atteſted by the ſcriptural account of created nature; and that this account, including the Moſaic Coſmogony, is true ſo far as it goes: and that the bible in virtue of its originality is fitter to explain all the books in the world than they are to explain it. That much of the learning of the age was either unprofitable in itſelf, or dangerous in its effect; and that Literature, ſo far as it was a faſhion, was in general unfavourable to Chriſtianity, and to a right underſtanding of the Scripture. That the Jews had done much hurt in the Hebrew; not to the text by corrupting it, but by leading us into their falſe way of interpreting and underſtanding it; and that the Rabbinical writers were therefore not to be taken as teachers by Chriſtian ſcholars. That a notion lately conceived of the Moſaic Law, as a mere civil or ſecular inſtitution, without the doctrines of life and immortality in it, was of pernicious tendency; contrary to the ſenſe of all the primitive writers, and the avowed doctrine of the Church of England. That the ſciences of Metaphyſics and Ethics had a near alliance to Deiſm: and that in conſequence of the authority they had obtained, the doctrine of our pulpits was in general fallen below the Chriſtian ſtandard; and that the Saviour and the Redemption, without which our religion is nothing, were in a manner forgotten; which had given too much occaſion to the irregular teaching of the Tabernacle. That the ſin of modern Deiſm is the ſame in kind with the ſin of Paradiſe, which brought death into the world; becauſe it aſpires to divine wiſdom, that is, to the knowlege of divine things, and the diſtinction between good and evil, independent of God.

'He had learned farther, that the Hebrew language, and the Hebrew antiquities, lead to a ſuperior way of underſtanding the mythology and writings of the Heathen claſſical authors: and that the Hebrew is a language of ideas; whoſe terms for inviſible and ſpiritual things are taken with great advantage from the objects of nature; and that there can be no other way of conceiving ſuch things, becauſe all our ideas enter by the ſenſes: whereas in all other languages, there are arbitrary ſounds without ideas.

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'It appeared to him farther, that unbelief and blaſphemy were gaining ground upon us, in virtue of ſome popular miſtakes in Natural Philoſophy, and threatened to baniſh all religion out of the world. Voltaire began very early to make uſe of his Philoſophy, and corrupt the world with it. He never was fit to mount it; but he walked by the ſide of it, and uſed it as a ſtalking-horſe. It is therefore of great conſequence to ſcholars to know, that as the heavens and the elements of the world had been ſet up by the Heathens, as having power in themſelves; and that as the Heathens, building on this falſe foundation, had loſt the knowledge of God; the modern doctrine, which gives innate powers to matter, as the followers of Democritus and Epicurus did, would probably end in Atheiſm *. That the forces which the modern Philoſophy uſes, are not the forces of nature; but that the world is carried on by the action of the elements on one another, and all under God. That it is no better than raving, to give active powers to matter, ſuppoſing it capable of acting where it is not, and to affirm, at the ſame time, that all matter is inert, that is inactive, and that even the Deity cannot act but where he is preſent, becauſe his *power* cannot be but where his *ſubſtance* is.'

Mr. Jones, who alſo appears to have adopted theſe ſingular ſentiments, remarks that 'when a ſtudent has once perſuaded himſelf that he ſees truth in the principles of Mr. Hutchinſon, a great revolution ſucceeds in his ideas of the natural world and its œconomy: qualities in matter, with a vacuum for them to act in, are no longer venerable, and the authority of Newton's name, which goes with them, loſes ſome of its influence.' Mr. Horne, who had conſiderable talents for ſatirical pleaſantry, viewed the Newtonian philoſophy as a proper object of ridicule, and wrote a parallel between the heathen doctrines in the *Somnium Scipionis* of Cicero, and the Newtonian plan of the coſmotheorial ſyſtem; in which Mr. Jones acknowleges there were many faulty flights and wanderings, from a want of a more mature judgment and experience: his more ſerious ſentiments afterward appeared in a pamphlet intitled "A fair and candid and impartial ſtate of the caſe between Sir I. Newton and Mr. Hutchinſon," in which, Mr. Jones thinks, the merits of the cauſe are very judiciouſly ſtated between the two parties. Our opinion of this publication appeared in M. R. vol. viii. p. 294.

That part of Mr. Hutchinſon's ſyſtem, in which theological tenets were built on fanciful Hebrew etymologies, Mr. J. aſſures us his friend did not embrace. His excellent maxim was —a maxim, by the way, worthy the attention of all controverſialiſts, particularly theologians and metaphyſicians—that "where words are the ſubject, words may be multiplied without end." 'Mr. Horne,' ſays his biographer, 'knew the value

* 'This hath now actually come to paſs.'

of his time, and had no inclination to waſte any of it in the endleſs chaſe of verbal criticiſm.' We wiſh that we could impute to his diſlike of verbal criticiſm, the oppoſition which he made to Mr. (afterward Dr.) Kennicott's great undertaking of collating the Hebrew MSS.—but we gather from Mr. J.'s account a reaſon for imputing this oppoſition to a more exceptionable motive: we ſhall ſtate it in the biographer's own words:

'A conſideration which had great weight with Mr. Horne was that of the probable conſequence of an undertaking ſo conducted as this was likely to be. Unbelievers, Sceptics, and Heretics, of this country, who had affected ſuperior learning, had always been buſy in finding imaginary corruptions in the text of ſcripture; and would in future be more bold and buſy than ever; as the work of confounding the text by unſound criticiſm would be carried on with the ſanction of public authority, and the Bible left open to the experiments of evil-minded critics and cavillers. For beſides the collating of manuſcripts, the collator, in his Diſſertations, had opened three other fountains of criticiſm, by which the waters of the Sanctuary were to be healed: the Ancient Verſions, the Samaritan Pentateuch, and Sound Criticiſm. Having conſidered theſe in their order, Mr. Horne ſets before his readers above twenty inſtances from Mr. Kennicott's own books, as a ſpecimen of his manner of proceeding; to ſhew "what an inundation of licentious criticiſm was breaking in upon the Sacred Text."

How far Dr. Horne's attachment to Hutchinſonianiſm co-operated with the preceding conſideration in producing his oppoſition to Dr. Kennicott, we cannot determine: it is certain that ſome jealouſies aroſe between them on this ground; and Mr. J. admits that this ſyſtem communicated a tincture to the biſhop's theological writings. Of theſe Mr. J. gives a particular account: but we ſhall ſpare ourſelves the trouble of examining the grounds of his panegyrics, as our opinions on all the Biſhop's works are already before the public.

That in religious controverſy Biſhop Horne chiefly excelled in the uſe of the powerful weapon of ridicule will, we believe, be evident to every impartial reader of his "Letters of Infidelity," and his "Letter to Dr. Prieſtley, by an Undergraduate." Indeed the Biſhop appears to have been himſelf ſenſible of this; for he never fulfilled the intention, declared to the public in the preface to his Diſcourſe on the Trinity, of writing an anſwer to the late objections againſt the divinity of Chriſt; and in a letter, in which he ſpeaks contemptuouſly of the writings of Mr. Lindſey, he ſays,

'I think I ſhall put down ſome ſtrictures; but the worſt is, one ſhall be involved by degrees in ſo many different controverſies—nature and degree of *inſpiration*, doctrine of *ſatisfaction*, our own *eſtabliſh-ment*,

ment, ſubſcription to articles, &c. *liturgy, epiſcopacy*, &c. for they are all lugged in—and now, beſides the caſe of the *demoniacs*, the exiſtence of any *devil* or *Satan* at all, which Lindſey denies plump. Another difficulty is that of obviating the ſayings and examples of many latitudinarian proteſtants, (thrown in our teeth) men otherwiſe of great note, and univerſally almoſt eſteemed—ſome of our own church, that were or are Biſhops, who have wiſhed for a change of forms, &c. But however, the bold ſtrokes of Prieſtley, Lindſey, &c. will let them ſee every day, more and more, the danger of innovation, and cure them, perhaps, of their diſorder.'

A better prevention of innovation would ſurely be a ſatisfactory vindication of old opinions and inſtitutions.

Of Biſhop Horne as an Hutchinſonian and a controverſialiſt Mr. Jones has ſaid enough, and more than enough. He would have done greater honour to the memory of his friend had he dwelt leſs on theſe topics, and adverted more particularly to his profeſſional merit as a preacher, and to the perſonal excellencies of his character. The exclamation of a friend, who, on hearing his firſt ſermon in London, pronounced at the end of it that George Horne was without exception the beſt preacher in England;—the declaration of a perſon of high diſtinction, who ſaid of Biſhop Horne, that "he was the beſt man he ever knew;" —and that of another great man, that "he was the pleaſanteſt man he ever met with;" are teſtimonials to which, with a moderate allowance for the language of panegyric, we are diſpoſed to give great credit: but it would have been highly gratifying to the biſhop's friends, and inſtructive to the public, had the biographer illuſtrated this general praiſe by a particular examination of the characteriſtic merit of his Lordſhip's ſermons, and by relating anecdotes of the converſations and actions of a man ſo univerſally beloved, and ſo highly reſpected. Of his private life while a fellow, and afterward the Head, of Magdalen College, Oxford, or in higher clerical ſtations as Dean of Canterbury and Biſhop of Norwich, Mr. Jones has related very few particulars: there are, however, ſufficient, in concurrence with the admirable vein of chearful good humour which runs through his Lordſhip's writings, to authenticate the eulogy of the following paſſage:

'In his intercourſe with his own family, while the treaſures of his mind afforded them ſome daily opportunities of improvement, the ſweetneſs of his humour was a perennial fountain of entertainment to them. He had the rare and happy talent of diſarming all the little vexatious incidents of life of their power to moleſt, by giving ſome unexpected turn to them. And occurrences of a more ſerious nature, even ſome of a frightful aſpect, were treated by him with the like eaſe and pleaſantry; of which I could give ſome remarkable inſtances.'

Some digreſſive matter occurs in the courſe of theſe memoirs. The friends of the Biſhop and of his biographer, men of their own ſchool, are highly, and doubtleſs deſervedly, extolled. Men of other ſchools, perhaps of equal merit, are undeſervedly cenſured. Unſupported ſuſpicions of ſcepticiſm are thrown on the great names of Newton and Clarke. Groſs obloquy, and an injurious becauſe unproved accuſation of plagiariſm, are levelled againſt Dr. Prieſtley; and the learned Dr. Parr, *the friend of Dr. Prieſtley*, and an enemy to enthuſiaſm, is ſeverely chaſtiſed. *Even* literary journaliſts are honoured with a few ſarcaſtic ſtrokes: but theſe we overlook, becauſe we are not the only *anonymous reviewers* to whom mortified vanity may be inclined to apply the contemptuous appellation of buſh-fighters. On the equitable principle of *with what meaſure ye mete*, &c. we are contented with neighbour's fare.

Biſhop Horne's common-place Thoughts and Collections are inſtructive and amuſing. Of his poetry we ſay nothing.

Art. II. *A Journey from Prince of Wales's Fort in Hudſon's Bay, to the Northern Ocean.* Undertaken by Order of the Hudſon's Bay Company, for the Diſcovery of Copper Mines, a North-Weſt Paſſage, &c. in the Years 1769—1772. By Samuel Hearne. 4to. pp. 458. 1l. 7s. Boards. Cadell jun. and Davies. 1795.

Mr. Hearne's very intereſting journey was performed, after repeated trials, in the courſe of four years, and extended to the copper-mine river, acroſs the deſerts. This river empties itſelf beyond the arctic circle into an extenſive bay, which the author conſiders as an inland ſea, about the ſeventy-ſecond degree of N. Lat. and the 120th W. Long. Mr. Hearne complains, but with great modeſty, of not having been treated in ſo *liberal* a manner as he deſerved by Mr. Dalrymple, hydrographer to the Eaſt India Company, who peremptorily rejected his latitude. He ſtates that, when he was at the copper river on the 18th of July, the ſun was elevated above the horizon at midnight; he did not meaſure the quantity of its elevation, but it was ſuch as proves that he was then conſiderably to the northward of the arctic circle. Mr. Dalrymple's aſſertion, he obſerves, that no graſs is to be found on the rocky coaſt of Greenland farther north than the latitude of 65°, does not prove the non-exiſtence of graſs in a much higher latitude in North America; for it is well known that no part of Hudſon's Straits, nor of the eaſt coaſt of Hudſon's Bay, till we arrive near Whale river, has any trees; whereas the weſt coaſt of the bay in the ſame latitudes is well clothed with timber. How far Mr. H.'s geography is accurate, it is not material here to

inquire, ſince his purpoſe was not to write for the information of critics in that ſcience, but for the entertainment of candid and indulgent readers, who may be pleaſed to have a country brought to their view, hitherto unknown to every European but himſelf. 'The modes of life, manners, and cuſtoms, of the natives,' he hopes, 'will not be leſs acceptable to the curious.'

In expectation of being thus gratified, we have peruſed Mr. H.'s journal, and have not been diſappointed. His publication has not entirely the merit of originality, ſeveral extracts from the papers tranſmitted by him to his employers having been already printed: but it contains, in a plain unadorned ſtyle, ſuch a ſtriking picture of the miſeries of ſavage life, accompanied with ſo many minute incidents copied faithfully from nature, that it is impoſſible to read it without feeling a deep intereſt, and without reflecting on, and cheriſhing, the inеſtimable bleſſings of civilized ſociety.

On arriving at the end of his journey, Mr. H. found the copper-mine river extremely different from the deſcription which the Indians had given of it at the factory. Inſtead of being navigable for ſhipping, as they had repreſented, it was ſcarcely navigable for a canoe; being every where full of ſhoals, and there being three falls in ſight at once. Here the river is 180 yards wide. Near the water's edge there is ſome wood, but not one tree to be ſeen either on or near the tops of the hills which incloſe its bed. The whole timber is of ſo crooked and dwarfiſh a growth, that it is unfit for any purpoſe but that of fuel. Mr. H. intended to make a ſurvey of the river, but his deſign was interrupted by the meaſures of the North American Indians who accompanied him. Three of them had been ſent out as ſpies to ſee whether any of the Eſquimaux inhabited between the river ſide and the ſea. Their diſcovery, and its conſequences, ſhall be related in Mr. H.'s own words, as a ſpecimen of his narrative:

'At this time (the 16th of July 1771), it being about noon, the three men who had been ſent as ſpies met us on their return, and informed my companions that five tents of Eſquimaux were on the weſt ſide of the river. The ſituation, they ſaid, was very convenient for ſurpriſing them; and, according to their account, I judged it to be about twelve miles from the place [at which] we met the ſpies. When the Indians received this intelligence, no farther attendance or attention was paid to my ſurvey, but their whole thoughts were immediately engaged in planning the beſt method of attack, and how they might ſteal on the poor Eſquimaux the enſuing night, and kill them all while aſleep. To accompliſh this bloody deſign more effectually, the Indians thought it neceſſary to croſs the river as ſoon as poſſible; and, by the account of the ſpies, it appeared that no part was more con-

venient for the purpoſe than that where we had met them, it being there very ſmooth, and at a conſiderable diſtance from any fall. Accordingly, after the Indians had put all their guns, ſpears, targets, &c. in good order, we croſſed the river, which took up ſome time.

'When we arrived on the Weſt ſide of the river, each painted the front of his target or ſhield; ſome with the figure of the Sun, others with that of the Moon, ſeveral with different kinds of birds and beaſts of prey, and many with the images of imaginary beings, which, according to their ſilly notions, are the inhabitants of the different elements, Earth, Sea, Air, &c.

'On enquiring the reaſon of their doing ſo, I learned that each man painted his ſhield with the image of that being on which he relied moſt for ſucceſs in the intended engagement. Some were contented with a ſingle repreſentation; while others, doubtful, as I ſuppoſe, of the quality and power of any ſingle being, had their ſhields covered to the very margin with a group of hieroglyphics quite unintelligible to every one except the painter. Indeed, from the hurry in which this buſineſs was neceſſarily done, the want of every colour but red and black, and the deficiency of ſkill in the artiſt, moſt of thoſe paintings had more the appearance of a number of accidental blotches, than "of any thing that is on the earth, or in the water under the earth;" and though ſome few of them conveyed a tolerable idea of the thing intended, yet even theſe were many degrees worſe than our country ſign-paintings in England.

'When this piece of ſuperſtition was completed, we began to advance toward the Eſquimaux tents; but were very careful to avoid croſſing any hills, or talking loud, for fear of being ſeen or overheard by the inhabitants; by which means the diſtance was not only much greater than it otherwiſe would have been, but, for the ſake of keeping in the loweſt grounds, we were obliged to walk through entire ſwamps of ſtiff marly clay, ſometimes up to the knees. Our courſe, however, on this occaſion, though very ſerpentine, was not altogether ſo remote from the river as entirely to exclude me from a view of it the whole way: on the contrary, ſeveral times (according to the ſituation of the ground) we advanced ſo near it, as to give me an opportunity of convincing myſelf that it was as unnavigable as it was in thoſe parts which I had ſurveyed before, and which entirely correſponded with the accounts given of it by the ſpies.

'It is perhaps worth remarking, that my crew, though an undiſciplined rabble, and by no means accuſtomed to war or command, ſeemingly acted on this horrid occaſion with the utmoſt uniformity of ſentiment. There was not among them the leaſt altercation or ſeparate opinion; all were united in the general cauſe, and as ready to follow where Matonabbee led, as he appeared to be ready to lead, according to the advice of an old Copper Indian, who had joined us on our firſt arrival at the river where this bloody buſineſs was firſt propoſed.

'Never was reciprocity of intereſt more generally regarded among a number of people, than it was on the preſent occaſion by my crew, for not one was a moment in want of any thing that another could ſpare; and if ever the ſpirit of diſintereſted friendſhip expanded the

heart of a Northern Indian, it was here exhibited in the moſt extenſive meaning of the word. Property of every kind that could be of general uſe now ceaſed to be private, and every one who had any thing which came under that deſcription, ſeemed proud of an opportunity of giving it, or lending it to thoſe who had none, or were moſt in want of it.

'The number of my crew was ſo much greater than that which five tents could contain, and the warlike manner in which they were equipped ſo greatly ſuperior to what could be expected of the poor Eſquimaux, that no leſs than a total maſſacre of every one of them was likely to be the caſe, unleſs Providence ſhould work a miracle for their deliverance.

'The land was ſo ſituated that we walked under cover of the rocks and hills till we were within two hundred yards of the tents. There we lay in ambuſh for ſome time, watching the motions of the Eſquimaux; and here the Indians would have adviſed me to ſtay till the fight was over, but to this I could by no means conſent; for I conſidered that when the Eſquimaux came to be ſurpriſed, they would try every way to eſcape, and if they found me alone, not knowing me from an enemy, they would probably proceed to violence againſt me when no perſon was near to aſſiſt. For this reaſon I determined to accompany them, telling them at the ſame time, that I would not have any hand in the murder they were about to commit, unleſs I found it neceſſary for my own ſafety. The Indians were not diſpleaſed at this propoſal; one of them immediately fixed me a ſpear, and another lent me a broad bayonet for my protection, but at that time I could not be provided with a target; nor did I want to be encumbered with ſuch an unneceſſary piece of lumber.

'While we lay in ambuſh, the Indians performed the laſt ceremonies which were thought neceſſary before the engagement. Theſe chiefly conſiſted in painting their faces; ſome all black, ſome all red, and others with a mixture of the two; and to prevent their hair from blowing into their eyes, it was either tied before and behind, and on both ſides, or elſe cut ſhort all round. The next thing they conſidered was to make themſelves as light as poſſible for running; which they did, by pulling off their ſtockings, and either cutting off the ſleeves of their jackets, or rolling them up cloſe to their arm-pits; and though the muſkettoes at the ſame time were ſo numerous as to ſurpaſs all credibility, yet ſome of the Indians actually pulled off their jackets and entered the liſts quite naked, except their breech-cloths and ſhoes. Fearing I might have occaſion to run with the reſt, I thought it alſo adviſable to pull off my ſtockings and cap, and to tie my hair as cloſe up as poſſible.

'By the time the Indians had made themſelves thus completely frightful, it was near one o'clock in the morning of the ſeventeenth; when finding all the Eſquimaux quiet in their tents, they ruſhed forth from their ambuſcade, and fell on the poor unſuſpecting creatures unperceived till cloſe at the very eves of their tents, when they ſoon began the bloody maſſacre, while I ſtood neuter in the rear.

'In a few ſeconds the horrible ſcene commenced; it was ſhocking beyond deſcription; the poor unhappy victims were ſurpriſed in the midſt

midſt of their ſleep, and had neither time nor power to make any reſiſtance; men, women, and children, in all upward of twenty, ran out of their tents ſtark naked, and endeavoured to make their eſcape; but the Indians having poſſeſſion of all the land-ſide, to no place could they fly for ſhelter. One alternative only remained, that of jumping into the river: but, as none of them attempted it, they all fell a ſacrifice to Indian barbarity!

'The ſhrieks and groans of the poor expiring wretches were truly dreadful; and my horror was much increaſed at ſeeing a young girl, ſeemingly about eighteen years of age, killed ſo near me, that when the firſt ſpear was ſtuck into her ſide ſhe fell down at my feet, and twiſted round my legs, ſo that it was with difficulty that I could diſengage myſelf from her dying graſps. As two Indian men purſued this unfortunate victim, I ſolicited very hard for her life; but the murderers made no reply till they had ſtuck both their ſpears through her body, and tranſfixed her to the ground. They then looked me ſternly in the face, and began to ridicule me, by aſking if I wanted an Eſquimaux wife; and paid not the ſmalleſt regard to the ſhrieks and agony of the poor wretch, who was twining round their ſpears like an eel! Indeed, after receiving much abuſive language from them on the occaſion, I was at length obliged to deſire that they would be more expeditious in diſpatching their victim out of her miſery, otherwiſe I ſhould be obliged, out of pity, to aſſiſt in the friendly office of putting an end to the exiſtence of a fellow-creature who was ſo cruelly wounded. On this requeſt being made, one of the Indians haſtily drew his ſpear from the place where it was firſt lodged, and pierced it through her breaſt near the heart. The love of life, however, even in this moſt miſerable ſtate, was ſo predominant, that though this might juſtly be called the moſt merciful act that could be done for the poor creature, it ſeemed to be unwelcome, for though much exhauſted by pain and loſs of blood, ſhe made ſeveral efforts to ward off the friendly blow. My ſituation and the terror of my mind at beholding this butchery, cannot eaſily be conceived, much leſs deſcribed; though I ſummed up all the fortitude I was maſter of on the occaſion, it was with difficulty that I could refrain from tears; and I am confident that my features muſt have feelingly expreſſed how ſincerely I was affected at the barbarous ſcene I then witneſſed; even at this hour I cannot reflect on the tranſactions of that horrid day without ſhedding tears.'

Throughout this work, Mr. Hearne ſpeaks with a proper mixture of indignation at the brutalities, and of compaſſion for the miſeries, of thoſe wretched ſavages. If our limits would admit, we might give a variety of other intereſting extracts from his affecting narrative. We were particularly pleaſed with chapter ix. containing a ſhort deſcription of the northern Indians, their country, manufactures, and cuſtoms. The gratification of a liberal curioſity reſpecting ſuch objects is indeed the main benefit reſulting from Mr. H.'s toilſome and dangerous undertaking. He acknowleges that his travels are

not

not likely to prove of any material advantage to the nation at large, nor even to the Hudſon's Bay Company: but he thinks that they have put a deciſive termination to all diſputes concerning a north-weſt paſſage through Hudſon's Bay. They will alſo, he obſerves, have a tendency to wipe off the ill-grounded aſperſions of Dobbs, Ellis, and others, who have unjuſtly condemned the Hudſon's Bay company as averſe from diſcoveries and from enlarging their trade.

This volume is adorned with nine plates; of which the moſt intereſting are thoſe containing the writer's tracks in the ſeveral journeys, the laſt of which occupied more than eighteen months; the plan of the copper-mine river; and a winter view in the Athapuſcow lake. The lovers of natural hiſtory will be pleaſed with the deſcription of the principal quadrupeds and birds, which are to be found conſtantly in thoſe northern regions, as well as of thoſe which only frequent them in ſummer.

Mr. H. is not acquainted with the graces of compoſition: but he relates his adventures with plainneſs and ſufficient perſpicuity; and often with thoſe ſimple touches of nature, which, in truth, are preferable to all ornaments of art.

ART. III. *Letters written during a ſhort Reſidence in Sweden, Norway, and Denmark.* By Mary Wollſtonecraft. 8vo. pp. 264. 4s. Boards. Johnſon. 1796.

WE have on ſeveral former occaſions paid our willing tribute of reſpect to the ſtrong—or, if the fair traveller will accept the epithet as a compliment, the *maſculine*—mind of this female philoſopher; and theſe Letters furniſh us with new inducements to repeat it. The production before us is not, indeed, written with laboured accuracy: the thoughts are neither artfully arranged, nor expreſſed with ſtudied elegance; and every ſentiment appears to have been dictated by the preſent object, or the preſent occurrence, with no other care than to expreſs it faithfully and forcibly: but if by faſtidious delicacy this ſhould be thought a defect, it is amply compenſated by the undiſtinguiſhed diſcloſure of an enlightened and contemplative mind, and ſtill more by the natural and energetic expreſſion of feelings which do credit to the writer's heart, and will not fail to touch that of the reader.

As a deſcription of the country through which the author travelled, the publication is valuable; for it contains bold and picturesque delineations of natural ſcenery, and places the character and manners of the inhabitants in a ſtriking, and in ſome reſpects a new, point of light:—but its chief value ariſes from the

the variety of juſt obſervations and intereſting reflections which are diſperſed through the work. To a mind inured to ſpeculation, few occurrences can be ſo trivial as not to furniſh matter for ingenious remark; and that this writer poſſeſſes ſuch a mind, no one who has peruſed her former productions will doubt. She claims the traveller's privilege of ſpeaking frequently of herſelf, but ſhe uſes it in a manner which always intereſts her readers: who may ſometimes regret the circumſtances which excite the writer's emotions, but will ſeldom ſee reaſon to cenſure her feelings, and will never be inclined to withhold their ſympathy.

We haſten, however, to communicate more particular information concerning the contents of theſe letters; and we ſhall firſt introduce the author to our readers in a mood of muſing melancholy, on a ſummer's night, ſoon after her arrival in Sweden:

'Nothing, in fact, can equal the beauty of the northern ſummer's evening and night; if night it may be called that only wants the glare of day, the full light, which frequently ſeems ſo impertinent; for I could write at midnight very well without a candle. I contemplated all nature at reſt; the rocks, even grown darker in their appearance, looked as if they partook of the general repoſe, and reclined more heavily on their foundation.—What, I exclaimed, is this active principle which keeps me ſtill awake?—Why fly my thoughts abroad when every thing around me appears at home?—My child * was ſleeping with equal calmneſs—innocent and ſweet as the cloſing flowers.—Some recollections, attached to the idea of home, mingled with reflections reſpecting the ſtate of ſociety I had been contemplating that evening, made a tear drop on the roſy cheek I had juſt kiſſed; and emotions that trembled on the brink of extacy and agony gave a poignancy to my ſenſations, which made me feel more alive than uſual.

'What are theſe imperious ſympathies? How frequently has melancholy and even myſanthropy taken poſſeſſion of me, when the world has diſguſted me, and friends have proved unkind. I have then conſidered myſelf as a particle broken off from the grand maſs of mankind;—I was alone, till ſome involuntary ſympathetic emotion, like the attraction of adheſion, made me feel that I was ſtill a part of a mighty whole, from which I could not ſever myſelf—not, perhaps, for the reflection has been carried very far, by ſnapping the thread of an exiſtence which loſes its charms in proportion as the cruel experience of life ſtops or poiſons the current of the heart. Futurity, what haſt thou not to give to thoſe who know that there is ſuch a thing as happineſs! I ſpeak not of philoſophical contentment, though pain has afforded them the ſtrongeſt conviction of it.'

* We know not the reaſon why the writer, a married lady, has here choſen to retain her maiden name. Poſſibly it was ſuggeſted, that the name of Wollſtonecraft was more advantageouſly known in the literary world, than that of her huſband.

In

In this paſſage, we cannot help particularly pointing the attention of the reader to the highly poetical image of the rocks looking as 'if they partook of the general repoſe, and reclining more heavily on their foundations.' The glow of ſenſibility, which animates the paſſage, it is impoſſible not to admire. A gloomy obſcurity hangs over the ſentiment at the cloſe, which we do not find ourſelves capable of removing.

As might be expected from a philoſophical traveller, the author is diſguſted with the tireſome forms of Swediſh politeneſs, and with the redundant plenty of their tables: nor is ſhe much more pleaſed with the peaſantry of Sweden:—ſhe gives a better account of thoſe of Norway:

'Though the king of Denmark be an abſolute monarch, yet the Norwegians appear to enjoy all the bleſſings of freedom. Norway may be termed a ſiſter kingdom; but the people have no viceroy to lord it over them, and fatten his dependants with the fruit of their labour.

'There are only two counts in the whole country, who have eſtates, and exact ſome feudal obſervances from their tenantry. All the reſt of the country is divided into ſmall farms, which belong to the cultivator. It is true, ſome few, appertaining to the church, are let; but always on a leaſe for life, generally renewed in favour of the eldeſt ſon, who has this advantage, as well as right to a double portion of the property. But the value of the farm is eſtimated; and after his portion is aſſigned to him, he muſt be anſwerable for the reſidue to the remaining part of the family.

'Every farmer, for ten years, is obliged to attend annually about twelve days, to learn the military exerciſe; but it is always at a ſmall diſtance from his dwelling, and does not lead him into any new habits of life.

'There are about ſix thouſand regulars alſo, garriſoned at Chriſtiana and Fredericſhall, which are equally reſerved, with the militia, for the defence of their own country. So that when the prince royal paſſed into Sweden, in 1788, he was obliged to requeſt, not command, them to accompany him on this expedition.

'Theſe corps are moſtly compoſed of the ſons of the cottagers, who being labourers on the farms, are allowed a few acres to cultivate for themſelves. Theſe men voluntarily enliſt; but it is only for a limited period (ſix years), at the expiration of which they have the liberty of retiring. The pay is only two-pence a day, and bread; ſtill, conſidering the cheapneſs of the country, it is more than ſixpence in England.

'The diſtribution of landed property into ſmall farms, produces a degree of equality which I have ſeldom ſeen elſewhere; and the rich, being all merchants, who are obliged to divide their perſonal fortune amongſt their children, the boys always receiving twice as much as the girls, property has not a chance of accumulating till overgrown wealth deſtroys the balance of liberty.

'You will be ſurpriſed to hear me talk of liberty: yet the Norwegians appear to me to be the moſt free community I have ever obſerved.

'The

'The mayor of each town or diſtrict, and the judges in the country, exerciſe an authority almoſt patriarchal. They can do much good, but little harm, as every individual can appeal from their judgment: and as they may always be forced to give a reaſon for their conduct, it is generally regulated by prudence. 'They have not time to learn to be tyrants,' ſaid a gentleman to me, with whom I diſcuſſed the ſubject.

'The farmers not fearing to be turned out of their farms, ſhould they diſpleaſe a man in power, and having no vote to be commanded at an election for a mock repreſentative, are a manly race; for not being obliged to ſubmit to any debaſing tenure, in order to live, or advance themſelves in the world, they act with an independent ſpirit. I never yet have heard of any thing like domineering, or oppreſſion, excepting ſuch as has ariſen from natural cauſes. The freedom the people enjoy may, perhaps, render them a little litigious, and ſubject them to the impoſitions of cunning practitioners of the law; but the authority of office is bounded, and the emoluments of it do not deſtroy its utility.

'Laſt year a man, who had abuſed his power, was caſhiered, on the repreſentation of the people to the bailiff of the diſtrict.

'There are four in Norway, who might with propriety be termed ſheriffs; and, from their ſentence, an appeal, by either party, may be made to Copenhagen.

'Near moſt of the towns are commons, on which the cows of all the inhabitants, indiſcriminately, are allowed to graze. The poor, to whom a cow is neceſſary, are almoſt ſupported by it. Beſides, to render living more eaſy, they all go out to fiſh in their own boats; and fiſh is their principal food.

'The lower claſs of people in the towns are in general ſailors; and the induſtrious have uſually little ventures of their own that ſerve to render the winter comfortable.'

The inhabitants of Norway appear, indeed, to be much happier than might be expected under an abſolute prince:

'Every thing ſeems to announce that the prince really cheriſhes the laudable ambition of fulfilling the duties of his ſtation. This ambition is cheriſhed and directed by the count Bernſtorf, the prime miniſter of Denmark, who is univerſally celebrated for his abilities and virtue. The happineſs of the people is a ſubſtantial eulogium; and, from all I can gather, the inhabitants of Denmark and Norway are the leaſt oppreſſed people of Europe. The preſs is free. They tranſlate any of the French publications of the day, deliver their opinion on the ſubject, and diſcuſs thoſe it leads to with great freedom, and without fearing to diſpleaſe the government.

'On the ſubject of religion they are likewiſe becoming tolerant, at leaſt, and perhaps have advanced a ſtep further in free-thinking. One writer has ventured to deny the divinity of Jeſus Chriſt, and to queſtion the neceſſity or utility of the Chriſtian ſyſtem, without being conſidered univerſally as a monſter, which would have been the caſe a few years ago. They have tranſlated many German works on education; and though they have not adopted any of their plans, it is become a ſubject of diſcuſſion. There are ſome grammar and free

ſchools;

ſchools; but, from what I hear, not very good ones. All the children learn to read, write, and caſt accounts, for the purpoſes of common life. They have no univerſity; and nothing that deſerves the name of ſcience is taught; nor do individuals, by purſuing any branch of knowledge, excite a degree of curioſity which is the forerunner of improvement. Knowledge is not abſolutely neceſſary to enable a conſiderable portion of the community to live; and, till it is, I fear, it never becomes general.'

Of the writer's lively fancy, and tender (perhaps morbid) ſenſibility, we muſt give our readers a beautiful but affecting ſpecimen:

'Tonſberg was formerly the reſidence of one of the little ſovereigns of Norway; and on an adjacent mountain the veſtiges of a fort remain, which was battered down by the Swedes; the entrance of the bay lying cloſe to it.

'Here I have frequently ſtrayed, ſovereign of the waſte, I ſeldom met any human creature; and ſometimes, reclining on the moſſy down, under the ſhelter of a rock, the prattling of the ſea amongſt the pebbles has lulled me to ſleep—no fear of any rude ſatyr's approaching to interrupt my repoſe. Balmy were the ſlumbers, and ſoft the gales that refreſhed me, when I awoke to follow, with an eye vaguely curious, the white ſails, as they turned the cliffs, or ſeemed to take ſhelter under the pines which covered the little iſlands that ſo gracefully roſe to render the terrific ocean beautiful. The fiſhermen were calmly caſting their nets; whilſt the ſea-gulls hovered over the unruffled deep. Every thing ſeemed to harmonize into tranquillity—even the mournful call of the bittern was in cadence with the tinkling bells on the necks of the cows, that, pacing ſlowly one after the other, along an inviting path in the vale below, were repairing to the cottages to be milked. With what ineffable pleaſure have I not gazed—and gazed again, loſing my breath through my eyes—my very ſoul diffuſed itſelf in the ſcene—and, ſeeming to become all ſenſes, glided in the ſcarcely-agitated waves, melted in the freſhening breeze, or, taking its flight with fairy wing, to the miſty mountains which bounded the proſpect, fancy tript over new lawns, more beautiful even than the lovely ſlopes on the winding ſhore before me.——I pauſe, again breathleſs, to trace, with renewed delight, ſentiments which entranced me, when, turning my humid eyes from the expanſe below to the vault above, my ſight pierced the fleecy clouds that ſoftened the azure brightneſs; and, imperceptibly recalling the reveries of childhood, I bowed before the awful throne of my Creator, whilſt I reſted on its footſtool.

'You have ſometimes wondered, my dear friend, at the extreme affection of my nature—But ſuch is the temperature of my ſoul—It is not the vivacity of youth, the hey-day of exiſtence. For years have I endeavoured to calm an impetuous tide—labouring to make my feelings take an orderly courſe.—It was ſtriving againſt the ſtream.—I muſt love and admire with warmth, or I ſink into ſadneſs. Tokens of love which I have received have wrapt me in elyſium—purifying the heart they enchanted.—My boſom ſtill glows.—Do not ſaucily

aſk,

aſk, repeating Sterne's queſtion, "Maria, is it ſtill ſo warm?" Sufficiently, O my God! has it been chilled by ſorrow and unkindneſs—ſtill nature will prevail—and if I bluſh at recollecting paſt enjoyment, it is the roſy hue of pleaſure heightened by modeſty; for the bluſhes of modeſty and ſhame are as diſtinct as the emotions by which they are produced.'

The obſervations in the following paragraph appear to us not only juſt, but uncommon:

'As the farmers cut away the wood, they clear the ground. Every year, therefore, the country is becoming fitter to ſupport the inhabitants. Half a century ago the Dutch, I am told, only paid for the cutting down of the wood, and the farmers were glad to get rid of it without giving themſelves any trouble. At preſent they form a juſt eſtimate of its value; nay, I was ſurprized to find even fire wood ſo dear, when it appears to be in ſuch plenty. The deſtruction, or gradual reduction, of their foreſts, will probably meliorate the climate; and their manners will naturally improve in the ſame ratio as induſtry requires ingenuity. It is very fortunate that men are, a long time, but juſt above the brute creation, or the greater part of the earth would never have been rendered habitable; becauſe it is the patient labour of men, who are only ſeeking for a ſubſiſtence, which produces whatever embelliſhes exiſtence, affording leiſure for the cultivation of the arts and ſciences, that liſt man ſo far above his firſt ſtate. I never, my friend, thought ſo deeply of the advantages obtained by human induſtry as ſince I have been in Norway. The world requires, I ſee, the hand of man to perfect it; and as this taſk naturally unfolds the faculties he exerciſes, it is phyſically impoſſible that he ſhould have remained in Rouſſeau's golden age of ſtupidity.'

We have only room left to add the candid remarks on the fate of the unfortunate Matilda, Queen of Denmark:

'Poor Matilda! thou haſt haunted me ever ſince my arrival; and the view I have had of the manners of the country, exciting my ſympathy, has increaſed my reſpect for thy memory!

'I am now fully convinced that ſhe was the victim of the party ſhe diſplaced, who would have overlooked, or encouraged, her attachment, had her lover not, aiming at being uſeful, attempted to overturn ſome eſtabliſhed abuſes before the people, ripe for the change, had ſufficient ſpirit to ſupport him when ſtruggling in their behalf. Such indeed was the aſperity ſharpened againſt her, that I have heard her, even after ſo many years have elapſed, charged with licentiouſneſs, not only for endeavouring to render the public amuſements more elegant, but for her very charities, becauſe ſhe erected amongſt other inſtitutions, an hoſpital to receive foundlings. Diſguſted with many cuſtoms which paſs for virtues, though they are nothing more than obſervances of forms, often at the expence of truth, ſhe probably ran into an error common to innovators, in wiſhing to do immediately what can only be done by time.

'Many very cogent reaſons have been urged by her friends to prove, that her affection for Struenſee was never carried to the length alledged

alledged againſt her by thoſe who feared her influence. Be that as it may, ſhe certainly was not a woman of gallantry; and if ſhe had an attachment for him, it did not diſgrace her heart or underſtanding, the king being a notorious debauchee, and an ideot into the bargain. As the king's conduct had always been directed by ſome favourite, they alſo endeavoured to govern him, from a principle of ſelf-preſervation, as well as a laudable ambition; but, not aware of the prejudices they had to encounter, the ſyſtem they adopted diſplayed more benevolence of heart than ſoundneſs of judgement. As to the charge, ſtill believed, of their giving the king drugs to injure his faculties, it is too abſurd to be refuted. Their oppreſſors had better have accuſed them of dabbling in the black art; for the potent ſpell ſtill keeps his wits in bondage.

'I cannot deſcribe to you the effect it had on me to ſee this puppet of a monarch moved by the ſtrings which count Bernſtorff holds faſt; ſit, with vacant eye, erect, receiving the homage of courtiers, who mock him with a ſhew of reſpect. He is, in fact, merely a machine of ſtate, to ſubſcribe the name of a king to the acts of the government, which, to avoid danger, have no value, unleſs counterſigned by the prince royal; for he is allowed to be abſolutely an ideot, excepting that now and then an obſervation, or trick, eſcapes him, which looks more like madneſs than imbecility.

'What a farce is life! This effigy of majeſty is allowed to burn down to the ſocket, whilſt the hapleſs Matilda was hurried into an untimely grave.'

We occaſionally remark, in theſe letters, ſuch anomalies in expreſſion as are common with writers of brilliant fancy. Of this kind are the following: men who remain near the brute creation have little or no imagination, to call forth the *curioſity* neceſſary to *fructify* the faint *glimmerings* of mind:—*imagination* dips her bruſh in the rainbow of *fancy*: *effigy* allowed to burn down to the *ſocket*. In two or three inſtances, we think that the opinions here advanced are not quite conſiſtent with ſound philoſophy. We cannot agree with the fair writer in admiring pious frauds; nor in thinking that it may have been neceſſary for legiſlators to conquer the *inertia* of reaſon by fictions, which, though at firſt deemed ſacred, may afterward be ridiculed. True philoſophy knows no other path of utility than the ſtraight road of truth. Nor can we, by any means, admit that 'the plans of happineſs founded on virtue and principle are illuſive, and open inlets to miſery in a half-civilized ſociety.' This laſt reflection, however, with others of a ſimilar caſt, we impute to the agitated ſtate of mind under which the letters appear to have been written, rather than to the author's cool and ſettled judgment. Notwithſtanding a few occaſional blemiſhes, the work has uncommon merit, and will not fail to be admired for the happy union which it preſents of refined ſenſe, vigorous fancy, and lively ſenſibility.

ART. IV. *Eſſay on the Public Merits of Mr. Pitt.* By Thomas Beddoes, M. D. 8vo. pp. 201. 3s. 6d. Johnſon. 1796.

THE author of this pamphlet is now well known to the public as a bold and original thinker, a man poſſeſſed of great variety of knowlege, well acquainted both with books and with mankind, and a zealous and undaunted promoter of every improvement which may conduce, in his opinion, to the general good. His peculiar talents as a writer, alſo, have been proved in various walks—humour, argument, and elocution, have all flowed freely from his pen. In the caſe of a perſon ſo qualified, there is certainly no reaſon to exclude politics from the ſubjects which may fairly come under his diſcuſſion; for, whatever he may loſe through want of acquaintance with the art and myſtery of the technical politician, he may (in ſeveral reſpects) uſefully compenſate by enlargement of views and purity of intention. It may, indeed, be plauſibly urged that, to form a juſt idea of the merits of an actor on the political ſtage, it is neceſſary to be admitted behind the ſcenes; and this is undoubtedly true with reſpect to the nominal miniſters of abſolute governments:—but, where a government retains ſo much of the popular form, as that it is neceſſary for the miniſter to lead in a popular aſſembly, and to propoſe and defend his meaſures in the face of an enlightened public, his character is in a great degree laid open to every judicious obſerver; and, if the main ſpring of his conduct ſometimes remains concealed, yet its conſiſtency, and the abilities by which it is ſupported, muſt be objects of evident and fair inveſtigation.

Dr. Beddoes, then, furniſhed with the general knowlege of Mr. Pitt's actions and profeſſions which is to be derived from his parliamentary and miniſterial hiſtory, undertakes in this performance to diſcuſs his public merits; and, from what has already been made known of the Doctor's political opinions, it may be concluded that the acuteneſs of his reſearch is rather employed in diſplaying defects than excellencies. He purſues his hero from his firſt entrance into public life through the different ſtages and periods of his miniſtry; examines all the leading tranſactions in which he has been engaged; and tries him both by what he has done, and by what he has omitted. We do not conſider it as our buſineſs to aſſume the office of advocate either for or againſt Mr. Pitt. It is enough for us to give our readers, of different ſides of the queſtion, an adequate idea of what they will find in the tract before us. Much characteriſtic ſhrewdneſs is employed in the ſeveral heads of examination, but ſometimes, we think, tinctured with pretty ſtrong prepoſſeſſion, and ſometimes ſupported with but ſuperficial

ficial knowlege of the ſubject. Yet the moral portraiture of a patriot and reformer, from the commencement of his progreſs till he becomes a prime miniſter of almoſt unexampled power, is ſketched with a maſterly hand; and the ſumming up of Mr. P.'s genuine character, with the compariſon of what he might have done for his country and mankind with what has been the actual reſult of his meaſures, is written with much vigour and keenneſs. From this part, we ſhall extract a ſpecimen of our philoſopho-politician's manner of writing:

'There has always exiſted a very curious impediment to the reception of any ſober opinion concerning a Britiſh miniſter during the firſt part, and indeed during almoſt the whole, of his official term.——The people are almoſt conſtantly looking forward, with Jewiſh eagerneſs, to the appearance of a political Meſſiah.——And ſo far is experience from correcting this expectation, that diſappointment ſeems to increaſe the ardour of hope. This would undoubtedly be the moſt ridiculous, if it were not the moſt pernicious, of human follies. Under our own obſervation, the dazzling glories of Chatham, and the mild virtues of North have paſſed away without relief of the diſtreſſed, inſtruction of the ignorant, or humanization of the brutal. 'No matter; in theſe caſes there was a miſapprehenſion. But, behold the deliverer at laſt! We cannot be deceived in their divine ſucceſſor. *Hic Marcellus erit.*' Thus it was. A pleaſing dream ſuſpended the powers of ſenſe and reflection. An univerſal emulation of blind faith commenced. The inhabitants of Wapping, Cheapſide, and St. James's took it for granted that Mr. Pitt was inſpired with a tenderneſs for their reſpective welfare, which they felt not for the welfare of each other. They might continue to purſue gain at one moment, and pleaſure at another; the new paragon of patriotiſm would act as if his moral compoſition had no alloy of human infirmity. They were ſelfiſh, he was ſelf-denying. 'Wherever his proſperity or that of his relations was inconſiſtent with the proſperity of the whole, it was, even in his own choice, to give way.' He joined ſtoical rectitude to that benevolence, which the rigid Zeno baniſhed from his doctrine, but which the benevolent Antoninus ſmuggled into his conduct. The young ſtateſman had leſs than other men of low, vulgar and groſs deſire. So much the better; ſince the deficiency was made up to him in purity and intelligence. This was prediction. What has been the reality?

'Mr. Pitt embraced with ſincere zeal the cauſe of a ſuffering people. He inveighed againſt the deteſtable junto whom he found dilapidating the national property, and laviſhing the blood of his countrymen, not, as a rival pretended, becauſe he was *a being organized for ſlander*, but becauſe he held in juſt abhorrence the atrocity of that rival's proceedings. Sympathy and conviction urged him on, not merely to the reſcue of his fellow-citizens from preſent calamity, but alſo to ſecure them againſt future danger. Thus far conſcience and intereſt travelled chearfully together; and it is no wonder that he ſhould have proceeded with alacrity, ſince he was at once impelled by his ſocial and ſelfiſh feelings. But the faſter he went, the ſooner he

would arrive at a point, where, in this mortal pilgrimage, there is far more hazard than at the *ſlough of deſpond.*

'It has been the fate of thoſe who have acquired the greateſt credit by exertions in a public cauſe, moſt flagrantly to violate moral conſiſtency—

——— turpiter atrum
Definit in piſcem mulier formoſa ſuperné.

This degeneracy, which popular favourites have exhibited ſo frequently (though ſo vainly for a warning to the incautious), is of eaſy explanation. The deſire of eminence is at firſt obſcurely felt, becauſe if it be not entirely ſunk in the deſire of accompliſhing a good purpoſe, it is thoroughly blended with this predominant paſſion. Succeſs ſoon wins applauſe; and applauſe, ſeconded by the conſciouſneſs of deſert, begins to bring attention home to SELF. Hoſtility ſtrengthens this ſentiment; and by degrees the advocate becomes the rival of the cauſe. There doubtleſs was a time, when the hermit of Mount Hera had his whole mind abſorbed in zeal for the true and only deity. After his firſt advantages over Arabian ſuperſtition, not God only, but the apoſtle of God, came to be conſidered. In time the original order was compleatly reverſed, and God was thruſt aſide to make room for the apoſtle. Thus it is that the enthuſiaſt is perverted into the impoſtor. Thoſe who undergo this transformation may juſtly be regarded as the moſt deteſtable of malefactors. They tranſcend the ordinary meaſure of ambitious guilt, inaſmuch as they mock the unhappy with falſe hopes, and add diſappointment to injuſtice.

'Mr. Pitt ſeems very early to have retracted his cares within the confines of his ſelf-intereſt. His demeanour on the rejection of his attempts to introduce a more liberal ſyſtem of commercial policy demonſtrates that, however firmly he once believed himſelf born to be a martyr to patriotiſm, he compleatly failed in caſting his own nativity. He lived to be convinced that parliamentary reform, on which he reſted the very ſalvation of the people, was *not* worth the riſque of office. In theſe tranſactions there appears little magnanimity. We find meanneſs, as we proceed. He could ſtoop to advance a poſitive claim to what he knew others to have invented. His own letters and ſpeeches, compared with the reports of two parliamentary committees and the papers of Dr. Price (the financial inſtructor of a moſt ungrateful pupil), exhibit various indications of a propenſity, which would have been much more excuſable, if it had ariſen from mere vanity. Though even ſo, there would have been little to hope. For an egotiſt in private life never makes a true friend; and an egotiſt in public life will ever prove a falſe patriot.'

Dr. B. however, as in his other publications, does not confine himſelf to one caſt of ſtyle, nor to one tenor of ſubjects. A dialogue between Archdeacon Supple and family, and a young oppoſitioniſt, affords ſcope to the *dramatic* powers which he has already more than once diſplayed. In a chapter on the ſtate of the poor, he aſſumes in ſome degree the medical character with that of the philanthropiſt. Sometimes he perſonates an orator in the Houſe of Commons; ſometimes he indulges

dulges in the pleaſantry of a ſtory-teller: and not unfrequently he takes the graver air of a moraliſt. In ſhort, he is any thing but *dull*; and the reader, who may not be convinced by his arguments, will ſcarcely fail of being entertained by the copiouſneſs of his reſearch, and the vivacity of his remarks.

ART. V. *A Summary of Geography and Hiſtory*; both Ancient and Modern; containing, an Account of the Political State, and Principal Revolutions of the moſt illuſtrious Nations in Ancient and Modern Times; their Manners and Cuſtoms; the Local Situation of Cities, eſpecially of ſuch as have been diſtinguiſhed by Memorable Events: with an Abridgement of the Fabulous Hiſtory or Mythology of the Greeks. To which is prefixed, an Hiſtorical Account of the Progreſs and Improvements of Aſtronomy and Geography, from the Earlieſt Periods to the Time of Sir Iſaac Newton: alſo, a brief Account of the Principles of the Newtonian Philoſophy, occaſionally compared with the Opinions of the Ancients, concerning the General and Particular Properties of Matter; the Air, Heat and Cold, Light, and its Effects; the Laws of Motion, the Planetary Syſtem, &c.—With a ſhort Deſcription of the Component Parts of the Terraqueous Globe, according to the Notions of the Ancients, and the more accurate Diſcoveries of Modern Chemiſts. Deſigned chiefly to connect the Study of Claſſical Learning with that of General Knowledge. By Alexander Adam, LL. D. Rector of the High School of Edinburgh. 8vo. About 900 Pages. 9s. Bound. Cadell jun. and Davies.

DR. Adam's former work on Roman Antiquities was introduced with due praiſe, in our Review, vol. ix. N. S. The contents of the preſent volume are announced with ſufficient plenitude in the title-page. We think the performance extremely well calculated to anſwer the author's intention of connecting the ſtudy of claſſical learning with that of general knowlege. Abridgments, it has been ſaid, tend only to make ſmatterers; and it is to be regretted that too many of our modern abridgments, particularly of the hiſtorical kind, convey not only imperfect but falſe notions, both of events and characters:—but the preſent ſummary is not liable to ſuch objections, being evidently intended merely as a preparatory work; and the information in it, as far as it goes, being accurately and judiciouſly ſelected.

To give an idea of the author's manner, we ſhall inſert the following account of the chief commercial ſtates of antient times:

'The Phœnicians were the firſt who diſtinguiſhed themſelves by commerce, *Cic. de rep. lib.* 3. *apud. Non.* v. 35, particularly the inhabitants of TYRE and SIDON. The next were the CARTHAGINIANS, whoſe chief city, *Carthage*, was founded by a colony of *Ty-*

rians. Among the Greeks, commerce was cultivated chiefly by the ATHENIANS and CORINTHIANS, and in later times by the RHODIANS.—The communication from Greece, and the northern parts of Aſia, with INDIA, which, in all ages, has been the great ſource of commerce, was in ancient times by the *Euxine* and *Caſpian* ſeas. The productions of India were brought by land to the banks of the *Oxus*, then down that river into the Caſpian ſea, from thence up the *Cyrus*, and then over land to the river *Phaſis* and the Euxine ſea. *Strab.* xi. *p.* 509.; *Plin.* vi. 17. *ſ.* 19. The riches acquired by this commerce are ſuppoſed to have given riſe to the ſtory of the voyage of Jaſon in the ſhip *Argo*, in queſt of the golden fleece, *Strab.* i. 45.—That communication is now entirely ſhut up by the Tartars, who have diverted the courſe of the Oxus, ſo that it does not now empty itſelf into the Caſpian ſea.

'The Tyrians brought their commodities from India by the Red Sea, and over the Iſthmus of Suez.

'After Tyre was deſtroyed by Alexander the Great, the city of ALEXANDRIA in Egypt, founded by that prince, became the principal ſeat of commerce, *Strabo* xvii. *p.* 798, and continued to be ſo till it was deſtroyed by the *Saracens* in the 7th century.

'The ſingular inſtitutions of the Jews were unfavourable to commerce. We read, however, of Solomon's having fitted out fleets, which, under the direction of Phœnician pilots, ſailed from *Ezion-geber*, or the Red Sea, to *Tarſhiſh* and *Ophir*, ſuppoſed to have been ports in the kingdom of *Sofala*, on the ſouth-weſt coaſt of Africa; whence they returned in three years with rich cargoes, 1 *Kings* x. 11. 22 & 23.

'The Egyptians, as early as the reign of Seſoſtris, b. C. 1510. are ſaid to have opened a commerce with India, *Diod. Sic.* i. *p.* 64. where that king is reported to have made conſiderable conqueſts, *Ibid.* But this is denied by Strabo, xv. *p.* 687, who ſays, that the ancient Egyptians were ſo far from cultivating commerce, that they even refuſed ſtrangers admiſſion into their harbours, *Strab.* xvii. *p.* 791. & 802.

'The Romans, at no period of their ſtate, ever encouraged commerce. Towards the end of the republic, however, and under the emperors, it became an object of greater attention, as being neceſſary to ſupply them with the articles of luxury. Theſe were brought to Rome from various places. From Arabia and India they were procured by the way of the Red Sea and Alexandria, or by the gulf of Perſia and up the Euphrates, thence through the deſarts of Arabia to PALMYRA, and from it to the Mediterranean.—Strabo ſays, that 120 ſhips, in his time, were employed in bringing merchandiſe from India into Egypt, ii. *p.* 118. This traffic was carried on entirely with bullion, as it ſtill is to China. Pliny complains that 50 millions of ſeſterces were ſent thither annually, (*H. S. quingenties*, equal to L. 403,645: 16: 5,) and that the merchandiſes brought from thence were ſold at Rome at *cent. per cent.* profit (*centuplicatò*), that is, at about 40 millions ſterling of our money for the whole imported, *Plin.* vi. 23. *ſ.* 26.

'As

* As the Romans had no articles of their own produce to give in exchange for foreign commodities, we may ſee the reaſon why they diſcouraged commerce, becauſe it carried away money, and brought them nothing in return. Hence we find the exportation of gold prohibited in the *Codex*, 4. 63. 2. ſo in former times, *Cic. Flacc.* 28.; and to the exportation of money to foreign countries for articles of luxury, when the former means of procuring wealth by conqueſt no longer exiſted, we may impute the ſcarcity of gold, and conſequently the great alloy in the gold coins under the later emperors; thus, under Nero, there were only 45 *aurei*, or gold pieces, made from a pound of gold, *Plin.* xxxiii. 3, but under Conſtantine, 72. The immunities ſaid to have been granted to merchants at different times, *Suet. Claud.* 18.; *Tacit. Ann.* xiii. 5.; *Digeſt.* xiv. 1. 1.; *Lamprid. in Alexandro Sever.* were to thoſe only who dealt in the corn trade, and imported proviſions in their own ſhips for the uſe of the city. For ſeveral ages the only profeſſions thought reſpectable among the Romans were war and agriculture; the employment of a merchant was reckoned unſuitable to the character of a Roman citizen, *Dionyſ.* ii. 28. The nobility were forbidden to trade, both under the republic, *Liv.* xxi. 63.; *Cic. Verr.* v. 18. and under the Emperors, *Dig.* 50. 3.; *Cod.* iv. 63. 3. But although the buſineſs of a merchant was not eſteemed reſpectable, *Cic. Off.* i. 42. yet Horace ſpeaks of it as very lucrative, *Od.* i. 31. 10.; iii. 6. 31. & 24. 40.; *ep.* i. 1. 45.

'During the exiſtence of the Roman republic, the city of Marſeilles in France carried on a conſiderable commerce. In early times it waged war ſucceſsfully againſt the Carthaginians on the ſubject of fiſhing, *Juſtin.* xliii. 5. After Carthage grew powerful by conqueſt, and engaged in war with the Romans, Marſeilles became the ally of Rome. During the Punic wars the Maſſilians acquired great opulence by trade, and ſtill more after the deſtruction of Carthage and Corinth; but in the conteſt between Cæſar and Pompey, having imprudently engaged too keenly on the ſide of the latter, the city was taken by the generals of Cæſar after an obſtinate defence, and never afterwards recovered its former proſperity, *Strab.* iii. 180.

'The barbarous nations which over-ran the Roman empire in the weſt, extinguiſhed commerce, together with the arts. Concerning the revival of commerce, firſt in Italy, and then in other countries, an account will be given hereafter in its proper place.'

Dr. Adam ſpeaks too contemptuouſly of the Roman commerce; which is indeed the leſs ſurpriſing, ſince the Roman writers ſay ſo very little on the ſubject:—but a more careful inſpection of thoſe authors will ſhew that the Romans greatly cultivated trade, though it was never much reſpected by the higher claſſes among them. Their merchants generally accompanied and ſometimes preceded their armies; they ſettled alſo in great numbers in foreign countries: witneſs the 150,000 Romans * ſlain in one day by order of Mithridates.

* Plutarch in Sylla, and Dion. Legat. 36 & 37.

As a farther ſpecimen, we ſhall inſert the following ſhort account of the different forms of government:

'A large ſociety of men united under one government for their common ſecurity and welfare, is called a *ſtate*. That part of the earth which they poſſeſs is called the *territory* of that ſtate; and the body of inhabitants, the *people*. The power of governing a ſtate is called the *ſovereignty*; and the perſon or perſons who exerciſe it, the *ſovereign*. The power of preſcribing general rules or laws is the *legiſlative* part of the ſovereignty; the power of executing the laws, and of diſcharging all functions of government which cannot be regulated by laws, is the *executive* part of the ſovereignty. The particular manner in which the ſovereignty is exerciſed, is called the *form of government*. When it is exerciſed by one perſon, it is called a *monarchy*. When the power of the monarch is limited by law, it is called a *limited monarchy*. When the power of the monarch is not limited by law, the government is ſaid to be *abſolute*, or *arbitrary*. When the government is very abſolute, it is called *deſpotic*. When the ſupreme power is veſted in the hands of many, it is called a *republic*. If it be poſſeſſed by the nobles, it is called an *ariſtocracy*; if by a few, an *oligarchy*; if by the people at large, a *democracy*.—When only one of theſe forms obtains, the government is called *ſimple*; when two or all of them are united, it is denominated a *mixed* government. Thus the Britiſh government partakes of the monarchical, ariſtocratical, and democratical forms; which Polybius ſays was the caſe with the government of Rome, and extols as the beſt, (ἀριστη πολιτεια, vi. 1. καλλιστοι συστηματων των καθ' ημας πολιτειων, the moſt excellent ſyſtem of government then in the world, *Ib.* 9. & 16.)

'The monarchical form appears to have been the moſt ancient, and is thought to have originated from the authority of a father over his children. As far as we can trace from hiſtory, it took its riſe from a number of individuals, heads of families or of tribes, chuſing a certain perſon for his wiſdom or valour to be their leader in war, and to preſide in their councils, to adminiſter juſtice, and perform other acts for the public good in time of peace, *Samuel* viii. 20.; *Herodot.* i. 95, &c.; *Cic. de offic.* ii. 12.; *Polyb.* vi. 3. This chief or king was at firſt purely elective; but afterwards became hereditary, or partly hereditary and partly elective. The dominions of princes, in the early ages of the world, were generally but of ſmall extent, *Juſtin.* i. 1.; *Joſhua*, xii. & xxiv.; *Judges*, i. 7.; *Thucydid.* i. 13. 17. &c. Almoſt every city had its own king or *tyrant*; for ſo by the Greeks they were commonly called, (τυραννοι, *reges*, *reguli*, vel *principes*, Nep. Miltiad. 8.; Serv. in Virg. Æn. vii. 266.; Strab. vii. p. 310.) The abuſe of power, and other cauſes, occaſioned the expulſion of kings, and the eſtabliſhment of republican or free governments. The licentiouſneſs and corruption of theſe produced their deſtruction, and commonly terminated in deſpotiſm, *Polyb.* vi. 6. 7. 55. &c.

'The fundamental laws of a ſtate, which ſecure the rights of its inhabitants, and regulate the conduct of its rulers, are called its CONSTITUTION. Although deſpotic governments cannot properly be ſaid to have a conſtitution, yet even in theſe, there are certain things

things eſtabliſhed by law or cuſtom, to which the ſovereign is obliged to conform, and which he dares not violate.

'When ſeveral ſtates form a perpetual alliance for their mutual ſafety and happineſs, they are called *United States*; as, the *Greek* and *Achaian* republics of old; the *Swiſs* cantons, the ſtates of *Holland* and of *America*, in modern times.'

This volume is accompanied with maps, and good indexes, particularly a very full geographical index; which render the work very commodicus. A great part of the information is thrown into the notes, printed in a ſmall character, for the purpoſe of compriſing the very multifarious contents within the limits of one volume.

ART. VI. *A Topographical Deſcription of the Weſtern Territory of North America:* containing a ſuccinct Account of its Soil, Climate, Natural Hiſtory, Population, Agriculture, Manners, and Cuſtoms. With an ample Deſcription of the ſeveral Diviſions into which that Country is partitioned. To which are added, the Diſcovery, Settlement, and preſent State of Kentucky. And an Eſſay towards the Topography and Natural Hiſtory of that important Country. By John Filſon. To which is added, 1. The Adventures of Col. Daniel Boon, one of the firſt Settlers, comprehending every important Occurrence in the Political Hiſtory of that Province. 2. The Minutes of the Piankaſhaw Council, held at Poſt St. Vincent's April 15, 1784. 3. An Account of the Indians Nations inhabiting within the Limits of the Thirteen United States; their Manners and Cuſtoms; and Reflections on their Origin. By George Imlay, a Captain in the American Army during the War, and Commiſſioner for laying out Lands in the Back Settlements. Illuſtrated with correct Maps, and a Plan of the Rapids of the Ohio. The Second Edition, with conſiderable Additions. 8vo. pp. 433. 6s. Boards. Debrett.

AMERICA is ſo rapidly advancing into conſequence among the nations of the earth, that every thing reſpecting the riſe, population, and growing wealth of this extenſive region, is highly intereſting to the European reader. When the firſt edition of this work appeared, we gave an account of it, with large extracts, in vol. viii. p. 390. of our New Series; and the additions made to this new impreſſion are ſo conſiderable, that we muſt not paſs it over in ſilence. By only comparing the title of the former edition with this which we have juſt tranſcribed, the reader will perceive that the work is greatly ſwelled in bulk; and, when he examines the Appendix by Mr. Filſon, he will acknowlege the new matter to be very curious. This part, like Mr. Imlay's, is written with an enthuſiaſtic admiration of American climes and American manners; and it may ſerve to excite to emigration from Europe, and to the population of Kentucky,

Kentucky, of which ſo enchanting a deſcription is given. To prevent the idea of the author having *coloured too highly*, the advertiſement, which accompanied the original work in America in 1784, is here prefixed, ſigned *Daniel Boon, Levi Todd, James Harrod*, in which theſe gentlemen declare that "it is an exceeding good performance, containing as accurate a deſcription of our (Kentucky) country as we think can poſſibly be given*." In the preface, alſo, which is ſubſcribed by Mr. Filſon himſelf, he declares his work to be a complete guide to the traveller into Kentucky, and aſſures us that 'there is nothing mentioned or deſcribed but what will be found true.' After ſuch an aſſurance, and ſuch teſtimonies, we cannot pretend to queſtion Mr. Filſon's veracity. In general, he agrees with Mr. Imlay; and the two accounts exhibited together throw light on each other. From what theſe gentlemen relate of the rich ſoil, delightful climate, and numerous productions of Kentucky, it bids fair to be the moſt flouriſhing of the American States; and, if the population extends weſtward with the rapidity that is predicted, we ſhould be diſpoſed to queſtion, with Mr. Imlay, whether the ſituation of the federal city be well choſen; did we not conſider that, Canada being in the hands of the Engliſh, and the navigation of the Miſſiſſippi in the power of Spain, the trade of the weſtern territory will be liable to interruptions to which the ſeat of empire ſhould not be equally expoſed.

Having, in our former article, given extracts from the deſcriptive parts of this work, we ſhall content ourſelves here with tranſcribing a page or two from the intereſting adventures of Col. Daniel Boon, the firſt ſettler in Kentucky.

'It was on the firſt of May, in the year 1769, that I reſigned my domeſtic happineſs for a time, and left my family and peaceable habitation on the Yadkin River, in North Carolina, to wander through the wilderneſs of America, in queſt of the country of Kentucky, in company with John Finley, John Stewart, Joſeph Holden, James Monay, and William Cool. We proceeded ſucceſsfully, and after a long and fatiguing journey through a mountainous wilderneſs, in a weſtward direction, on the ſeventh day of June following, we found ourſelves on Red River, where John Finley had formerly been trading with the Indians, and, from the top of an eminence, ſaw with pleaſure the beautiful level of Kentucky. Here let me obſerve, that for ſome time we had experienced the moſt uncomfortable weather as a prelibation of our future ſufferings. At this place we encamped, and made a ſhelter to defend us from the inclement ſeaſon, and began to

* It muſt, however, be allowed that there is nothing unnatural in the ſuppoſition that gentlemen may be ſomewhat intereſted in the recommendation of a work, the circulation of which may contribute towards the proſperity of a young ſettlement.

hunt

hunt and reconnoitre the country. We found every where abundance of wild beaſts of all ſorts, through this vaſt foreſt. The buffalo were more frequent than I have ſeen cattle in the ſettlements, browzing on the leaves of the cane, or cropping the herbage on thoſe extenſive plains, fearleſs, becauſe ignorant, of the violence of man. Sometimes we ſaw hundreds in a drove, and the numbers about the ſalt ſprings were amazing. In this foreſt, the habitation of beaſts of every kind natural to America, we practiſed hunting with great ſucceſs, until the twenty-ſecond day of December following.

'This day John Stewart and I had a pleaſing ramble, but fortune changed the ſcene in the cloſe of it. We had paſſed through a great foreſt, on which ſtood myriads of trees, ſome gay with bloſſoms, others rich with fruits. Nature was here a ſeries of wonders, and a fund of delight. Here ſhe diſplayed her ingenuity and induſtry in a variety of flowers and fruits, beautifully coloured, elegantly ſhaped, and charmingly flavoured; and we were diverted with innumerable animals preſenting themſelves perpetually to our view.—In the decline of the day, near Kentucky river, as we aſcended the brow of a ſmall hill, a number of Indians ruſhed out of a thick cane-brake upon us, and made us priſoners. The time of our ſorrow was now arrived, and the ſcene fully opened. The Indians plundered us of what we had, and kept us in confinement ſeven days, treating us with common ſavage uſage. During this time we diſcovered no uneaſineſs or deſire to eſcape, which made them leſs ſuſpicious of us; but in the dead of night, as we lay in a thick cane-brake by a large fire, when ſleep had locked up their ſenſes, my ſituation not diſpoſing me for reſt, I touched my companion, and gently awoke him. We improved this favourable opportunity, and departed, leaving them to take their reſt, and ſpeedily directed our courſe towards our old camp, but found it plundered, and the company diſperſed and gone home. About this time my brother, Squire Boon, with another adventurer, who came to explore the country ſhortly after us, was wandering through the foreſt, determined to find me if poſſible, and accidentally found our camp. Notwithſtanding the unfortunate circumſtances of our company, and our dangerous ſituation, as ſurrounded with hoſtile ſavages, our meeting ſo fortunately in the wilderneſs made us reciprocally ſenſible of the utmoſt ſatisfaction. So much does friendſhip triumph over misfortune, that ſorrows and ſufferings vaniſh at the meeting not only of real friends, but of the moſt diſtant acquaintances, and ſubſtitute happineſs in their room.

'Soon after this, my companion in captivity, John Stewart, was killed by the ſavages, and the man that came with my brother returned home by himſelf. We were then in a dangerous, helpleſs ſituation, expoſed daily to perils and death amongſt ſavages and wild beaſts, not a white man in the country but ourſelves.

'Thus ſituated, many hundred miles from our families in the howling wilderneſs, I believe few would have equally enjoyed the happineſs we experienced. I often obſerved to my brother, you ſee now how little nature requires to be ſatisfied. Felicity, the companion of content, is rather found in our own breaſts than in the enjoyment of external things: and I firmly believe it requires but a little philoſophy

to

to make a man happy in whatſoever ſtate he is. This conſiſts in a full reſignation to the will of Providence; and a reſigned ſoul finds pleaſure in a path ſtrewed with briars and thorns.'

The author proceeds to relate his ſolitary rambles, his meeting with his brother after their having been ſeparated, and his return home with the reſolution to bring his family to ſettle in Kentucky. He farther details the wars that he and the firſt ſettlers had with the Indians, his captivity and eſcape, the various ſucceſſes of the war, and at laſt their peace with the Indian nations, and quiet poſſeſſion of the new region.

In this narrative, Col. Boon ſeems to pride himſelf on the ſcore of his philoſophy: but, in his account of the war which he and the others carried on againſt the Indians, the ſentiments of the ſoldier prevail over thoſe of the philoſopher. He talks of the *brilliant* ſucceſs of burning an Indian town. Ought he not to have reflected on his queſtionable right to deal deſtruction among theſe antient inhabitants of the country, and to deſtroy their ſcanty pittance of comfort? O cruel war! when will thy curſes be properly recorded! When will Hiſtorians deſcribe thee with thy appropriate epithets!

The value of this 2d edition is conſiderably advanced by the addition of maps, the want of which we remarked in the firſt.

ART. VII. *Two Letters on the Origin, Antiquity, and Hiſtory, of Norman Tiles, ſtained with Armorial Bearings.* 8vo. pp. 114. 4s. Boards. Kirby. 1794.

THESE letters are addreſſed to the Earl of Leiceſter, Preſident of the Society of Antiquaries, by John Henniker Major, Eſq. of the ſame Society, and M. P. for New Romney. The tiles, on which the armorial bearings in queſtion were ſtained, (not *ſuſtained*, as we find in the book, through an error of the preſs,) were once part of an abbey at Caen in Lower Normandy founded by William the Conqueror. Within the precincts of this abbey, and adjoining to the church, William built a palace for his own reſidence. In one of the apartments of this ſtately pile, now known (if it has not been pulled down ſince the Revolution) by the name of the *great guard room*, theſe tiles were originally fixed. They were nearly five inches ſquare, and baked almoſt to vitrification: they formed part of the floor of the room: there were eight rows of them running from eaſt to weſt; and they were charged with different coats of arms. We find that antiquaries are much divided in opinion, whether this pavement be coeval with the Conqueror, or not; ſome alleging that the tiles in queſtion were ſtained in his time, and with the arms of the different perſons of diſtinction who attended him in his

expedition againſt England; while others reject this opinion, on the ground that the bearing of arms as a family diſtinction was, they ſay, (though, we think, erroneouſly,) unknown during his reign. They farther ſay that, although the coats of arms of the great Norman nobility are depicted on theſe tiles, yet ſeveral of theſe coats belong to families who are known not to have attended Duke William into England; and that therefore it is moſt probable that this pavement was laid down in the latter part of the reign of King John, while he was loitering at Caen with the beautiful Iſabel of Angouleſme, his queen, during which period the cuſtom of wearing coats of arms was introduced. Thus the antiquaries are at iſſue; thoſe who deny the tiles to be coeval with the Conqueror reſt their objections on an aſſertion, that coats of arms were in uſe in his time as family diſtinctions; ſhould this aſſertion prove unfounded, the antiquity of the tiles remains unimpeachable: but on the other hand, if there be found on them coats of arms belonging to perſons known not to have accompanied the Conqueror in his invaſion of England, as well as others belonging to perſons who certainly did accompany him, then the opinion, that the tiles thus ſtained were intended to commemorate and perpetuate that expedition, muſt fall to the ground, though it ſhould be admitted that it was in the Conqueror's time that they were fixed in the pavement.

The diſpute, to men of a philoſophical turn of mind, will appear about as important as if it were *de lanâ caprinâ*; – had it been about the materials of which the tiles were formed, or concerning the manner in which they were ſtained, it might be of ſome uſe to ſociety; for their durability, both in ſubſtance and colour, has been aſtoniſhing. Dr. Ducarel tells us that

"Notwithſtanding theſe rooms have been uſed as granaries for upwards of 400 years, neither the damps of the wheat, the turning and ſhifting of the grain, nor the wooden ſhoes and ſpades of the peaſants conſtantly employed in bringing in and cleanſing the wheat, have in the leaſt damaged the floor, or worn off the painting from the tiles."

Our author differs from thoſe who think that theſe tiles were laid down in the reign of King John; for he deems them of higher antiquity. Without arguing the point with thoſe who ſay that coats of arms were worn long before the Conqueſt as family diſtinctions, he is ſatisfied with ſhewing that they exiſted *at* that period; and, on the ſuppoſition that this was actually the caſe, he builds his hypotheſis reſpecting the true age of thoſe tiles and their hiſtory. He thinks that they were laid down for the purpoſe of commemorating the conſecration of the church, and to perpetuate the memory of thoſe perſons of diſtinction who

who aſſiſted at that ceremony, or who had contributed to endow the abbey.

The author gives drawings of ſome of the tiles, with explanations pointing out the families to which the arms belonged.

There are ſome typographical errors in the work, though it is elegantly printed. In page 49, we find, "*il exiſte encore nombre de familles en France qui les portent, dont il ſe peut bien que les auteurs ayent accompagné Guillaume le Conquerant à la conquête de l'Angleterre.*" The word *auteurs* we preſume to have been inſerted for *ancetres: l'auteur d' une famille* is not an uſual expreſſion for the founder of a family.

Having quoted a paſſage from a work of the learned Biſhop Huet, his "*Origine de Caen*," the author makes a comment on it, beſt ſuited to his own argument, but a very different one from what might have been expected.

'Here then we may obſerve, that Mr. Huet was perſuaded that the Palace as well as the Abbaye had been erected by Duke William; that the armorial bearings were thoſe of the principal families of Normandy, and laſtly, that there was a tradition, a vulgar tradition, and therefore beſt founded in my opinion, conſtantly afoot from age to age, which declared theſe titles to have received their origin and armorial embelliſhments, by orders of the Conqueror.'

It is very true that Biſhop Huet ſays all this: but he ſays a great deal more, which makes completely againſt our author's hypotheſis 'that the tiles were coeval with the Conqueror.' It ſhews indeed that ſuch was the tradition: but it ſhews alſo that the Biſhop ſtates it *to be known* that theſe coats of arms are of a much more recent date than the reign of Duke William; nay he aſſerts that their origin did not go farther back than towards the cloſe of the 14th century. Nothing can be more friendly to truth, and at the ſame time nothing more hoſtile, than *ſyſtem:* it ſometimes methodizes and arranges matters ſo as that truth can be eaſily traced ſtep by ſtep: but it alſo frequently hoodwinks men, makes them ſee juſt what favours their own hypotheſis, and renders them blind to every thing elſe. This is the caſe with our author; he quotes a paſſage from the writings of the Biſhop of Avranches, merely becauſe part of it has a tendency to give a colour to his opinion; without perceiving that another part of the ſame ſentence completely overturns that opinion, as far as the authority of that prelate goes.

Mr. Henniker Major writes like a gentleman and a ſcholar; and he gives very plauſible reaſons to ſhew that the arms on the tiles in queſtion belonged to thoſe who had aſſiſted at the conſecration of the abbey church at Caen, or were benefactors to the eſtabliſhment at that time. Notwithſtanding that the

teſtimony of Biſhop Huet, who, we think, was a native of Caen, appears to us to make againſt him; and that ſuch teſtimony, in various points of view, muſt be acknowleged to carry great weight; yet the praiſe of ingenuity, and of reſearch, deeper perhaps than the ſubject deſerved, is juſtly due to the preſent author.

ART. VIII. *Plans, Elevations, Sections, and Views of the Church of Batalha,* in the Province of Eſtremadura in Portugal. To which is prefixed an Introductory Diſcourſe on the Principles of Gothic Architecture. By James Murphy, Architect. Illuſtrated with 27 Plates. No. 5. and laſt. Superfine Vellum Paper. Imp. Folio. 15s. Taylors.

THE preceding diviſions of this very beautiful work were reviewed by us in March 1793, and in September 1795. The preſent No. contains three plates of parts detailed, and two elevations; one of the church, and the other a deſign for completing the mauſoleum of King Emanuel: all executed with that excellence which we obſerved in the former plates. The text conſiſts of a continuation of the tranſlation from Fr. Luis de Souſa's deſcription of the building, the regulations adopted by the community, and ſome of the principal epitaphs.

An additional note in this Number gives an extract from a Portugueſe author, mentioning that the architect of this celebrated building was an '*Iriſhman, named David Hacket.*'

Agreeably to our promiſe, we ſhall now proceed to remark on Mr. Murphy's 'Diſcourſe on the Principles of Gothic Architecture.' It abounds with ingenious ideas, and, although they by no means convince us of the truth of his reaſoning, their novelty is ſufficient to entitle them to a reſpectable attention, and may help to furniſh means for inveſtigating the fundamental principles, on which thoſe curious and elegant ſtructures were erected.

'Whilſt the remains of the edifices of ancient Greece and Rome, have been meaſured and delineated with the greateſt accuracy, by many perſons well qualified for the taſk, very few have directed their enquiry towards the principles of that ſtyle of architecture called Gothic. This neglect may, in a great meaſure, be attributed to a prejudice ariſing from a miſtaken notion of its having originated with a tribe of barbarians, from whom nothing excellent could be expected; but there is no reaſon to ſuppoſe, that they have any claim to the invention of that elegant ſpecies of it which is exhibited in the following work. This ſpecies is allowed by the moſt competent judges, to have originated with the Normans, towards the concluſion of the twelfth

century.

century, and is generally known by the name of the Modern Norman Gothic.

'Many ingenious men, who have carefully examined the beſt churches executed in this ſtyle, allow they are highly deſerving of attention, whether we conſider them as veſtiges of art or as monuments of the induſtry and manners of former ages. An eminent artiſt of the preſent time, who is very competent to judge of their merit, remarks that, "to thoſe uſually called Gothic Architects, we are indebted for the firſt conſiderable improvements in conſtruction; there is a lightneſs in their works, an art and boldneſs of execution, to which the ancients never arrived, and which the moderns comprehend and imitate with difficulty *."—

'The following work exhibits one of the beſt ſpecimens exiſting of the Gothic ſtyle, in which I have attempted to follow the manner practiſed by former artiſts, with ſo much ſucceſs, in deſcribing and delineating the ancient edifices of Rome; and though it cannot be expected that this ſingle ſpecimen, however excellent, will be ſufficient to aſcertain completely the principles on which Gothic Edifices are built, yet, I truſt that it will help to develop thoſe intricacies of conſtruction, which no one has hitherto attempted to explain, and that with the aſſiſtance of other attempts of the ſame nature, we may be led to comprehend the myſterious rules of the Reverend Fathers who are ſuppoſed to have been their Architects †.'

Here Mr. M. does not diſcriminate works of different periods; for the quotation cited by him from Bentham's Ely re-

'* Sir William Chambers on Civil Architecture, page 24, 3d edit.'

'† Bentham's Ely, p. 27.——Monſieur Felibien, ſpeaking of the Architecture of the Sixth Century, ſays, "In conſtructing the different edifices I have mentioned, they employed no workmen ſcarcely but maſons, who had no further knowledge of the ſcience than the practice of preparing the mortar well, and of chooſing good materials; in which, indeed, they took ſuch precaution, that nothing can be more ſolid than their works. I do not, however, rank ſuch perſons among the number of Architects. I believe that there were very few lay-men deſerving this title under our firſt kings, as moſt of them were at that time occupied in what related to the profeſſion of war, leaving to the churchmen the care of cultivating the Sciences, and the fine Arts. What ſtrengthens this opinion reſpecting Architecture, is, that in France the firſt monks worked themſelves in building their monaſteries, employing the moſt intelligent of their community to conduct theſe works, without the aſſiſtance of the laity; nay, even the ſuperiors were often at the head of their monks, to give the deſigns, and to trace the form in which the ſtones were to be cut. This employment was ſo far from degrading the eccleſiaſtic dignity, that many of the biſhops thought it an honour to be reputed the architects, and overſeers of the churches which they built, imitating in that reſpect, the High-prieſts of the Jewiſh law, who, it is ſaid, employed themſelves in building and repairing the Temple of Jeruſalem." Entretiens ſur la Vie des Architectes, tom. v. p. 167.'

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fers to the works of the ſixth century. It was probably owing to the want of profeſſional architects, that the Reverend Fathers of that period were neceſſitated to undertake the direction of their edifices; and this in ſome meaſure accounts for the long continuance of that manner of building, which the later Roman works unfortunately left for their imitation, and which we ſee purſued in the Saxon-Gothic architecture, with very little variation, for ſeven or eight centuries. As ſoon as architecture became a profeſſional ſtudy, we find better works erected under the appellation of modern, or Norman, Gothic architecture. We are therefore to ſearch for the 'myſterious rules,' not from the works of the Reverend Fathers, but from the labours of the profeſſional men who ſucceeded them.

'If the Pointed Arch be conſidered detached from the building, its origin may long be ſought for in vain, and indeed I imagine that this is the reaſon it has eluded the reſearches of ſo many ingenious men; but, on the contrary, if we examine it in a relative view, as a part in the compoſition of the whole, it will become more eaſy to account for its form, or for that of any other component part. If we take a comprehenſive view of any of theſe ſtructures externally, we ſhall perceive that not only the arch, but every vertical part of the whole ſuperſtructure terminates in a point. And the general form, if viewed from any of the principal entrances, (the ſtation from whence the character of an edifice ſhould be taken,) will be found to have a pyramidal tendency.'—

'Spires, pinnacles, and pointed arches *; are always found to accompany each other, and very clearly imply a ſyſtem founded on the principles of the Pyramid.'—

'Hence we may comprehend the reaſon why the arch was made pointed, as no other form could have been introduced with equal propriety, in a pyramidal figure, to anſwer the different purpoſes of uniformity; fitneſs; and ſtrength. It is in vain, therefore, that we ſeek its origin in the branches of trees; or in the interſection of *Saxon* or *Grecian circles*; or in the perſpective of arches; or in any other accidental concurrence of fortuitous circumſtances. The idea of the pointed arch ſeems clearly to have been ſuggeſted by the Py-

"* As for ſpires and pinnacles with which our oldeſt churches are ſometimes, and more modern ones are frequently decorated, I think they are not very ancient. The towers and turrets of churches, built by the *Normans* in the firſt century after their coming, were covered as platforms, with battlements or plain parapet walls. Some of them indeed, built within that period, we now ſee finiſhed with pinnacles or ſpires, which were additions ſince the modern ſtyle of pointed arches prevailed, for, before, we meet with none. One of the earlieſt ſpires we have any account of, is that of Old St. Paul's, finiſhed in the year 1222, it was, I think, of timber covered with lead; but not long after they began to build them of ſtone, and to finiſh all their buttreſſes in the ſame manner."——Bentham's Ely, p. 40.

ramid, and its origin muſt conſequently be attributed, not to accident, but to ordination.'

Mr. M. here maintains that the forms of buildings, in the whole or maſs, were adjuſted *à priori*, and that the forms of inferior parts were conſequent, or followed from them: the contrary of which may every where be remarked to be the caſe; for all architectural forms aroſe from primitive modes of conſtruction; and this of the Gothic arch is derived from the ſmallneſs of materials then applied in buildings.

The maſſive architecture of the Grecian buildings was firſt rejected by the later Romans, and arches, from column to column, were ſubſtituted in its place. This was the model of the old or Saxon Gothic, being with ſemicircular arches. The more elegant modern or Norman Gothic was the ſecond change, and aroſe from the greater facility with which pointed arches were conſtructed, wanting but little *centering* and ſtill leſs ponderous ſtones. We have a convincing proof that facility of conſtruction was the circumſtance then moſtly conſidered, in many of the greateſt works of this country; for the ſoft Norman ſtone was brought here for the purpoſe of erecting them.

Maſſive and ſtrong ſtone being then totally diſuſed in building, no other mode of covering a void was left than by the application of arches; and, in the improved Gothic, we ſee that arch judiciouſly adopted which was moſt eaſily executed, and which had the leaſt lateral preſſure. To reſiſt what little preſſure it had, appropriate buttreſſes were requiſite; ſometimes converted into towers at the angles. Thus, by a gradual progreſs, the riſe and perfection of Gothic forms, affecting the maſs of a building, are naturally explained; and no other than a pyramidal form could well reſult from a combination of ſuch parts, being, in fact, a great pyramid formed of ſo many leſs pyramids. The architect being furniſhed with a knowlege of the parts, it becomes his province to combine them in the beſt manner to form one beautiful maſs: ſuggeſting only ſuch variations in thoſe parts as the nature of them will admit, without prejudice to their fitneſs in reſpect to utility or conſtruction.

If, then, it be admitted that an architect muſt have a knowlege of the parts, previouſly to forming a whole, (and ſurely there can be no other rational mode of procedure,) Mr. M.'s argument muſt be erroneous. The ſame obſervations will apply to his reaſoning on the Grecian forms of buildings conſiſting of horizontal lines, both in the parts and in the maſſes. Can we imagine that architecture aroſe from the deſire of making a picture? certainly not: it was originally provided for convenience;

convenience; and fitneſs of conſtruction muſt have had its ſhare in deciding the form, as we univerſally find to have been the caſe in all original architecture. Beauty, therefore, was not conſulted *à priori* to give the general forms of the parts, but was, and always is, the laſt ſtate of refinement in architecture, and conſiſts of combining and converting the general forms of the component parts in the moſt pleaſing manner.

Although we do not agree with Mr. M. in tracing the riſe of certain forms, yet his concluſions with reſpect to their application are very juſt. The obſervations which follow, on the various domes that have been conſtructed, contain a ſenſible leſſon; accompanied with powerful arguments againſt the prevailing neglect, among profeſſors of the preſent day, in attaining a due knowlege of mathematics and conſtruction; which the author concludes in theſe words:

'In fine, the nobleſt monuments of Florence, Rome, Paris, and London, bear ample teſtimony of the great abilities of the above Artiſts *, and in no part of theſe monuments are their talents more conſpicuous than in the conſtruction of the Domes. It is much to be regretted then, that this ſuperior branch of our art ſhould become neglected or unknown, and that more attention is not beſtowed on the ſound rules, and demonſtrative principles, upon which the art of conſtruction is founded †. The ſtudy of our Gothic edifices will be found, perhaps, to contribute very much to its reſtoration; but nothing can compenſate for the want of a thorough knowledge of ſtatics, and of conic ſections.'

In mentioning ſpires, Mr. M. acknowleges that the intent of their application is difficult to be underſtood. The following ingenious conjecture is the moſt ſatisfactory that we have found among the various ſuppoſitions on that ſubject:

'With reſpect to the origin of Spires, it appears very unaccountable, that neither hiſtory nor tradition have preſerved the leaſt remembrance of it. There muſt, nevertheleſs, have been ſome ſpecious motive for building them; for we can hardly conceive, that appendages ſo expenſive, and difficult of execution, were merely the reſult of caprice. If we examine the uſes to which the ſacred edifices wherein they are employed were appropriated in the 12th century,

* Philippo Brunelleſchi, Michael Angelo, Jacques Germain Soufflot, and Sir Chriſtopher Wren.

† "It ſeems very unaccountable, that the generality of our late Architects dwell ſo much on the ornamental, and ſo ſlightly paſs over the geometrical, which is the moſt eſſential part of Architecture. For inſtance, can an arch ſtand without butment ſufficient? If the butment be more than enough, 'tis an idle expence of materials; if too little, it will fall; and ſo for any vaulting: and yet, no author hath given a true and univerſal rule for this; nor hath conſidered all the various forms of arches."——Parentalia, 356.'

we ſhall diſcover a rational cauſe for crowning them with Spires; namely, the cuſtom of burying in churches, which about this time appears to have become general all over Europe *. Now, in conſequence of this cuſtom, there were united, in the ſame fabrick, a cemetery and a church †; it was highly proper, therefore, to build every ſtructure intended for this double purpoſe, in a ſtyle of architecture characteriſtic of its twofold deſtination. Impreſſed with theſe ſentiments, the Architects of thoſe times would naturally look back for precedents of a ſimilar nature among the nations of antiquity; the hiſtorians of theſe nations, as well as the remains of their edifices, would have ſhewn them, that it was invariably the practice of all civilized people, who believed in the immortality of the ſoul, and did not hold a republican form of government ‡, to raiſe lofty pyramids over their cemeteries, or places of ſepulture. The Gothic Architects, in like manner, have adopted that figure to characteriſe their cemeteries, and, at the ſame time, preſerved the figure of the croſs in their ground plan, the better to denote a Chriſtian temple.'—

' * "After the cruſado, King Henry built his church, but not by a model well digeſted at firſt; for, I think the chapels without the aiſles were an after-thought, the buttreſſes between the chapels remaining being uſeleſs, if they had been raiſed together with them; and the King having opened the Eaſt-end for St. Mary's Chapel, he thought to make more chapels for ſepulture; which was very acceptable to the Monks, after licence obtained from Rome to bury in churches, a cuſtom not uſed before." Wren's Parentalia, p. 297.'

' † Chriſtians, at all times, had a great deſire to be buried near the Martyrs, and this introduced ſo many burying-places in the churches; though the cuſtom of burying no where but without the towns was long obſerved. The veneration for relics, and a diſtinct belief of the reſurrection, had totally taken from the Chriſtians the horror which the ancients, even the Iſraelites themſelves, had for dead bodies and burying-places. Les Mœurs des Chrétiens, par l'Abbé Fleury.

' He that looks for urns and old ſepulchral relics, muſt not ſeek them in the ruins of temples, where no religion anciently placed them. Theſe were found in a field, according to ancient cuſtom, in noble or private burial; the old practice of the Canaanites, the family of Abraham, and the burying-place of Joſhua, in the borders of his poſſeſſions; and alſo agreeable unto Roman practice, to bury by highways, whereby their monuments were under eye-memorials of themſelves, and mementos of mortality unto living paſſengers; whom the epitaphs of great ones were fain to beg to ſtay, and look upon them. A language though ſometimes uſed, not ſo proper in church-inſcriptions. The ſenſible rhetoric of the dead, to exemplarity of good life, firſt admitted the bones of pious men and martyrs within church-walls; which in ſucceeding ages crept into promiſcuous practice. While Conſtantine was peculiarly favoured to be admitted into the church-porch; and the firſt thus buried in England was in the days of Cuthred. Browne's Hydriotaphia, p. 27.'

' ‡ The laws of a republic, which admit but of little inequality in the conditions of men, would not permit too great a difference in the honours paid to the dead.'

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'The reaſon aſſigned for the origin of Spires will alſo apply to the pyramids, or round towers, to be found at this day near many of the old churches in Ireland; for it is obſervable, that, at the time theſe towers were built, the Architects of that country were unacquainted with the art of raiſing a Spire over the pillars, at the interſection of the nave and tranſept. They had recourſe, therefore, to an eaſier but leſs ſcientific expedient, by conſtructing, upon ſolid baſes, thoſe round pyramids which always terminated like the Egyptian obeliſks. And notwithſtanding all the learned conjectures that have been made reſpecting the uſe of theſe pyramids, we may reaſonably conclude, that they were intended to denote cemeteries.

'We may conceive how far the Chriſtians of the 13th century were impreſſed with the propriety of building pyramids over their cemeteries, from the immenſe elevation they gave to ſome of them. That of Old St. Paul's, for inſtance, was loftier than any of the pyramids of Egypt*. And it is worthy of remark, that they were introduced about the time Science began to revive, and recover its long-loſt energy; hence they may not be improperly conſidered, as ſo many auſpicious monuments of the riſing greatneſs, and returning wiſdom of Europe.

'When we conſider the ſtupendous monuments of Egyptian power which ſtill exiſt, we cannot avoid reflecting on the vanity of their founders, and pitying the miſtaken ſyſtem of theology that gave riſe to them. Yet if we examine our own country, we ſhall find more pyramids, even in one province, than exiſt at this day in all Memphis and Sacara. From this circumſtance, one might be induced to ſuppoſe, that the origin of Spires amongſt us, proceeded in ſome degree from Egyptian ideas grafted upon Chriſtian principles.'

Reſpecting later churches, Mr. M. obſerves:

'The moderns, as we have already obſerved, ſtill continue to uſe pyramids in their churches and ſepultures; although no other reaſon is aſſigned for this practice, but that it was the cuſtom of our forefathers. We ſhould recollect, however, that Spires were graceful, and well adapted to the general formation of *their* edifices; whereas in *ours* they are quite the reverſe. By attempting to imitate the antique ſtyle of architecture in our churches, we have fallen into a compound one, which is neither Grecian nor Gothic, but rather a piece of patchwork, made up of the remnants of three different nations. Italy has furniſhed the ground plan †, Greece the portico, and France the Spire ‡. The coalition of theſe heterogeneous parts cannot

'* The perpendicular height of the great pyramid is 481 feet, which is 39 feet leſs than the altitude of the Spire of Old St. Paul's, according to Camden's account.——Vide Greaves's Pyramidographia, p. 69, & ſeq.'

'† The Latin croſs is the form uſually given to the plans of our churches.'

'‡ The Gothic architecture, with ſpires and pointed arches, is generally ſuppoſed to have originated with the Normans, who, during

cannot with propriety be called Grecian architecture; yet that is the appellation generally given to it.'

We cannot follow the author in his comparative proportions, deducing them from the same source, i. e. from the human figure. We are sorry to see him launching out on this subject, like many of his predecessors, wandering in an hypothetical labyrinth. We shall always advise authors on architecture, when treating of antient subjects, to confine themselves to convenience and construction, in searching for the motives that operated with the projectors in all the various forms which they adopted. Accounts traced from these simple causes have always proved most satisfactory.

Of lighting churches, our author says,

'It is in vain that we attempt to restore Gothic Architecture, without the admission of stained glass; especially in Churches, where a degree of obscurity is perfectly consonant with the tombs, inscriptions, and other relicks of mortality we behold on every side. If to these we add the solemnity of the Divine Service, the awful silence, and pensive deportment of the congregation, we must admit the propriety of accompanying scenes of this nature with a solemn shade, since it is allowed by all to be more productive of sublime ideas than light. "Our great poet (to speak in the words of a competent judge of these matters) was convinced of this; and indeed so full was he of this idea, so entirely possessed with the power of a well-managed darkness, that in describing the appearance of the Deity, amidst that profusion of magnificent images, which the grandeur of his subject provokes him to pour out upon every side, he is far from forgetting the obscurity which surrounds the most incomprensible of all beings, but *

"——— with the majesty of *darkness* round
Circles his throne."

We must not dismiss this work without acknowleging the gratification which it has afforded us by its general excellence; and the many able and judicious remarks which accompany it render it a valuable book to the curious, both in antiquities and arts. Of the plates we cannot speak too highly.

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the eleventh and twelfth centuries, appear to have been great church builders. "The Normans," says the learned Abbé Fleury, "had ruined a great number of churches, and others were suffered to decay, by the false opinions of the end of the world, which was expected exactly in the year of our Lord One Thousand. When people saw the world still continue after this fatal year, new churches every where began to be built, in the most magnificent style the times would allow; and not only superior to the houses of private persons, but even to those of the greatest lords."——*Mœurs des Chrétiens.*'

'* Burke on the Sublime and Beautiful.'

ART.

ART. IX. *Obſervations on the Increaſe of Infidelity.* By Joſeph Prieſtley, LL. D. F. R. S. &c. &c. 8vo. pp. 101. 2s. 6d. Printed at Northumberland Town, America. Johnſon, London.

LOUIS XIV. once inſiſted on the diſmiſſion of an officer in the houſehold of his nephew the Duke of Orleans, becauſe he ſuſpected him of the hereſy of Janſeniſm. In a converſation on the ſubject, the Duke ſaid to the King, "As to the report of his being a Janſeniſt, it is a mere calumny, for the man does not even believe in a God." "Are you certain of that?" replied Louis; "then you may keep him."—The ſtory, which ſhews how much ſooner infidelity may be pardoned than hereſy, is not inapplicable to the caſe of Dr. Prieſtley; who has certainly ſuffered more from the *odium theologicum* of bigots, than he might have done had he entirely forſaken the faith. It might have been expected that his "Inſtitutes of Religion," his "Letters to a Philoſophical Unbeliever," and his "Diſcourſes on the Evidences of Revealed Religion," would have atoned for the ſins of his "Corruptions of Chriſtianity," his "Early Opinions concerning Jeſus Chriſt," and his other heretical writings:—but, the popular cry of hereſy was raiſed againſt him; his houſe was burnt down; and he was forced to fly for ſafety acroſs the Atlantic. In America, however, he ſtill proſecutes his favourite object of defending revelation; and it appears, from the 'Obſervations' now before us, that his zeal in this good cauſe has ſuffered no abatement.

The preſent increaſe of infidelity, Dr. P. is of opinion, may be ſufficiently explained from circumſtances independent of the evidences of revelation; ſuch, for example, as the ſpecious analogies and ſuperficial maxims, by which many perſons ſuffer their judgment to be determined on a queſtion of hiſtorical fact, without giving themſelves the trouble of an accurate inveſtigation; reſpect for popular names; the want of an habitual ſenſe of religion; inattention to moral ſubjects, and the intereſts of a future life; vicious propenſities; and prejudice. The objections which have been commonly made to divine revelation, Dr. P. thinks to be ſuch as ſhew no great degree of attention to the ſubject, and as are inconſiſtent with that accurate examination which hiſtorical evidence neceſſarily requires. Among the Doctor's illuſtrations of this obſervation, we meet with the following judicious remarks on Mr. Gibbon:

'The only unbeliever who appears to have had any idea of the true ſtate of the queſtion between believers and unbelievers, is Mr. Gibbon. Being acquainted with hiſtory, he ſaw no reaſon to entertain any doubt with reſpect to the circumſtances in which chriſtianity is ſaid to have been promulgated in the Goſpels, and the Acts of the Apoſtles, and conſequently the rapidity with which it ſpread through

the moſt diſtant provinces of the Roman empire. He could not deny the remarkable fact, that a few unlearned men, of a deſpiſed nation, conceived ſuch ideas reſpecting the enlightening and reforming of the world, as had never occurred to the greateſt philoſophers of the moſt celebrated nations, and that they ſucceeded in the bold deſign, having propagated the new religion with unexampled ſucceſs in the learned and civilized as well as the unlearned and uncivilized parts of the world, and this notwithſtanding the greateſt ſufferings to which they and their followers were univerſally expoſed; ſo that there could not have been wanting any motive to the moſt rigorous examination of the facts on which it was founded, and while they were all recent. He therefore thought it neceſſary to give his ideas of the cauſes of this wonderful event. For he could not but be ſenſible, that every effect requires an adequate cauſe. But the lameneſs of his account betrays the moſt extreme prejudice, amounting to a total incapacity of forming a right judgment in the caſe.

'Mr. Gibbon with great ſerioufneſs aſcribes the rapid ſpread of chriſtianity chiefly to the zeal of its advocates, the ſtrictneſs of their diſcipline, and the promiſes of happineſs in another world, which the new religion held out to men. But this is no more than, with the Indian, placing the world upon the elephant, without knowing that the elephant was ſupported by the tortoiſe. For he gives no account at all of the cauſe of the great zeal of the primitive chriſtians, of the ſtrictneſs of their diſcipline, or how ſo many perſons were induced to believe theſe flattering promiſes of future happineſs, ſo as to live and die in the firm belief of it. Conſequently, the great difficulty of the ready reception of the goſpel, and the rapid ſpread of chriſtianity, without being ſupported by miracles, remains juſt as he found it, that is, wholly unaccounted for. The goſpel hiſtory clearly accounts for every thing that took place. But if that hiſtory be falſe, if no miracles were ever wrought, the *belief* of thoſe miracles, by perſons ſo indiſpoſed to the reception of chriſtianity as both the Jews and Gentiles of that age evidently were, was abſolutely impoſſible, on any known principles of human nature. Conſequently, a much greater miracle is in reality admitted by unbelievers, than any that the goſpel hiſtory ſuppoſes, and a miracle without any rational object whatever.'

The tract concludes with excellent conſolatory reflections, and practical counſels to chriſtians, under the preſent gloomy aſpect of religious affairs. The whole will be read with pleaſure by thoſe who are prepared, by a ſimilarity of ideas and habits, to enter into the author's views and feelings.

ART. X. *Tracts upon India.* Written in the Years 1779, 1780, and 1788. By Mr. John Sullivan. With ſubſequent Obſervations by him. 8vo. pp. 470. 10s. 6d. Boards. Becket. 1795.

THIS inſtructive volume conſiſts of memorials preſented by the author to his majeſty's miniſters, and to the Court of Directors, in the years 1779, 1780, 1788, and 1795, relative to the Britiſh intereſts in India. The tracts are accompanied with

with explanatory obſervations and authentic vouchers, ſerving to elucidate the topics of inquiry.

The object of the firſt ſet of papers is to point out that ſyſtem of diplomatic conduct towards the princes of the Peninſula, which was moſt likely to ſecure the ſtability and increaſe of our influence in Hindoſtan. A project occurs, p. 41, for making the profeſſion of ſoldier hereditary: an idea which deſerves conſideration, as the qualities chiefly requiſite in this employment are no doubt in a great degree deſcendible. In order to increaſe our naval force, the author would treat with Denmark for the ceſſion of the iſland Nicobar, and would conſtruct veſſels there of teek-wood, which beſt withſtands the climate. The account of the Polygars, (p. 135.) and the means indicated as moſt likely to ſuperinduce the civilization of this independent feudal militia, merit attention.

The ſecond ſet of papers relates to the * Mocurrery ſyſtem. Our author's opinion on this very important topic is thus ſtated:

'It will be found, for inſtance, that the deſcription given in that letter†, of the ſituation of a Zemindar in the Northern Circars, would form a picture equally applicable to every Raja and Polygar in the Carnatic. It will be found, that the inſecurity of tenure which produced oppreſſion and exaction in the one, has been attended with ſimilar conſequences in the other; and it is confidently believed, that the correction of that radical evil, by the ſubſtitution of leaſes or grants in perpetuity, in the place of periodical ſettlements with the landholders, would be found univerſally to produce thoſe effects, which it is ſuppoſed in that letter would ariſe from it in the Northern Circars; namely, that it would relieve, in the moſt effectual manner, the landholders of every denomination; that it would be the means of extending, in the greateſt degree, the general induſtry of the country; and that it would tend, more than any other meaſure, to augment the income of the ſtate, and to extend the reputation and credit of the Engliſh government.'

The whole letter, in which the grounds of this concluſion are given at large, abounds with curious particulars concerning Zemindary tenures. It alſo ſuggeſts (p. 228) the magnificently benevolent project of making a communication between the rivers Guadavery and Riſtuah, by means of the Colere ſwamp, in order to form a reſervoir, a new lake Mæris, equivalent to ſupplying water for the perennial agriculture of a province. The northern Circars await this benefit, to recover from the deſolation ſpred by the floods of 1787, and by the droughts and famine of 1790, 1791, and 1792.

The third ſet of papers relates to the ſubject of private remittances from India to Europe; which, having for ſome years

* See Rev. vol xv. p. 184.

† Written by Mr. S. to the Court of Directors, in 1779.

been

been principally made through the channel of foreigners, has not only diverted from this country a conſiderable part of its natural commerce with India, but has furniſhed our rivals with the means of ſupporting that trade under ſingular advantages. For this evil, (the natural reſult of an excluſive company,) an ingenious palliative is ſuggeſted.—Among the annexed obſervations, mention is made of the embarraſſed ſtate of the Company's affairs in 1784, and of their diſcharging the arrears due to the *native* troops by a paper currency, which was exchanged at a loſs of more than one half of the amount.

'The extended poſſeſſions (continues our author) and the increaſed revenues of the Company, forbid the apprehenſion that we can again be expoſed to ſuch diſtreſs, or be obliged to reſort to ſuch an expedient. An enlarged ſphere of commerce now invites the ſpeculation of the Britiſh merchant, and the internal reſources of India will be found to expand with the demand. Under the ſkilful direction of gentlemen, whoſe zeal and public ſpirit deſerve the thanks of their country, the productions and manufactures of India are rapidly improving in quality and varying in kind. The intelligent philanthropy of Dr. Anderſon has, in the courſe of a few years, introduced the culture of ſilk into all our dependencies on the Coaſt of Coromandel, and has, by that means, furniſhed the poor with employment, while it has provided a new ſource of wealth to the public. The perſevering induſtry and the ſkill of Dr. Roxburgh have been equally ſucceſsful in the Northern Circars, where the pepper vine is now cultivating, under his direction, to a conſiderable extent. Mr. Martin, in the ſouthern extremity of the Peninſula, has not only eſtabliſhed a new inveſtment upon a large ſcale for the Company, but he has naturalized the cinnamon tree, in the province of Tinnevelly, and his plantations are in ſo promiſing a ſtate, that we may ſoon hope to have our cargoes from Madras enriched by the addition of that valuable ſpice, which has hitherto been an article of monopoly to the Dutch.

'In Bengal, the ſpirit of improvement has been ſtill more active, and, from the extended range in which it has had to operate, its effects have been more conſpicuous *. A large importation of ſugar and of indigo, have been already thrown into the Engliſh market from thence, and this experiment has furniſhed proof, that however well the ſugar-cane and the plant from which the indigo is expreſſed, may have ſucceeded in the weſtern hemiſphere, into which they were introduced by European induſtry, they ſtill preſerve, in their original ſoil, ſuperior advantages. Tobacco is an indigenous plant in all our Aſiatic poſſeſſions, where it attains ſo high a degree of ſpirit and ſtrength, under the influence of an eaſtern ſun, that it cannot fail to meet a preference on compariſon with the produce of America, whenever it ſhall be thought proper to encourage the competition. The chay plant, which may be called the madder of India, does not leſs

'* I lament that from the want of correct information, I cannot pay my tribute of acknowledgment to thoſe who have moſt contributed to this.'

invite

invite the attention of the intelligent ſpeculator; its properties are various; but it is peculiarly diſtinguiſhed by the brightneſs and durability of the red colour which it produces. This plant is cultivated with moſt ſucceſs in the diſtricts near Mazulipatam, the inveſtment from whence is denonimated, from the circumſtance juſt alluded to, the inveſtment of red or chay goods. Theſe, and a vaſt variety of other articles, will, no doubt by degrees, be brought into the courſe of trade by the active enterprize of individual ſpeculation, encouraged and ſupported by the protecting wiſdom of government. In the eaſtern hemiſphere, channels of navigation and commerce, which have never yet been explored, will be opened: many of the ſources from whence India formerly drew ſupplies of ſpecie, in exchange for its manufactures, will be recovered and improved; and every ſtep we advance in thoſe directions, muſt tend to produce new incitements to induſtry in Great Britain and Ireland, and to enlarge the demand for our woollen and other ſtaple commodities.'

The fourth ſet of papers relates to the differences which have unhappily ariſen between the two army-eſtabliſhments, that of the Company and that of the King: differences the more alarming, as the ſtate of India is probably ſuch that any European army could with impunity renounce its allegiance, undertake the conqueſt of a fertile province, and eſtabliſh itſelf in independent ſovereignty, like the Greek regiments after the death of Alexander.' The project of conciliation imagined by Mr. Sullivan, and ſtated at p. 375, does high honour to his penetration, and will, we truſt, produce the effect which is to be wiſhed*.

From the Appendix, we reprint the note relative to the progreſs of Engliſh literature among the natives:

'Extract of the Company's public letter to Fort Saint George, dated 16th February 1787.

'Paragraph 13. The utility and importance of eſtabliſhing a free and direct communication with the natives, having been ſenſibly experienced during the late war in India, and their acquiring a knowledge of the Engliſh language being the moſt effectual means of accompliſhing this deſirable object, it is with great pleaſure we learn from Mr. John Sullivan, our late reſident at Tanjore, that he had, ſeconded in his laudable undertaking by the zealous exertions of the Rev. Mr. Swartz, prevailed on the Rajah of Tanjore and the Rajahs of the great and little Marawar, to eſtabliſh ſchools for teaching Engliſh at Tanjore, Ramanadaporam, and Shevagunga, the capitals of their reſpective countries; the two latter aſſigning pagodas three hundred each, for the ſupport of their two ſeminaries. Theſe works of peace, Mr. Sullivan informs us, have been interrupted by the calamities of war, and the funds aſſigned for their ſupport neceſſarily diverted to other purpoſes; but we hope they will revive with the reſtoration of tranquillity.

* Since this article was written, judicious arrangements have been made by government for effectually and happily appeaſing theſe diſcontents. See a pamphlet on this ſubject, in our *Catalogue* for the preſent month, claſs INDIA.

'14. Highly

'14. Highly approving of inſtitutions calculated to eſtabliſh mutual good faith, to enlighten the minds of the natives and to impreſs them with ſentiments of eſteem and reſpect for the Britiſh nation, by making them acquainted with the leading features of our Government, ſo favourable to the rights and happineſs of mankind; we have determined to evince our deſire of promoting their ſucceſs by contributing 250 pagodas per annum towards the ſupport of each of the ſchools abovementioned, and of any other ſchool which may be opened for the ſame purpoſe; and we accordingly direct you to pay ſuch ſchools reſpectively, the annual ſtipend of 250 pagodas, flattering ourſelves that our example will excite the native princes in alliance with us to ſimilar and more extenſive benefactions.

'Extract of a letter from the Rev. Mr. Swartz to John Sullivan, dated Tanjore, September 13th, 1787.

'You have taken great and ſucceſsful pains to get the provincial ſchools eſtabliſhed. Government has ſent me the extracts of the general letter.

'Your caution not to take into the Engliſh provincial ſchools, children of a low caſt, ſhall be obſerved:—nay, one could not venture it, as the prejudices are ſo ſtrong; but the lower ſort of people will not ſo much as wiſh to learn the Engliſh language. Moreover you may be ſure, that though our intention is to leſſen their prejudices, and ſo to prepare them for the reception of the truth, nevertheleſs, in thoſe ſchools, the Engliſh language is taught, and not the Chriſtian doctrine. Every thing in its proper time and place.

'From the ſame to the ſame.

'Concerning the provincial Engliſh ſchools, we have one at Ramanadaporam, and one at Tanjore. The laſt we have re-eſtabliſhed two months ago. You would abſolutely think it impoſſible, that the ſcholars ſhould have made ſo great a proficiency as they have done, in ſo ſhort a time. At preſent all the ſcholars are Brahmins, but others deſire to come. None but the higher caſts are received into this ſchool. As to force them into the acknowledgment of the Chriſtian doctrine, that will, I hope, never enter a miſſionary's mind. If, hereafter, they ſhould read Engliſh books of various kinds, they may perhaps quit ſome of their prejudices. Truth ſhall work its own way.—'

ART. XI. *Minutes of the Society for Philoſophical Experiments and Converſations.* 8vo. pp. 355. 4 Plates. 8s. Boards. Cadell jun. and Davies. 1795.

THE advantages of an experimental ſociety, containing many wealthy members, are obvious at firſt view. The bounded income of the profeſſed philoſopher prevents him from engaging in expenſive inveſtigations. This obſtacle is effectually removed by the inſtitution to which the preſent volume owes its exiſtence; and we expect that other conſiderable benefits will flow from it, of which we reckon the following among the greateſt: it will help to introduce ſcience among the higher ranks, and

by degrees may habituate the faſhionable world to a ſerious and ſolid habit of thinking. The opinion of many eminent writers, indeed, is not favourable to ſuch inſtitutions, as direct means of advancing knowlege: but time will ſhew how far the obſervation is applicable on the preſent occaſion.

The weekly meetings of the ſociety appear to have been chiefly employed in familiarizing as well the ideas as the terms of the French chemical nomenclature, and in conducting the members into the path of chemical inveſtigation. At theſe ſittings, Dr. Higgins. who is introduced under the ſtyle and title of *didactic experimenter*, officiated as elementary lecturer.

The doctrine of *Caloric* forms the firſt object of the ſociety's attention. In the minutes, beſides elegant experimental illuſtrations of the effect of the extrication of gaſſes on temperature, a rapid view of Dr. Higgins's opinions is preſented. Some of theſe opinions (which coincide pretty nearly with thoſe of Bergman and Lavoiſier) are laid down without their evidence; an omiſſion which the reader will join with us in regretting. 'It was argued,' ſays the narrative, 'on various phyſical grounds, that we have *as ſatisfactory* evidence of the materiality of caloric . . . . as we have of other natural ſubjects.' This very bold poſition will doubtleſs equally ſurpriſe the metaphyſician and the chemiſt. We apprehend that a Berkleyan, if he deſcended to chemical purſuits, would hardly quibble about the materiality or diſtinct exiſtence of iron; and aſſuredly if the *ſubſtantiality* of caloric were as well atteſted to the ſenſes, the contrary doctrine would not be maintained by ſo many perſons well verſed in modern philoſophy.

Amid a ſeries of common experiments, performed with more than common neatneſs and accuracy, we meet with the following improved proceſs for the preparation of ether. Other improvements of uſual proceſſes are propoſed in the courſe of the volume.

'Equal parts of alkohol and ſtrongeſt ſulphuric acid, are to be mixed in a retort by adding the latter to the former, in ſmall portions at diſtant intervals, ſo that the heat of the mixture ſhall not exceed 120, until the laſt portion of the acid has been introduced.

'The retort is then to be placed in a ſand bath previouſly heated, ſo that the diſtillation may ſoon commence at the boiling point. As ſoon as poſſible after the retort has been placed, a tubulated receiver is to be luted to it, in the manner deſcribed by LAVOISIER, and the bottle which is to receive the diſtilled liquor is to be well fitted to the tube of the recipient. When the weight of the ethereal liquor firſt diſtilled is to that of the alkohol as 14 to 32; or when the ſmalleſt quantity of an heavy liquor appears under the ethereal, the bottle is to be immediately removed and cloſed with a glaſs ſtopple. Another bottle is to be fitted to the recipient to receive the ſubſequent products,

ducts, which conſiſt of a yelloviſh ſulphureous ethereal fluid, floating on an acid watery liquor, both making 1-8th of the weight of the alkohol.

'If the bottle be not removed about this period, the junctures will be forced by the ſulphureous gas, and the black ſulphureous liquor in the retort will ſuddenly expand and froth, and paſs into the recipient.

'To ſeparate the ethereal from the watery and acid part of the laſt product, without waſte, the bottle looſely ſtopped is to be inverted; and if the preſſure of the gas within ſhould not expel all the watery part, a warm cloth applied about the bottle will do it. The liquor thus ſeparated from the watery portion, is the oil of wine of former Chemiſts, and is to the alkohol in weight as 1 to 16. It conſiſts of ether and ſulphureous acid, and not of oil as has been imagined.

'It is to be poured on eight times its weight of aqua kali puri, and the bottle being ſtopped, is to be agitated, but only a little at a time, in order that the ſulphureous acid may be withdrawn from the ether, with the ſmalleſt augmentation of temperature; for quicker mixture cauſes heat, which is attended with waſte of ether, or the danger of burſting the veſſel. When the ether has ſeparated from the ſaline liquor, the latter is to be excluded in the manner above mentioned, and the ethereal part is to be mixed with that which was firſt diſtilled, together with as much aqua kali puri as will entirely ſuppreſs the ſulphureous ſmell. The neceſſary quantity of aqua kali puri for theſe purpoſes, is about half the weight of the alkohol.

'It is now to be obſerved that frequent agitation and perfect mixture in a veſſel well ſtopped, are as neceſſary as the due quantity of the alkali, towards withdrawing the ſulphureous acid from the ether.

'When the ſmell is purely ethereal, and the taſte diſcovers a ſlight exceſs of alkali, the liquor without boiling is to be very ſlowly diſtilled in veſſels well luted. The product in ether will be to the alkohol, in weight, as 11 to 32: and the oily film which remains floating on the ſaline liquor in the retort will not amount to more than about 15 grains for every 32 ounces of the ſpirit employed. Even this quantity depends in a great meaſure on the ſulphureous acid ſtill retained. Theſe things deſerve attention, in the preparation and adminiſtration of the modern oil of wine.'

Experiments on caloric are ſucceeded by experiments on the conſtitution of atmoſpheric preſſure; and theſe by others on reſpiration. Under this head, it is ſhewn that a degree of preſſure, leſs than the difference between different ſtates of the atmoſphere, greatly contributes to quick conſumption of oxygene gas. The didactic experimenter endeavours to apply this fact; with what ſucceſs, our readers will judge:

'In the mean time it may be remarked that, without any diſtinct knowledge of the effect of preſſure on the air in reſpiration, men, as it were inſtinctively, practiſe it under debility, languor, grief, and pain.

'Inſtead of reſpiring quickly to augment the heat in the lungs, and accelerate the circulation, they have recourſe to ſighing and ſobbing. In ſighing the breaſt is highly raiſed to draw a long and full inſpiration;

tion; the air is retained or compreſſed for a ſecond or two, and is then expelled by a forced expiration. In ſobbing, the air compreſſed in the ſame way, meets frequent concuſſions from the ſpaſmodic agitations of the breaſt. A deep ſigh brings the quickeſt relief to an oppreſſed heart: and in the laſt efforts to maintain the vital ſpirit, a man breathes with an elevated breaſt, and in compreſſing the air, makes an interrupted and ſonorous or groaning expiration.

'The hopes entertained in reſpect to the medicinal uſe of oxygene gas, are heightened by the probability of its acting in the ſyſtem, beyond the lungs; and ſtill more by the experiments which prove that its effects may be encreaſed to a very great degree, by preſſure.'

The ſubject is afterward occaſionally reſumed, and an inſtrument is deſcribed which Dr. H. ſays 'will be the moſt convenient that can eaſily be deviſed for the reſpiration of hundreds of pints of oxygene gas, with a view to the medicinal effect.' There are alſo experiments on reſpiration, ſerving to confirm an opinion eſtabliſhed by obſervations previouſly publiſhed, that mephitic gaſſes are not deleterious ſimply by excluſion of oxygene.

The exhibition of M. Lavoiſier's calorimeter, the oxygenation of various combuſtibles, the decompoſition of water, and ſimilar illuſtrations of modern chemical doctrines, occupy the ſucceeding pages.

The matter under the minutes of the eighteenth meeting appears to us diſtinguiſhed by ſuperior ingenuity and novelty. A very curious attempt is made to explain how a ſpark fires combuſtible bodies. The author imagines that the denſer caloric of the ſpark ſuddenly deſtroys the repelling effect of the atmoſpheres of caloric ſurrounding the attracting particles; theſe particles float towards each other through their now equalized ambient medium, and exclude freſh caloric which propagates the effect. In ſupport of an opinion, (by no means original,) reſpecting the identity of heat and light, a ſeries of admirably conceived experiments is afterward adduced. The following is one among the number:

'The ſame quantities of phoſphorous and nitrous acid were made to act on each other in the manner of the laſt experiment; excepting that the quick efferveſcence was not checked, but was permitted to proceed until the phoſphorus was buoyed above the acid into the nitrous vapour, which poured forth from the veſſel.

'Every part of the phoſphorus, which emerged from the acid, into the acid vapour, gave a bright light, ſimilar to that of phoſphorus burning in air; while thoſe parts which remained immerſed in the acid, kept up the commotion and heat, without any lucid appearance in the Diaphanous acid.

'As the oxygenation of the phoſphorus was effected in thoſe experiments, as well in the acid, as in the vapour of the ſame acid; and there was no reaſon to doubt that the combinations of oxygen and

phoſphorus, and the extrications of caloric, were the ſame in both caſes; it was inferred that the ſame calorific matter which was wholly expended in the firſt experiment in heating and evaporating the mixture, was in the ſecond experiment expended to a certain part of it and projected in the form of light.

" As luminous matter is emitted during the oxygenation of phoſphorus in air, or in nitrous vapour, whoſe principles are of the ſame kind as thoſe of air, it is ſcarcely to be imagined that the ſame kind of matter is not alſo emitted during the oxygenation of phoſphorus in the nitrous acid, the principles of which are not different from thoſe of the vapour.

" If the ſame kind of matter be capable of conſtituting Light without cauſing any ſenſible heat or acting as Caloric, and alſo capable of acting as Caloric, without cauſing any ſenſible illumination or acting as Light; it is highly probable that the mere matter of Caloric and Light is the ſame; and that they differ only in motion."

' Many phenomena of this kind being briefly deſcribed, this general inference was hazarded.

" During the extrication of Caloric in a denſe fluid, ſuch as Nitrous acid, the inertia of the oppoſed parts of the denſe fluid reſiſts the projectile power, and the whole of the Caloric is expended in augmenting the temperature."

" But when the Caloric is quickly extricated in a gaſſeous fluid or vapour, the repellent atmoſpheres of which preſent free ſpaces for the paſſage of projected particles or atoms of caloric; thoſe which are projected with the velocity of Light, meet no impediment that is ſufficient to prevent their perſiſting in the motion proper to Light."

Dr. Higgins candidly acknowleges that ' the errors and imperfections of this volume are imputable to him alone.' In fact, though it bear the name of the ſociety, if Dr. H.'s ſhare be ſubtracted, the remainder will not be worth owning; ſo nearly is it all drawn from his private ſtores of ſcientific knowlege. The editor does not appear to us to have exerciſed his judgment on the materials before him in the happieſt manner. In ſome paſſages will be found too much circumlocution, and, in others, of parade, for thoſe who think that in books of philoſophy facts ought to be ſtated with all poſſible conciſeneſs and ſimplicity. In one experiment, when air iſſued through water, we are told that ' with the curioſity and zeal of a philoſopher, Mr. Young applied a lighted taper to the bubbles of elaſtic fluid which thus eſcaped.' The public will judge whether this reads like burleſque. We may aſſert that there is much more in the ſame Thraſonic tone; and that, in conſequence, the number of words is prodigiouſly augmented beyond thoſe which are neceſſary to communicate the ideas.

To thoſe among the members who take intereſt in the publication, we ſubmit the quære whether they ſhould not alter the appearance and arrangement of their volumes. The very form muſt add

add to every volume the incumbrance of circumſtances perfectly indifferent to perhaps nine out of ten readers, and uninſtructive to all. Would it not be better, therefore, to drop the ſtyle of a journal, and to place the facts diſtinctly under their proper heads? Obſervations, which, at the meeting, do honour to the good ſenſe and information of the ſpeaker, it may not be altogether adviſable to lay before the public; and, in reality, if, inſtead of giving a bare and well-arranged narrative of facts, M. Lavoiſier had introduced his converſations with M. M. Berthollet, De la Place, &c.—would his writings, rich as they are in diſcoveries, have been half ſo uſeful or half ſo agreeable?

ART. XII. *The Correſpondence of the Rev. C. Wyvill with the Right Hon. William Pitt.* Part I. Publiſhed by Mr. Wyvill. 8vo. 2s. Johnſon. 1796.

THERE is no name, we believe, among the friends of ſober practical reform, more truly reſpectable than that of Wyvill; a gentleman whoſe conduct as a public man has ever been diſtinguiſhed by firmneſs and conſiſtency, allied with prudence and temper. Parliamentary reform has been the great object to which his efforts have been directed; and it is well known that, for a conſiderable time, the preſent miniſter and his moſt confidential friends were coadjutors in the purſuit. From the correſpondence here publiſhed, it appears that Mr. Wyvill's counſel and approbation were aſſiduouſly ſought by the miniſter, in the plans for that purpoſe which he was preparing to lay before the public. We likewiſe ſee how the correſpondence on this ſubject gradually languiſhed, and at length entirely dropt, on the miniſter's part; and the public need not now be told how decidedly he has ſince become the oppoſer of all reformation whatſoever. It is not ſo much Mr. W.'s aim to criminate Mr. P. on this account, as to juſtify himſelf from the charge of any paſt or future violation of private confidence in divulging what occurred between them on the occaſion, while Mr. P. was the earneſt (and apparently ſincere) champion of the cauſe. In particular, much argument is employed to eſtabliſh Mr. W.'s full right to lay before the public a paper intitled *Heads of a Bill for amending the Repreſentation*, communicated to him by Mr. Pitt in the ſpring of 1785, without any reſtrictions of ſecrecy, though ſome time afterward Mr. P. required that, for reaſons of a temporary nature, no alluſion to this paper ſhould be made in a *Summary Explanation* of the ſame principles to be laid before a meeting at the Thatched Houſe. We conceive that, whether this paper be conſidered as containing the mature ſentiments of an able ſtateſman on this im-

portant ſubject, or as a teſt of his political conſiſtency, it is alike to all intents and purpoſes a *public paper*, and as ſuch may fairly and honourably be committed to the preſs, whenever Mr. W. ſhall judge ſuch a ſtep proper.

The papers of which this pamphlet conſiſt are, chiefly, the ſubſtance of converſations with Mr. Pitt on parliamentary reform, communicated to the committee of aſſociation of the county of York—letters between Mr. Wyvill and Mr. Pitt on the ſame ſubject—a memorial concerning the application of ſums in the hands of the governors of Queen Anne's bounty to the public ſervice—a letter to Mr. P. from Mr. W. on a modification of Lord Stanhope's plan of a county regiſter of freeholders—a letter to Mr. P. from the ſame concerning the propriety of publiſhing his *Heads of a Bill*, and a valedictory letter from the ſame as a political correſpondent—all theſe unanſwered—and finally, the caſe of Mr. Wyvill reſpecting Mr. Pitt, and his *Heads of a Bill*. In this laſt, Mr. W. launches out into ſome remarks on the ſtate of parties and politics ſince the French revolution, from which we ſhall make an extract.

'It chanced, or, to ſpeak more properly, it was permitted by Providence, that, during the tempeſts of the French Revolution, two very extraordinary men, Thomas Paine and Edmund Burke, ſhould appear in this country: each of theſe perſonages is endowed with that fanatical zeal, and that heat and irritability of temper by which the poſſeſſor is fitted, in ſuitable conjunctures, and with adequate talents, to ſpread the flames of war, and to promote revolutions in the world. Thomas Paine is unlearned; but nature has given him a ſtrong, though coarſe, underſtanding, with much originality of thought and energy of expreſſion. He is fitted by nature to be a democratic Leader; and early prejudice, habit, and a variety of accidental circumſtances, confirmed the original tendency of his mind. Edmund Burke has had the advantage of a learned education: his genius is ſhowy, but not ſolid; copious, but not correct. His judgment is inferior to that of many of his cotemporaries; but he unites induſtry with wit, humour, and a brilliant, though diſordered, imagination: his elocution is rapid, and well adapted to the ſportive or impetuous ſtyle of oratory in which he excels; but he is ſeldom argumentative, and more ſeldom convincing. Had literature been his profeſſional purſuit, he might have ſhone through many a volume a ſplendid ſuperficial Rhetorician, decked in the ornaments of a glittering eloquence, and proud of his tinſel. For philoſophical reſearch, his faculties are leſs fit; and in the more abſtruſe ſciences he probably never could have diſcovered one important truth; but, like Fontenelle, he might have explained what others had invented, and might have embelliſhed the ſyſtem of Newton with wit, pathos, and all the tinkling trappings of his metaphorical ſtyle. But he was doomed to be a politician; and the pride of genius and learning fitted him to be an ariſtocrat. Early connection with an honoured Nobleman confirmed

firmed this natural and acquired tendency; he was at firſt his dependent; then, freed from that ſervitude by his noble Patron's munificence at his death, he became the counſellor and confidential guide of an alarmed ariſtocracy. At the period alluded to, the popular ſocieties for Reform had received a rapid increaſe: the grateful zealot of ariſtocracy trembled with rage and fear at the approaching ruin of their uſurpations. But one great effort to ſave them muſt be made; and, fortunately for his purpoſe, the exceſſes of the French Revolution held out a conſoling hope that the ſyſtem of abuſes might be prolonged, perhaps perpetuated. He deſcribed thoſe exceſſes, and predicted more, in the tragic colours of an eloquence but too well ſuited to their enormity; and events ſtill gratified his humanity with the fulfilment of his predictions. On this occaſion, the raſh republican who had before denied that we have a Conſtitution, ſtept forth a ſecond time into the field of combat, and, in his rage for confuſion, propoſed an Agrarian tax for England, holding forth to the poor the plunder of the rich. This was the very act of folly and temerity which his ariſtocratic antagoniſt probably wiſhed; and now Burke, with the united ariſtocracy at his back, called with impetuous vociferation for a cruſade againſt France, and the dormancy of our Conſtitution. This was the critical period of Mr. Pitt's adminiſtration. If the Miniſter, at that time, had firmly oppoſed each of theſe combuſtible politicians; if he had ſecured the peace of the country againſt the wild projects of Paine, and reſiſted the counſels of Burke, as wild, and in the event far more pernicious, he would have been the greateſt benefactor to the country and to mankind. He might, indeed, have been turned out of his official ſituation; but the unanimous voice of a grateful public would ſoon have recalled him to it, with full power to carry into effect thoſe neceſſary plans of Reformation with which his political courſe had been begun. Inſtead of thus mounting to the ſummit of true glory, and there placing himſelf on a level with Waſhington, he was diſcouraged by the ſhort difficulties of the aſcent; he choſe to deſcend from the eminence he had attained, and to keep the undiſturbed poſſeſſion of the firſt ſeat at the Board of Treaſury. Sound policy required him to hold a middle courſe between the two dangerous extremes of Paine and Burke. But Burke's violence in the Senate for a war with France was not ill adapted to the new ſyſtem of the Miniſter, and it gradually appeaſed their long hoſtility. Inſtead of ſhunning each of theſe inflammatory men, he flew from the turbulent Republican to embrace the factious Enthuſiaſt of the Ariſtocracy. To the wildeſt flights of Burke's maddening imagination he nodded approbation; and Burke declared himſelf much dulcified to him. Soon after that, negociation, humbly and repeatedly ſought by the Government of France, was proudly rejected by the Engliſh Miniſter; the military force by ſea and land was rapidly augmented, and nothing but a pretext ſeemed wanting for an immediate commencement of hoſtilities. But when war is reſolved on, a pretext can never be long wanted. The pretext found, was the death of Louis the Sixteenth, after a declaration in the Engliſh Parliament that peace or war ſhould be the conſequence of the pardon or execution of that Monarch. On this unjuſt interference depended a queſtion which involved the fate of

a great part of mankind. The declaration haſtened the death of the unfortunate Monarch it was meant to ſave, and that event to the Engliſh Cabinet was deciſive for war; and yet high authority has not ſcrupled to call it a juſt and neceſſary war.

'It is true that the determination for war was not without ſome pretence of provocation to this country; but it was ſuch provocation as our own conduct had excited, and ſuch as a Waſhington would have pardoned in a nation ſtruggling for liberty, inflamed and almoſt diſtracted in the paroxyſm of a revolutionary fever. His humane and prudent policy might have taught the Miniſter not to have ſought pretexts for war, but to have ſhunned them; to have been prepared for defence, but to have maintained neutrality; and to have tried every expedient of patience and temperate negociation to have preſerved the peace of his country. Such was the actual conduct of the wiſe Stateſman of America under ſimilar or greater provocations from France; and ſuch would have been the counſel of Burke, if he had been cool, diſintereſted, and wiſe like Waſhington. But the character of our penſioned Politician is the very reverſe; in his temper, paſſionate and fiery; in his purſuit of power and emolument, eager and indefatigable; in his public counſels, raſh and violent: his claims to the honours of a true Patriot or a wiſe Stateſman will be diſallowed by poſterity. In public life he has neither been independent nor diſintereſted. Before the French Revolution, the general tenor of his conduct was little uſeful to his country; after that event, it has been pernicious both to his country and to the general intereſts of humanity.'

It will appear, from this extract, that Mr. W. feels no heſitation in openly and warmly cenſuring the new ſyſtem of policy adopted by the prime-miniſter, and in enliſting himſelf among his public opponents. Yet he declares (and we ſee no reaſon to call in queſtion the declaration of ſuch a man) that no perſonal motives, as ſome of his calumniators have aſſerted, have influenced him to this hoſtility; and he continues to look toward reforms of parliament, as the only ſafe and effectual mode of correcting the abuſes which have brought the country and conſtitution to its preſent ſituation.

ART. XIII. *Intellectual Phyſics*; an Eſſay concerning the Nature of Being, and the Progreſſion of Exiſtence. 4to. pp. 255. Printed at Bath, 1795: *not* ſold. London, Cadell jun. and Davies.

IT was a remark of Bolingbroke, that "The mind of man is as much an object of *phyſics* as the body of man, and the diſtinction which is made between phyſics and metaphyſics is quite arbitrary." This remark is adopted and defended by the author of the treatiſe which now comes under our conſideration. The phænomena of mind he conſiders as phyſical objects, equally capable of being obſerved and underſtood, as any external

ternal phænomena. Hence he calls his ſubject *intellectual phyſics*; and he deſires his reader to follow him no longer, nor farther, than he perceives him treating it as phyſics; that is, 'reaſoning by facts, from particular to particular, as they lie in co-exiſtence, or are connected in conſequent effect.' In this manner, without attempting to build viſionary theories, he encourages his reader to expect *a new inveſtigation and demonſtration of the firſt principles of theology*, and of the doctrine of immortality. By theſe means he promiſes to accompliſh the entire demolition of the ſyſtem of materialiſm; and he offers this eſſay as the reſult of an old man's lucubrations, from the benevolent motive of communicating to others thoſe ideas, which, in the cloſe of life, afford him the moſt efficient reaſons of conſolation.

Theſe high pretenſions will be received with caution by thoſe who are acquainted with the difficulties which attend the ſcience of metaphyſics; to which ſcience, notwithſtanding the author's diſtinctions, his inquiry certainly belongs. Although it may not be right to aſſert, univerſally, that no diſcoveries can be made in this ſcience,—ſince, in the extenſive field of mind, there may certainly ſtill be treaſures unexplored;—yet we have ſo long obſerved this claſs of philoſophers going round and round in the circle, that we begin to deſpair of ſeeing them make any important advance in this path of knowlege. We ſuſpect that this philoſopher, like many of his predeceſſors, has ſometimes impoſed on himſelf, by miſtaking doubtful reaſonings and conjectures on admitted facts for demonſtrations: but we do not mean either to cenſure in the groſs, or to prejudge, a work which, on account of the writer's benevolent intention, is juſtly entitled to a candid examination.

The ſimple idea of conſciouſneſs is, in this eſſay, the firſt object of attention. From this idea, Deſcartes deduced by inference a proof of the reality of exiſtence: *cogito, ergo ſum.* The preſent author conceives that he poſſeſſes the knowlege of his exiſtence by intuition, and lays it down as a ſimple intuitive truth, "I am conſcious that I exiſt;"—and, becauſe this *ſelf-ſentiency* is ſimple and individual, he concludes that the conſcious principle, the *I* who am conſcious of *my* exiſtence, is a diſtinct power from the paſſive impreſſion which it perceives. Something ſentient, different from the impreſſion paſſively received, he ſuppoſes to exiſt as a living being, prior in the order of nature to the object of perception. The reader will perceive that this philoſopher, like former inquirers of the ſame claſs, ſteps boldly from fact to opinion, and gives it as a mere aſſertion, that ſelf-conſciouſneſs belongs to a principle in human nature eſſentially different from the images

impreſſed on the ſenſes. Aware of the difficulty, hitherto unſurmounted, of explaining how any communication can be made between paſſive impreſſions and living ſenſations, he at once launches into the cloudy region of conjecture, and ſtates a theoretical notion to explain the action of material objects on the ſentient principle.

'There cannot be any impreſſion where there is no reſiſtance. What then, is that reſiſtance in the conſtitution and nature of our organized body a part of us, and perhaps an inſtrument of connection and communication with the external or material world? I anſwer to myſelf, (I doubt, however, whether it may prove an anſwer to ſatisfy others) what the invariable laws of nature tell me,—namely, that the reſiſtance, as well as the attraction of bodies, and of every particle of matter, operates by ſome powers ſuperadded to and co-exiſtent with theſe bodies and particles. Theſe powers Sir Iſaac Newton deſcribes as exiſting in the form of concentral ſpheres, vibrating, or vibratory, in alternate viciſſitudes.

'It is not mere analogy, but within the ordinary courſe of theſe laws, to ſuppoſe that the living principle may have ſimilar concentral ſpheres of repulſion and attraction ſuperadded to and co-exiſting with it: that theſe powers not only connect it to the material ſenſes; but that, in the firſt place, the power of repulſion is that reſiſtance which meets the impulſe, and is the ground of the impreſſions which give occaſion to ſenſation; while a concentral ſphere of attraction, in contact and vibrating in ſymphony with that impulſe, admits and conveys thoſe impreſſions to the principle of perception, by which they become ſenſations.

'This (I allow it to be unproved theory) ſeems to give me ſome conceivable notion of the communication of impact or vibration, conveyed through the ſenſes to the *ſentient principle*. For if we may be permitted to ſuppoſe (as I ſaid) this ſentient Being to be endowed with concentral ſpheres of repulſion and attraction, as well as ſentiency and thought, the communication may be conceived to be performed by powers actually known in nature.'

Whether this theory tends to eſtabliſh the doctrine of a diſtinct ſentient ſubſtance, or to confound it with matter, we leave to the conſideration of the reader.

The ſubject of *ſpontaneity*, as an eſſential property of the ſentient principle, is next examined. To determine the queſtion, whether the immediate phyſical cauſe or principle of action be within man, or external to him,—after having ſtated and weighed the opinions of ſeveral philoſophers,—our eſſayiſt makes his appeal to conſciouſneſs, and aſſerts that his feelings inform him he is ſelf-active. 'After all, (ſays he,) when I recur, as I find myſelf obliged to do, if I would be clear in my own apprehenſions and ſincere in my declarations, to what I experiment in myſelf, I cannot but ſay, what I cannot but be conſcious of, that I feel, immediately, directly, and without any

any inference whatever, that I have, as at a centre, an internal ſpontaneity, a ſelf-activity, that I am an agent ſelf-motive, without depending, as an effect moved, on any preceding external mechanical cauſe, otherwiſe than as combined with my ſelf-activity.'—To explain this combination, the author again introduces hypotheſis, and ſuppoſes that the mind from within, by its agency, acts on concentric ſpheres which ſurround it, mixing, in various degrees and proportions, its own attractive and repellent power with the external impreſſions or vibrations, and thus *converting* them into living ſenſations. Of the proceſs of converting mechanical vibrations into living ſenſations, by means of attraction and repulſion, we acknowlege that we have no conception: nor are we willing to admit the demonſtrative force of the appeal to conſciouſneſs in favour of ſpontaneity; ſince it is evident that, if men have this conſciouſneſs, it muſt be univerſal; and conſequently, thoſe who ſay that they have it not, as all neceſſarians do, muſt, to a man, as Dr. Gregory maintains, be guilty of a groſs violation of truth.

Our philoſopher concludes his examination of the intellectual phænomena reſpecting the co-exiſting qualities of the mind of man, by repeating his appeal to conſciouſneſs in proof of his aſſertion that *ſelf* is not one perſon by union of parts, but an *actual one*, or unity without parts: an aſſertion which aſſumes the very point in diſpute.

The next ſubject diſcuſſed is *ſpace*; concerning which, it is ingeniouſly maintained that it is not a privation of matter or ſubſtance, the mere abſence of being, nor an abſtract idea of relation, but has an actual exiſtence, and *ab extra* impreſſes an objective idea on our minds. Following the notion of Newton and Clarke, that *ſpace* and *eternity* neceſſarily exiſt, not as ſubſtances, but as properties, the author infers that they are attributes of the ſupreme Being. Becauſe infinite ſpace and eternal duration exiſt ſo neceſſarily, that they cannot even be ſuppoſed not to exiſt, and that the ideas of them are intellectual phænomena, which, when once impreſſed, cannot be eraſed, it is concluded that we have an *actual perception* of the exiſtence of an infinite and eternal ſomething. Infinity and eternity exiſt as modes of ſome Being whoſe ſubſtance we can never know: we perceive theſe modes as objects, as clearly and diſtinctly as we perceive any of the objects of the outward ſenſes; and we infer *à poſteriori* from the phænomena, that an infinite eternal Being exiſts always every where *in actu et in ſubſtantiâ:* we have not only proof of the truth, but an actual perception of the fact: we know intuitively that there exiſts an Infinite Eternal.—This doctrine the author diſtinguiſhes from thoſe of

Deſcartes and Spinoza, and defends againſt the reaſonings of Hume in his examination of the argument *à priori*.

The argument here advanced, notwithſtanding the author's appeal to intellectual phænomena, appears to us to be, in principle, the ſame with the *à priori* argument of Dr. Clarke; who ſays: "We always find in our minds ſome ideas, as of infinity and eternity, which to remove, that is, to ſuppoſe that there is no Being in the univerſe to which theſe attributes are neceſſarily inherent, is a contradiction in the very terms." Dr. Clarke's reaſoning might as properly be called an argument *à poſteriori* as that of this treatiſe; for he infers the actual exiſtence of a neceſſarily or ſelf-exiſting Being, "from the abſolute impoſſibility of deſtroying ſome ideas, as of eternity and immenſity, which therefore muſt needs be attributes of a neceſſary Being actually exiſting." Whether arguments of this kind deſerve the character of demonſtrative, we ſhall not preſume to decide: we ſhall only ſay that, to ordinary underſtandings, the common proof of the Being of God from the marks of deſign in the ſtructure of the univerſe appears much more ſatisfactory, than any abſtract reaſonings on ſpace and duration. Indeed the author of this work is himſelf aware that, in proving the exiſtence of an infinite eternal ſomething, he has by no means filled up the complex notion of *Deity*: for, in the ſequel, he acknowleges that there is no demonſtrative connection between the idea of a neceſſary, ſelf-exiſtent, infinite, and eternal Being, and the idea of activity; and, in order to prove that the ſupreme Being is an intelligent agent, he has recourſe to the uſual method of reaſoning from effect to cauſe; and from our ideas of various Beings exiſting externally, and actuated by certain fixed laws, he infers producing and preſerving agency. In this part of the eſſay, the arguments of Mr. Hume's ſceptical philoſopher Philo, in his Dialogues on Natural Religion, are examined and refuted.

The remainder of the volume is chiefly employed in the diſcuſſion of the important queſtion concerning the goodneſs of the intelligent Firſt Cauſe. The proof of this attribute of the divine nature is reſted on the marks of moral government, which are viſible in the progreſſion of man's capacity by the probationary training of practice and experience, and in the agreement of the actual ſtate of things with the notion of a ſyſtem of moral diſcipline. In concluſion, ſeveral natural and moral arguments are examined, on the great queſtion concerning the immortality of the human ſoul; and it is ſtated as a demonſtrative proof of this doctrine, that the Being of man, that which is properly *he*, whatever its eſſence may be, is an *individuum*, a *monade*,

monade, not diviſible nor diſſoluble by any operation of matter, not to be deſtroyed or annihilated by any power of nature, therefore naturally immortal. This argument we ſhall quote at length in the author's own words; and *valeat quantum valere poteſt*:

'When after this I turn my eye inward upon this ME, myſelf, I can view and conſider it excluſive of my body; and there I find it a ſimple one, an individuum, an indiviſible unity; not an union of properties; not a perſon as I have explained and proved above. I cannot form any poſſible idea, (whatever the exiſtence of this ME, as to extenſion, may be, of which I have no conception, one way or the other,) I cannot form any poſſible idea of drawing a line acroſs, or through this being, ſo as that part may be ſaid to lye on one ſide [of] this line, and other parts on the other. When I perceive, I feel all over as *one*; and when I think or act, I think and act as *one*: I am conſcious of an undivided indiviſible unity; which, whatever properties I may conceive it to have, I cannot divide by theſe properties, even in thought, ſo as to conſider it as a perſon, or union, made up by a coexiſtence of theſe properties: but, if I am to truſt that intuitive knowledge which I experiment in myſelf, it is abſolutely an unit.

'Now whether the ſupreme Firſt Cauſe created this ſoul originally as a ſubſtance of itſelf, diſtinct from matter, or an unit, juſt as we vulgarly conceive the ultimate atoms of matter to be; or, as more enlightened philoſophers conceive their phyſical points to be; or whether it pleaſed him (as an act within the extent of power) by ſome *vital concentration* of theſe atoms, or theſe phyſical points, ſo to form it into this *unity* as theſe atoms are, phyſically ſpeaking, ſo that it might be the proper ſubſtratum or centre of thought, when it pleaſed him to ſuperadd that power of thought to it; is of no conſequence. For when he ſuperadded to it living thought, making it, what it is, an indiviſible unity, as the proper, and indeed neceſſary ſubſtratum of thought, none of the powers of nature, which act only by dividing and ſeparating, can affect this *thus created unity*, any more than they do, or can divide, and ſo annihilate, the ultimate atoms, or phyſical points, of what is commonly called matter.

'I aſſume not here to deſcribe or define any internal eſſence or ſubſtance of an eternal exiſtence, as eſſentially reſiding in this ME, or ſoul, but only ſay, that ſuch as it hath pleaſed GOD to create it, a *monade*, a vital concentration of unity, none of the powers of nature, operating by the fixed laws of ſuch nature on the component parts of forms ſo as to decompoſe and deſtroy them, can diſſolve that unity, not a compoſite form or union of parts: that therefore this *I*, my ſoul, is *naturally immortal*; that GOD, the ſupreme Firſt Cauſe, who made me what I am, as part of his created ſyſtem, and placed me in exiſtence, connected by my body to the external material world, for his good purpoſes, may, when thoſe purpoſes are anſwered, diſſolve this unity, and ſo annihilate me, is moſt certain; but from intuitive knowledge of the fact, which I experiment in myſelf, I have abſolute conviction of my unity; an unity to which no *natural* diſſolution, or ſeparation of parts, can happen, from any the operations of the powers of nature: that, therefore, whatever changes in the circumſtances of

my exiſtence may take place, it will, *unleſs annihilated by the ſame power which made it* ONE, continue its being. I may, by the diſſolution of my body, loſe all my connection and communication with, and be totally ſecluded from, this external world, which is my preſent ſtage of exiſtence; but I reſt aſſured that, if it pleaſe GOD not to deſtroy this unity, as nothing elſe can, I ſhall continue my being, and that he will place it in the regular courſe and progreſſion of his ſyſtem in ſome exiſtence ſuited to it, as he did in this preſent ſtage of my exiſtence; and, as he did in this world, will give me the natural means of communication with ſuch. If any philoſophers aſſume to aſſert what GOD will do, or, ſtill more preſumptuous, what, in the nature of things, and according to his own rectitude, he ought to do, they go beyond what our *natural* ſtate of information enables us to reaſon upon, or even to conceive.'

On a review of the whole train of argument in this Eſſay, though we do not pronounce the author's reaſoning inconcluſive, we muſt acknowlege that it does not always come home to our minds with the force of demonſtration. It appears to us that, in deſcribing intellectual phænomena, he has brought to light no fact hitherto unnoticed; and that, in deducing concluſions from them, he has often either contented himſelf with bare aſſertions, or has run into abſtract theories with which the phænomena have no neceſſary connection. Conſequently, it is our opinion that the author, having made no important addition to our ſtock of intellectual ſcience, has furniſhed no new weapon againſt ſcepticiſm and incredulity.

ART. XIV. *Hon. & admodum Rev. Shute Barrington, L.L.D. Epiſcopo Dunelmenſi, Epiſtola, complexa Geneſin, ex Codice Purpureo-Argenteo Cæſareo-Vindobonenſi expreſſam: & Teſtamenti Veteris Græci, Verſionis Septuaginta-Viralis, cum Variis Lectionibus denuo edendi, Specimen dedit Robertus Holmes, S. T. P. e Collegio Novo, & nuperrime publicus in Acad. Oxonienſis Poëtices Prælector, &c.*

Epiſtolæ Hon. & admodum Rev. Viro Shute Barrington, L.L.D. Epiſcopo Dunelmenſi, nuper datæ, Appendix: cum Verſionis Septuaginta-Viralis, denuo edendæ Specimine ad formam contractiore; à Roberto Holmes, S. T. P. &c.

Folio. 15s. Payne.

EVER ſince the collation of Hebrew MSS. was given by Dr. Kennicott, it has been a general wiſh among the learned to have a ſimilar collation of the MSS. of the moſt antient Greek verſion of the Old Teſtament, known by the name of *Septuagint*. That wiſh is now likely to be accompliſhed. Dr. Holmes has for many years been occupied with that object; and his labours, we are happy to learn, are now drawing towards a concluſion. Seven annual accounts of the progreſs of the work have been already publiſhed; and in the courſe

courſe of the laſt year Dr. H. has given us two different ſpecimens of the work itſelf, in two letters to the Biſhop of Durham, as announced at the head of this article; together with a curious fragment of an antient MS. in the imperial library at Vienna.

In the firſt Epiſtle, Dr. Holmes gives his firſt ideal ſpecimen of the manner in which he then deſigned to print his edition of the Septuagint: but that plan having been deemed too extenſive, he has in a ſecond ſpecimen conſiderably contracted it; and ſtill, we are of opinion, he will be induced to contract, and, we beg leave to add, methodize. His page appears to us to be much leſs diſtinct than it might be made; and a conſiderable part of the matter might be extruded without any injury to the work.

The intent of every collation is to have the text reſtored as nearly as poſſible to its ſuppoſed primitive ſtate; and this, with reſpect to the Septuagint, muſt be done chiefly by the aid of MSS. Tranſlations from it may be of ſome uſe towards that purpoſe, but not in the degree in which early tranſlations from the Hebrew text are uſeful in correcting it. A complete Coptic verſion would indeed be of great utility, and ſome aſſiſtance may be drawn from the Syriac, Arabic, and Armenian tranſlations: but, from the Latin Italic, which exiſts only in ſcraps among the works of the Latin Fathers, we are not to look for any thing like ſure *correctoria* of the Septuagint. Nor are we to depend much on the quotations of the Greek Fathers; except when they tranſcribe the whole text at the head of their commentaries; and even then, as we know not always what *amended* edition of the Septuagint they followed, we can but gueſs, through their means, at the primitive readings. The MSS. themſelves, indeed, are more or leſs liable to the ſame objection: yet ſtill they are our beſt reſource; and we wiſh that Dr. Holmes had to them alone confined his attention. At any rate, we are decidedly of opinion that all quotations from the Fathers, whether Greek or Latin, that differ not eſſentially from the Vatican copy, which is to be Dr. Holmes's text, ſhould be excluded from his collation. This, we believe, would reduce his volumes to two thirds of their bulk, and would, we are perſuaded, pleaſe his readers much better than either of his preſent ſpecimens.

To put it in the power of thoſe who may not have ſeen theſe publications to judge for themſelves, we inſert two entire paragraphs of the *contracted* ſpecimen; namely, the var. readings of verſes 6 and 7 of the 1ſt ch. of Geneſis.

[c] VI. γενηθήτω] poſt hanc v. habet ſpatium vacuum, forte eraſa πν, 19. τω finalis eſt ſupr. lin. a prima, ut videtur manu, 59. στερέωμα]

ρίνμα] τὸ γιρ. Orig. ii, 639. ἐν μέσῳ] μεσων ubique Codd. in majuſculis, et vetuſtiſſimi in charactere ligato. τοῦ ὕδατος] ὑδάτων Copt. *aquam et aquam* Slav. forte τῶν ὑδάτων Epiph. ii, 179. *aquarum* Lat. ap. Aug. plus ſemel. Hilar. plus ſemel. Fauſtin. Preſb. Ambr. etiam, licet plus ſemel habeat num. ſingular. ἔσω] ται forte 19. certe 106, 108. Coſm. iii, 16. Theodoret. in Pſ. ciii, ſed ut Vat. alibi. διαχωρίζου] διαχωριζων primo, nam ω eſt ex ω dimidiato per raſuram, 134. χωριζου ſupr. lin. habet nunc ex manu forte 15 ſæc. ſed primo forte habuit διαχωριζον, nam fere evanuit, 131. *diviſio* Lat. ap. Hilar. plus ſemel. Fauſtin. Aug. etiam, licet habeat quoque *dividens*. διαχωριζων Arm. Ms. 2. καὶ ὕδατος] habet addita ex corr. Arm. Ms. 1. καὶ ἐγένετο οὕτως] ▲ Compl. ~ præmittit Alex. ~ præmittit Arab. Ms. 1. ▲ Baſ. i, 25.

' VII. ὁ Θεὸς 1°] ▲ Arab. Mss. 1. 2. τὸ γις.] ▲ τὸ Arab. Mss. 1. 2. ὁ Θεὸς 2°] ▲ Theoph. 89. ▲ Lat. ap. Tert. Aug. ſed aliquando habet uterque. ▲ in textu, habet in marg. Arab. Ms. 2. + αὐτῷ Arab. Ms. 1. τῷ ὕδατος 1°—τῷ ὕδατος 2°] *aquas* in utroque l. Slav. ▲ alterutr. cum intermed. Anaſtaſ. Hexaem. Ms. ὃ ὦν ὑποκάτω] ο ην υπο .... reliquis litt. deperdit. 19. οὗ ην υποκατω 82. τω υποκατω 75. τοῦ ἐπάνω Damaſc. i, 160, 170. *quæ erant ſupra* Slav. *ſuper* Lat. ap. Aug. ſemel, ſed alibi convenit. ▲ ἦν Arm. Ms. 2. γειμώματος 1°—γειμώματος 2°] ▲ alterutrum cum intermed. 126. ▲ eadem, licet agnoſcantur in Comm. PP. infra ſubjectis, 79. τῷ ἐπάνω] του υπειρανω 37, 125. οὗ οὖν (f. οὗ ἦν) ἐπάνω Anaſtaſ. l. c. Ms. τοῦ ὑποκάτω Damaſc. ll. cc. *ſub* Lat. ap. Aug. ſed idem alibi convenit. γειμώματος 2°] + και εγενετο ουτως X, 14, 31, 32, 37, 38, 55, 57, 59, 73, 74, 77, 78, 83, 131, 134, 135. + eadem primo, ſed manus poſterior eraſit, 61, 71. + eadem marg. ex manu recenti, 125. + eadem in textu ſub ※ cum hac nota marginali, ἐνθα κειται ασιριακος· κειται μεν ν τω Ἑβραϊκῳ, ου φερεται δε παρα τοις Ο, 127. + eadem ſub ※ et in minut. Alex. + eadem ſine ſigno Cat. Nic. + eadem Hippolyt. fragm. p. 22. in cujus textum ex marg. invecta eſt eadem nota, quam ex marg. Cod. Gr. 127 citavi. + eadem Theodoret. Qu. xi. in Gen. Anaſtaſ. l. c. Ms.'

We had it once in contemplation to offer to Dr. H a plan of arranging his readings conſiderably different from his deſign: but, on reflecting that this would neceſſarily lead us into critical diſcuſſions which the limits of our work do not properly admit, we dropt the intention.—We will only ſuggeſt that we believe the Dr. to be wrong in aſſerting that the Alexandrian MS. has an obelos before *και εγενετο ουτως* in v. 6.—If our memory fail not, there is no ſuch mark in the MS. either here or any where elſe. The marks were added, we preſume, by the Editor. At any rate, Dr. Holmes ſhould inſpect the MS. in order to aſcertain the truth—ſo much the rather, as this error, if an error it be, pervades the whole ſpecimen.

We

We ſhall be happy to have ſoon before us a volume of the work itſelf; which every Biblical ſtudent muſt anxiouſly deſire to ſee.

ART. XV. *An Eſſay on Combuſtion*, with a View to a new Art of Dying and Painting. Wherein the Phlogiſtic and Antiphlogiſtic Hypotheſes are proved erroneous. By Mrs. Fulhame. 8vo. pp. 200. 4s. Boards. Johnſon, &c. 1794.

WE have not yet forgotten the days in which the labours of Dr. Prieſtley, of M. Lavoiſier, and of their active aſſociates, furniſhed full employment for our chemical department. While we had the pleaſure of diſſeminating the knowlege of new facts, our own expectation, as well as that of our readers, was kept alive by anticipation of future acquiſitions of ſtill greater value. Nor did theſe expectations fail us. The ſcene, however, is changed, and ſcience ſeems no longer the order of the day. In this dearth of diſcovery, we receive Mrs. Fulhame's Eſſay; and, after an attentive peruſal, we heſitate not in pronouncing that it would have had our good word during the greateſt abundance of accurate and ingenious chemical inveſtigations.

Mrs. Fulhame appears to have doubted whether the preſent title be well adapted to the contents of her work. We are decidedly of opinion that it is not; and we think that *Experiments on the Reduction of Metals in the ordinary Temperature of the Atmoſphere* would have been preferable, alike to that which ſhe has received and that which ſhe has rejected*. All her own facts relate to reduction; and her reaſoning on oxygenation or calcination ſcarcely fills ſixteen pages. She finds that hydrogene gas, phoſphorus, ſulphur, charcoal, and certain other analogous ſubſtances, are incapable of reducing the metal of metallic ſolutions, unleſs water be preſent. Let us illuſtrate this ſingular diſcovery by a few quotations:

'I immerſed a bit of ſilk in a ſolution of nitro-muriate of gold in diſtilled water, and dried it in the air; it was then placed over a cylindrical glaſs veſſel, containing a mixture of diluted ſulphuric acid and iron nails, for about half an hour; but no reduction of the metal could be obſerved.

'I dipped another bit of ſilk in the ſame ſolution of gold, and expoſed it, while wet, to the ſame current of hydrogen gas, and inſtantly ſigns of reduction appeared; for the yellow colour, which the ſolution imparts to ſilk, began to change to a green, and very ſoon a film of reduced gold glittered on the ſurface oppoſed to the gas: ſhortly after, a beautiful blue ſpot, fringed with orange and purple, was formed on the middle of the ſilk. During the experiment,

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* Viz. *Eſſay on the Art of making Cloths of Gold, Silver, and other Metals, by chemical Proceſſes.*

which

and relieve the eye of that painful ſearch for the courſe, and origin, of rivers, the minuteſt branches of which can be ſplendidly repreſented in this way.'

For the reſt, we applaud this lady's perſevering ingenuity; we admire her dexterity in carrying on her reſearches almoſt without apparatus; and we ſincerely ſympathiſe with her on account of that diſabling and diſcouraging narrowneſs of circumſtances, of which ſhe ſo feelingly complains. May ſhe ſoon meet with 'a Being ſuch as ſhe has heard of on the record of fame, but never ſeen one,' viz. a liberal patron; or elſe experience ſuch a change of circumſtances as ſhall allow full ſcope to her abilities!

ART. XVI. *De Legione Manliana Quæſtio, ex Livio deſumpta, et rei Militaris Romanæ Studioſis propoſita. Auctore* Gulielmo Vincent. Quarto. 2s. Cadell jun. and Davies.

THIS is an ingenious and elegant diſſertation on a matter indeed of no great importance, but rather a ſubject of claſſical, or at moſt tactical, curioſity; namely, the true conſtruction and diſpoſition of the *Manlian Legion*, in a battle between the Romans and Latins, as deſcribed in the eighth chapter of the eighth book of Livy.

Thoſe critics, who before our author had attempted to clear away the ambiguities and obſcurity which they ſuppoſed to be in the text of the Roman hiſtorian, either confeſſed their want of ſucceſs, or had recourſe to conjectural emendations. Dr. Vincent leaves the text as it is, and thinks that, by the addition of a ſingle word*, he has ſufficiently ſolved the difficulty. '*In Liviano reſolvendo nodo*, ſays he, *ipſo Livio interprete et commentatore ſolo uſurus ſum.*'

We have ſeen ſelf-interpreting Bibles; and a Dominican Friar of the laſt century made Thomas Aquinas interpret himſelf *On Grace and Predeſtination* in two huge folio volumes†: yet the Bible ſtill ſtands in need of interpretation; and Friar Maſſoulié did not convince the Jeſuits that Thomas had rightly interpreted himſelf.—Let us ſee whether Livy, in the hands of Dr. V. has been more fortunate.

Preceding commentators, Dr. Vincent thinks, were deceived by having formed an idea of the Manlian Legion from the Common Legion: '*Non ſatis ſenſerant hiſtoricum, in ſpeciali belli ratione, ſpeciali Legionis inſtructione occupatum.*'—What is the Doctor's proof? A mere negative preſumption: '*Namque communem Legionis formam Livio, utpote qui Re-*

* Is not this to be accounted a conjectural emendation?

† *Divus Thomas ſui interpres.*

manet

manos lectores habiturus erat, vix tangere licuiſſet. Scilicet, dum rem omnibus compertam tractaret, faſtidium potius moturus fuerit, quam laudem adepturus.' In this mode of argumentation, we apprehend, there is ſomething more ſpecious than ſolid. It was natural for Livy to deſcribe, on this occaſion, the component parts of a common legion, in order to ſhew the particular addreſs of Manlius in their arrangement. This we think was all that was new in the matter: and, indeed, if the Manlian Legion had been a new device, the hiſtorian would undoubtedly have mentioned it. The whole deſcription of Livy evidently relates to the laſt form which the Roman Legion had then received: but he does not ſay that it received that form by Manlius; much leſs that the Manlian Legion was ſingular in its kind. Let the reader begin from "*Poſtremo, in plures ordines,*" &c. and then ſay whether he does not think that the hiſtorian is deſcribing a common legion; ſuch as it was before the battle of Cannæ. For our part, we have no doubt of it; and all that Manlius did, we think, was to draw up his legions in a new order; or rather to make the ſeveral ranks of his army engage in a new manner.

That the *Rorarii* and *Accenſi* were here placed behind the *Triarii* is clear: but that they were armed in the ſame manner is extremely queſtionable. According to the diſtribution of Servius, the Accenſi were reckoned among thoſe who were of the fifth claſs of citizens, who in time of war were armed with ſlings and ſtones*. The Rorarii are not mentioned in that Cenſus: but the Grammarian Feſtus expreſsly calls them *milites qui armaturâ levi prælium committebant*; and the fragments from Lucilius, quoted by Dr. V. himſelf, evidently imply the ſame thing. It is then too much to ſay—'*Certo certius eſt ex Livii verbis Rorarios, in hac Legione Manliana non fuiſſe levis armaturæ milites.*' Dr. V. does not certainly find this in Livy: it is only his own inference which he draws from their being ſent by Manlius to blunt the furious onſet of the enemy, on the falling back of the *haſtati* and *principes*. At this rate, the *Accenſi* muſt alſo be accounted heavy-armed ſoldiers; although Livy expreſsly ſays, in the paſſage above quoted, that they were numbered among thoſe who fought with ſlings and ſtones †:—but, ſays Dr. V., if the *Accenſi* had not been armed in the ſame manner as the *Triarii*, how could the Latins have been ſo far deceived as to miſtake them for the Triarii themſelves? This indeed is the only ſpecious argument in favour of the Doctor's hypotheſis: but it appears to

* See Livy, B. i. c. 43.

† On this occaſion, however, Manlius may have put other arms in their hands.

us merely ſpecious. The Latins having broken the Roman ranks and forced back the *Haſtati* among the *Principes*, Manlius makes his Rorarii run forwards *(procurrebant)* to fill up the ranks, and ſtop the enemy's career:—but the Latins ſtill prevailing, he is in doubt whether he ſhall now oppoſe his Triarii, as it was uſual to do on ſuch occaſions: yet here the prudent General, thinking it ſafer to keep them ſtill in reſerve, brings in their ſtead the Accenſi, from the rear of his army: while the Triarii, leaning on one knee, were concealed behind them. The Latin commander was deceived by this manœuvre, and ordered his Triarii to engage. Theſe might ſee their miſtake on a nearer approach, but they were now in the foremoſt ranks, and were obliged to fight or retreat. They had, indeed, a feeble foe to encounter; yet, feeble as they were, they were ſufficient to enfeeble alſo their enemy, and to make them an eaſier conqueſt to the freſh Roman Triarii. All this might happen, we think, without ſuppoſing either that the Manlian Legion was not the common Legion, or that the Rorarii and Accenſi were in reality *gravis armaturæ milites.*

With reſpect to the *Locus vexatiſſimus:*—"*Quia ſub ſignis jam alii,*" &c. we hardly know what to ſay. We greatly ſuſpect that the paſſage is corrupted, although we cannot now amend it even by conjecture. Dr. Vincent thinks that he has made all clear by inſerting the word *primam* before *primum*; and perhaps ſome of our readers will be ſatisfied with his paraphraſe, which we therefore give, together with the original:

'*Quia ſub ſignis jam alii quindecim Ordines locabantur, ex quibus Ordo unuſquiſque tres partes habebat, earum unamquamque* primam *primum pilum vocabant, tribus ex vexillis conſtabat.*

'*The third Line was not eſtimated by Companies, but Platoons; of theſe, there were fifteen, correſponding with the fifteen Companies of the two firſt Lines; and each Platoon had two others of an inferior order attached to it, ſo that it comprized three diviſions. The firſt diviſion or Platoon was ſtyled the firſt pike or* pilum; *and led not only its own three Platoons, but three Banners.*'

Of the Latinity of this little work, we ſhall let the author ſpeak for himſelf:

'*De Latinitate operis paucula ſunt dicenda. Si quid præ ſtudio citra ſcelus peccatum fuerit, veniæ locus dabitur; at in uſu vocis* (ſingulus) *latior patet error quàm velim, namque hanc quanquam ſingulari numero uſurpatam Geſnerus uno atque altero tueatur exemplo, non ſatis probæ eſſe monetæ confiteor. Cætera Lectoris humanitati permitto.*'

ART.

ART. XVII. *Miſcellaneous Works of Edward Gibbon, Eſq.* &c. &c.

[*Article continued from the Review for May.*]

THE intereſting extract, with which our preceding Article concluded, contains a reference to the thirty-third volume of the works of Rouſſeau, in which that extraordinary man gives his opinion on the conduct of Mr. Gibbon towards Mademoiſelle Curchod. We will now quote, for the amuſement of our readers, the paſſage of Rouſſeau to which Mr. G. has referred. It is taken from a letter dated at Motiers the 4th of June 1763, and addreſſed to M. M——u.

"You have given me a commiſſion for Mademoiſelle Curchod, of which I ſhall acquit myſelf ill, preciſely on account of my eſteem for her. The coldneſs of Mr. Gibbon makes me think ill of him. I have again read his book. It is deformed by the perpetual affectation and purſuit of brilliancy. Mr. Gibbon is no man for me. I cannot think him well adapted to Mademoiſelle Curchod. He that does not know her value is unworthy of her; he that knows it, and can deſert her, is a man to be deſpiſed. She does not know what ſhe is about; this man ſerves her more effectually than her own heart. I ſhould a thouſand times rather ſee him leave her, free and poor among us, than bring her to be rich and miſerable in England. In truth I hope that Mr. Gibbon may not come here. I ſhould wiſh to diſſemble, but I could not; I ſhould wiſh to do well, and I feel that I ſhould ſpoil all *."

It is not for us to give judgment on this tranſaction: but it is impoſſible not to confeſs that, if the opinion of Rouſſeau be tinctured with that wildneſs which marked his character, the conduct of Mr. Gibbon does not altogether exempt him from the charge of coldneſs and inconſtancy. Submiſſion to the will of his father might have been his duty, but his conduct ſeems to juſtify the ſuſpicion that he would have felt *more* pain and reluctance in relinquiſhing a wealthier or more noble miſtreſs. There will not be wanting many perſons, who will think the correct but cold prudence of Mr. Gibbon leſs amiable, and even leſs reſpectable, than the generous extravagance of the citizen of Geneva. It is time, however, to return from a digreſſion into which we have been ſeduced by a combination of celebrated names, attached to a tranſaction of almoſt romantic intereſt.

The period between the return of Mr. G. from Lauſanne and the appearance of his firſt work is filled up with an account of his ſtudies, and with a narrative of his 'bloodleſs and inglorious campaigns' (as he himſelf calls them) as an officer in

* Œuvres de Rouſſeau, tom. 33. p. 88, 89. 12mo. Edition, Geneve, 1789.

the Hampſhire militia. We extract the following remarks on Engliſh authors:

'By the judicious advice of Mr. Mallet, I was directed to the writings of Swift and Addiſon; wit and ſimplicity are their common attributes; but the ſtyle of Swift is ſupported by manly original vigour; that of Addiſon is adorned by the female graces of elegance and mildneſs. The old reproach, that no Britiſh altars had been raiſed to the Muſe of Hiſtory, was recently diſproved by the firſt performances of Robertſon and Hume, the Hiſtories of Scotland and of the Stuarts. I will aſſume the preſumption of ſaying that I was not unworthy to read them; nor will I diſguiſe my different feelings in the repeated peruſals. The perfect compoſition, the nervous language, the well turned periods of Dr. Robertſon, inflamed me to the ambitious hope that I might one day tread in his footſteps; the calm philoſophy, the careleſs inimitable beauties of his friend and rival, often forced me to cloſe the volume with a mixed ſenſation of delight and deſpair.'

The reader will not learn without wonder that Swift and Addiſon were among the earlieſt models on which our celebrated hiſtorian laboured to form his taſte and his ſtyle. If the compoſition of theſe writers continued to be the object of his imitation, the hiſtory of literature does not exhibit ſo ſtriking an example of a man of ſuch great talents ſo completely diſappointed in his purpoſe. It may be obſerved that, even in the very act of characterizing Swift and Addiſon, he has deviated not a little from that beautiful ſimplicity which is the peculiar diſtinction of theſe pure and claſſical writers. Nor can we think that Mr. Gibbon, however he may have in ſome meaſure emulated the hiſtorical merit, has exactly trodden in the literary footſteps, of Dr. Robertſon. Inferior probably to Mr. Gibbon in the vigour of his powers, unequal to him perhaps in comprehenſion of intellect and variety of knowlege, the Scottiſh hiſtorian has far ſurpaſſed him in ſimplicity and perſpicuity of narration, in picturesque and pathetic deſcription, in the ſober uſe of figurative language, and in the delicate perception of that ſcarcely diſcernible boundary which ſeparates ornament from exuberance and elegance from affectation. He adorns more chaſtely in addreſſing the imagination, he narrates more clearly for the underſtanding, and he deſcribes more affectingly for the heart. The *defects* of Dr. Robertſon ariſe from a leſs vigorous intellect, the *faults* of Mr. Gibbon from a leſs pure taſte. If Mr. Gibbon be the greater man, Dr. Robertſon is the better writer.

The concluding ſentence of the above extract, which relates to Mr. Hume, appears to us to be one of the moſt juſt and beautiful eulogiums that has ever been beſtowed on the ſtyle of that great writer. It reminds us of what D'Alembert

bert ſaid of La Fontaine, whom of all French writers he conſidered as "*le plus deſeſperant pour le peuple imitateur :*" "the moſt hopeleſs model for the rabble of imitators." With the ſame force did *De La Harpe* expreſs himſelf, when he ſpoke of "*la perfection deſeſperante de Racine*;" and our readers will recollect a more antient and celebrated example of a ſimilar turn of thought and expreſſion :

—— ut ſibi quivis
Speret idem; ſudet multum fruſtraque laboret
Auſus idem. Hor Ep. ad Piſon. V. 240—242.

In the hiſtory of Mr. G.'s ſervice in the militia, we cannot peruſe without a ſmile his brief account of the change of regimental quarters. We find exactly the ſame adorned geography as in his hiſtory. No town is without an epithet: 'The pleaſant and hoſpitable Blandford,' 'the populous and diſorderly Devizes,' &c. We ſcarcely recognize the familiar names of our Engliſh towns, when we find them thus diſguiſed with ſuch ludicrous pomp.—He thus ſpeaks of his military ſervice :

'The loſs of ſo many buſy and idle hours was not compenſated by any elegant pleaſure; and my temper was inſenſibly ſoured by the ſociety of our ruſtic officers. In every ſtate there exiſts, however, a balance of good and evil. The habits of a ſedentary life were uſefully broken by the duties of an active profeſſion: in the healthful exerciſe of the field I hunted with a battalion, inſtead of a pack; and at that time I was ready, at any hour of the day or night, to fly from quarters to London, from London to quarters, on the ſlighteſt call of private or regimental buſineſs. But my principal obligation to the militia, was the making me an Engliſhman, and a ſoldier. After my foreign education, with my reſerved temper, I ſhould long have continued a ſtranger in my native country, had I not been ſhaken in this various ſcene of new faces and new friends: had not experience forced me to feel the characters of our leading men, the ſtate of parties, the forms of office, and the operation of our civil and military ſyſtem. In this peaceful ſervice, I imbibed the rudiments of the language and ſcience of tactics, which opened a new field of ſtudy and obſervation. I diligently read, and meditated, the *Memoires Militaires* of Quintus Icilius, (Mr. Guichardt,) the only writer who has united the merits of a profeſſor and a veteran. The diſcipline and evolutions of a modern battalion gave me a clearer notion of the phalanx and the legion; and the Captain * of the Hampſhire grenadiers (the reader may ſmile) has not been uſeleſs to the hiſtorian of the Roman empire.'

The following curious anecdote, from this part of his Journal, deſerves a conſpicuous place in the next edition of Bubb Doddington's Diary :

'Colonel Wilkes of the Buckinghamſhire militia, dined with us, and renewed the acquaintance Sir Thomas (Worſley) and myſelf had

* Mr. G. afterward became Lieutenant-Colonel Commandant.

begun with him at Reading. I ſcarcely ever met with a better companion; he has inexhauſtible ſpirits, infinite wit and humour, and a great deal of knowledge. *He told us himſelf, that in this time of public diſſenſion he was reſolved to make his fortune!* On this principle he has connected himſelf cloſely with Lord Temple and Mr. Pitt, commenced a public adverſary to Lord Bute, whom he abuſes weekly in the North Briton, and other political papers in which he is concerned.'

About this period, Mr. G. thus candidly delineated his own character, in his journal:

'May 8, 1762. This was my birth-day, on which I entered into the 26th year of my age. This gave me occaſion to look a little into myſelf, and conſider impartially my good and bad qualities. It appeared to me, upon this inquiry, that my character was virtuous, incapable of a baſe action, and formed for generous ones; but that it was proud, violent, and diſagreeable in ſociety. Theſe qualities I muſt endeavour to cultivate, extirpate, or reſtrain, according to their different tendency. Wit I have none. My imagination is rather ſtrong than pleaſing. My memory both capacious and retentive. The ſhining qualities of my underſtanding are extenſiveneſs and penetration; but I want both quickneſs and exactneſs. As to my ſituation in life, though I may ſometimes repine at it, it perhaps is the beſt adapted to my character. I can command all the conveniences of life, and I can command too that independence, (that firſt earthly bleſſing,) which is hardly to be met with in a higher or lower fortune. When I talk of my ſituation, I muſt exclude that temporary one, of being in the militia. Though I go through it with ſpirit and application, it is both unfit for, and unworthy of me.'

The mind of Mr. Gibbon ſeems to have been early pointed towards hiſtory; and the various ſubjects on which he meditated hiſtorical works, before he fixed on the decline of the Roman empire, form a curious part of the Memoirs. The hints which grow into great ideas, and the imperfect ſketches which at length ripen into important works, are among the moſt intereſting parts of the hiſtory of literature. It is beſides of ſome conſequence, to thoſe who may be projecting hiſtorical compoſitions, to know what hiſtorical ſubjects were thought the moſt promiſing by one of the moſt celebrated hiſtorians. The expedition of Charles VIII. into Italy, the cruſade of Richard I., the Barons' wars againſt John and Henry III., the hiſtory of Edward the Black Prince, the lives and compariſons of Henry V. and the Emperor Titus, the life of Sir Philip Sidney, and that of the Marquis of Montroſe, ſucceſſively preſented themſelves to the mind of Mr. Gibbon, and were ſpeedily rejected. On the life of Sir Walter Raleigh he meditated for a conſiderable time, and had even prepared materials for its execution: but that ſubject, alſo, he found reaſon to reject. Two other topics of hiſtory engroſſed and divided his attention, after the rejection of theſe tranſient projects.

One

One was the adminiſtration of the houſe of Medicis in the Florentine commonwealth, which was delineated by the maſterly pen of Machiavel, and which has lately employed the talents of an excellent writer among ourſelves *. The other, to which the education and reſidence of Mr. Gibbon ſeem to have given in his mind a national and patriotic intereſt, was the hiſtory of the independence of the Helvetic Confederacy. When he had returned from his travels through France, Swiſſerland, and Italy, after he had, amid the ruins of Rome, conceived the deſign of his great work, he reſumed his original ſcheme of Helvetic hiſtory. A part of it was finiſhed, and was ſubmitted to the judgment of Mr. Hume. The letter of that great man to Mr. Gibbon, on his peruſal of the ſpecimen, is curious and inſtructive. In the midſt of the praiſes which were no doubt in many reſpects merited, of the candour with which he was diſpoſed to view the productions of a young adventurer in literature, and of the politeneſs with which he might think himſelf obliged to ſpeak of a work to its author, it is eaſy to ſee that the ſagacity of the philoſopher had traced the habits of Mr. Gibbon's taſte to their genuine ſources. "Your uſe of the French tongue," (ſays he,) "has led you into a ſtyle more poetical and figurative, and more highly coloured, than our language ſeems to admit of in hiſtorical compoſitions; for ſuch is the practice of the French writers, particularly the more modern ones, who illuminate their pictures more than cuſtom will permit us."

As France had attained perhaps ſomewhat ſooner than Great Britain the Auguſtan age of pure taſte, ſo her degeneracy was proportionably more early. Thoſe ingenious and happy turns of thought, which give an occaſional and unaffected brilliancy to the productions of good writers, were purſued with ſuch avidity, that the pages of French authors were crowded with ſhewy conceits. That natural grandeur which belongs to the effuſions of genius betrayed a rabble of inferior writers into a perpetual effort, which produced nothing but a cold and inſipid fuſtian. The paſſion for a degree of preciſion, perhaps greater than the freedom of popular diſcourſe will admit, which is ſo natural in a ſpeculative age, infected language with falſe refinement and fantaſtic ſubtilty. Even the variety and the extent of knowlege were injurious to taſte; for it gave riſe to alluſions and ſimilitudes drawn from ſciences which muſt ever be inacceſſible to the majority of readers, and thus produced a deviation from that addreſs to the univerſal ſentiments and ſympathy

* Mr. Roſcoe,—whoſe work accident has hitherto compelled us reluctantly to delay, but to whom we ſhall endeavour to pay due attention in the next month's Review.

of mankind, which is the indiſpenſible quality of good writing. Style became an art inſtead of a talent, and loſt its value, becauſe it might be uſed without genius. The ornaments of compoſition, when they appear to be ſuggeſted by the occaſion, and to flow from the imagination of the writer, are natural and charming: but, when they are perpetually repeated, they are viewed with indifference, and even with diſguſt, as the eaſy tricks of a rhetorician. In this ſtage of literary progreſs, the ear, rendered faſtidious by the muſic of thoſe finiſhed periods which are artfully ſcattered throughout claſſical compoſitions, requires an effeminate preference of ſound to energy and meaning, and produces a monotonous cadence deſtructive of that very harmony to which ſo many other excellences are ſacrificed. Such is the progreſs, perhaps the inevitable progreſs, to which the literature of nations is ſubjected; and ſuch are ſome of the faults which, to the ſimple and auſtere taſte of Mr. Hume, probably appeared to have infected in ſome degree the compoſition of Mr. Gibbon.

Between the period of our author's having relinquiſhed theſe hiſtorical projects, and the appearance of the firſt volume of his hiſtory in 1776, he was engaged in a literary journal with his friend Mr. Deyverdun *, and he publiſhed his moſt ingenious and elegant pamphlet againſt Warburton's interpretation of the ſixth book of the Æneid. He quotes, with a natural and proper ſelf-congratulation, the praiſes beſtowed on the laſt of theſe works by ſuch conſummate judges as Profeſſor Heyne and Dr. Parr. He joins with the former of theſe illuſtrious writers in generouſly condemning the acrimony with which he had treated Warburton; 'a man who, with all his faults, was entitled to eſteem;' and he concurs with the latter in reprobating the malignant baſeneſs and creeping adulation of Dr. Hurd's diſſertation *on the Delicacy of Friendſhip*.

After the death of his father, our hiſtorian eſtabliſhed himſelf in London:

'No ſooner was I ſettled in my houſe and library, than I undertook the compoſition of the firſt volume of my Hiſtory. At the outſet, all was dark and doubtful; even the title of the work, the true æra of the Decline and Fall of the Empire, the limits of the introduction, the diviſion of the chapters, and the order of the narrative; and I was often tempted to caſt away the labour of ſeven years. The ſtyle of an author ſhould be the image of his mind, but the choice and command of language is the fruit of exerciſe. Many experiments were made before I could hit the *middle* † tone between a dull chronicle and a rhetorical declamation; three times did I compoſe the

* *Memoires Literaires de la Grande Bretagne.*

† *Quære*, Did he ever preciſely hit the middle point between theſe two extremes?

firſt

firſt chapter, and twice the ſecond and third, before I was tolerably ſatisfied with their effect. In the remainder of the way I advanced with a more equal and eaſy pace; but the fifteenth and ſixteenth chapters have been reduced by three ſucceſſive reviſals, from a large volume to their preſent ſize; and they might ſtill be compreſſed, without any loſs of facts or ſentiments. An oppoſite fault may be imputed to the conciſe and ſuperficial narrative of the firſt reigns from Commodus to Alexander: a fault of which I have never heard, except from Mr. Hume in his laſt journey to London. Such an oracle might have been conſulted and obeyed with rational devotion; but I was ſoon diſguſted with the modeſt practice of reading the manuſcript to my friends. Of ſuch friends ſome will praiſe from politeneſs, and ſome will criticiſe from vanity. The author himſelf is the beſt judge of his own performance; no one has ſo deeply meditated on the ſubject, no one is ſo ſincerely intereſted in the event.

'By the friendſhip of Mr. (now Lord) Eliot, who had married my firſt couſin, I was returned at the general election for the borough of Leſkeard. I took my ſeat at the beginning of the memorable conteſt between Great Britain and America, and ſupported, with many a ſincere and ſilent vote, the rights, though not perhaps the intereſt, of the mother country. After a fleeting illuſive hope, prudence condemned me to acquieſce in the humble ſtation of a mute *. I was not armed by nature and education with the intrepid energy of mind and voice,

Vincentem ſtrepitus, et natum rebus agendis.

'Timidity was fortified by pride, and even the ſucceſs of my pen diſcouraged the trial of my voice. But I aſſiſted at the debates of a free aſſembly; I liſtened to the attack and defence of eloquence and reaſon; I had a near proſpect of the characters, views, and paſſions of the firſt men of the age. The cauſe of government was ably vindicated by *Lord North*, a ſtateſman of ſpotleſs integrity, a conſummate maſter of debate, who could wield with equal dexterity the arms of reaſon and of ridicule. He was ſeated on the Treaſury Bench between his Attorney and Solicitor General, the two pillars of the law and ſtate, *magis pares quam ſimiles*; and the Miniſter might indulge in a ſhort ſlumber, while he was upholden on either hand by the majeſtic ſenſe of *Thurlow* and the ſkilful eloquence of *Wedderburne*. From the adverſe ſide of the Houſe an ardent and powerful oppoſition was ſupported, by the lively declamation of *Barré*, the legal acuteneſs of *Dunning*, the profuſe and philoſophic fancy of *Burke*, and the argumentative vehemence of *Fox*. By ſuch men every operation of peace and war, every principle of juſtice or policy, every queſtion of authority and freedom, was attacked and defended; and the ſubject of the momentous conteſt was the union or ſeparation of Great Britain and America. The eight ſeſſions that I ſat in Parliament were a ſchool of civil prudence, the firſt and moſt eſſential virtue of an hiſtorian.

'The volume of my Hiſtory, which had been ſomewhat delayed by the novelty and tumult of a firſt ſeſſion, was now ready for the preſs.

* On this ſubject, in a letter to Lord Sheffield, Mr. G. ſays, 'I am ſtill a mute; it is more tremendous than I imagined; the great ſpeakers fill me with deſpair, the bad ones with terror.'

After

After the perilous adventure had been declined by my friend Mr. Elmſly, I agreed upon eaſy terms with Mr. Thomas Cadell, a reſpectable bookſeller, and Mr. William Strahan, an eminent printer, and they undertook the care and riſk of the publication, which derived more credit from the name of the ſhop than from that of the author. The laſt reviſal of the proofs was ſubmitted to my vigilance; and many blemiſhes of ſtyle, which had been inviſible in the manuſcript, were diſcovered and corrected in the printed ſheet. So moderate were our hopes, that the original impreſſion had been ſtinted to five hundred, till the number was doubled by the prophetic taſte of Mr. Strahan. During this awful interval, I was neither elated by the ambition of fame, nor depreſſed by the apprehenſion of contempt. My diligence and accuracy were atteſted by my own conſcience. Hiſtory is the moſt popular ſpecies of writing, ſince it can adapt itſelf to the higheſt or the loweſt capacity. I had choſen an illuſtrious ſubject. Rome is familiar to the ſchool boy and the ſtateſman; and my narrative was deduced from the laſt period of claſſical reading. I had likewiſe flattered myſelf that an age of light and liberty would receive, without ſcandal, an inquiry into the human *cauſes* of the progreſs and eſtabliſhment of Chriſtianity.

'I am at a loſs how to deſcribe the ſucceſs of the work, without betraying the vanity of the writer. The firſt impreſſion was exhauſted in a few days; a ſecond and third edition were ſcarcely adequate to the demand; and the bookſeller's property was twice invaded by the pirates of Dublin. My book was on every table, and almoſt on every *toilette*; the hiſtorian was crowned by the taſte or faſhion of the day; nor was the general voice diſturbed by the barking of any *profane* critic. The favour of mankind is moſt freely beſtowed on a new acquaintance of any original merit; and the mutual ſurpriſe of the public and their favourite is productive of thoſe warm ſenſibilities, which at a ſecond meeting can no longer be rekindled. If I liſtened to the muſic of praiſe, I was more ſeriouſly ſatisfied with the approbation of my judges. The candour of Dr. Robertſon embraced his diſciple. A letter from Mr. Hume overpaid the labour of ten years: but I have never preſumed to accept a place in the triumvirate of Britiſh hiſtorians.'

If our limits would permit, we ſhould gladly have extracted the letter from Mr. Hume here mentioned. It is marked by that ſtyle of polite eaſe and graceful negligence, which diſtinguiſh all the letters of that great maſter; who underſtood ſo perfectly the art of varying his manner from perſpicuous diſcuſſion in metaphyſics, to pathetic deſcription in hiſtory, and to elegant vivacity in familiar correſpondence. One paſſage of it we ſhall extract, becauſe, if any of the countrymen of Oſſian ſtill retain their prejudice againſt Dr. Johnſon for his *unbelief*, it may ſerve ſomewhat to mitigate the aſperity of their reſentment:

"I ſee you entertain a great doubt with regard to the authenticity of the poems of Oſſian. You are certainly right in ſo doing. It is indeed ſtrange that any man of ſenſe ſhould have imagined it poſſible that

that above twenty thouſand verſes, along with numberleſs hiſtorical facts, could have been preſerved by oral tradition during fifty generations, by the rudeſt, perhaps, of all the European nations, the moſt neceſſitous, the moſt turbulent, and the moſt unſettled. Where a ſuppoſition is ſo contrary to common ſenſe, any poſitive evidence of it ought never to be regarded. Men run with great avidity to give their evidence in favour of what flatters their paſſions and their national prejudices. You are therefore over above indulgent to us in ſpeaking of the matter with heſitation."

Mr. Gibbon had particularized the time and place at which the idea of writing his Roman Hiſtory firſt occurred to him; and he thus feelingly deſcribes the period of its completion:

'I have preſumed to mark the moment of conception: I ſhall now commemorate the hour of my final deliverance. It was on the day, or rather night, of the 27th of June 1787, between the hours of eleven and twelve, that I wrote the laſt lines of the laſt page, in a ſummer-houſe in my garden. After laying down my pen, I took ſeveral turns in a *berceau*, or covered walk of acacias, which commands a proſpect of the country, the lake, and the mountains. The air was temperate, the ſky was ſerene, the ſilver orb of the moon was reflected from the waters, and all nature was ſilent. I will not diſſemble the firſt emotions of joy on the recovery of my freedom, and, perhaps, the eſtabliſhment of my fame. But my pride was ſoon humbled, and a ſober melancholy was ſpread over my mind, by the idea that I had taken an everlaſting leave of an old and agreeable companion, and that whatſoever might be the future date of my Hiſtory, the life of the hiſtorian muſt be ſhort and precarious. I will add two facts, which have ſeldom occurred in the compoſition of ſix, or at leaſt of five, quartos. 1. My firſt rough manuſcript, without any intermediate copy, has been ſent to the preſs. 2. Not a ſheet has been ſeen by any human eyes, excepting thoſe of the author and the printer: the faults and the merits are excluſively my own *.'

We muſt now haſten to the concluſion of theſe intereſting Memoirs; which we cannot however cloſe, without gratifying our readers with one or two more ſhort extracts. The firſt ſhall be the character of Mr. Porſon, the celebrated antagoniſt of Archdeacon Travis:

'The wretched Travis ſtill ſmarts under the laſh of the mercileſs Porſon.—I conſider Mr. Porſon's anſwer to Archdeacon Travis as the

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' * *Extract from* Mr. Gibbon's *Common-place Book.*

The IVth Volume of the Hiſtory of the Decline and Fall of the Roman Empire, } begun March 1ſt, 1782—ended June 1784.

The Vth Volume, begun July 1784—ended May 1ſt, 1786.

The VIth Volume, begun May 18th, 1786—ended June 27th, 1787.

'Theſe three volumes were ſent to preſs Auguſt 15th, 1787, and the whole impreſſion was concluded April following.'

moſt

moſt acute and accurate piece of criticiſm which has appeared ſince the days of Bentley. His ſtrictures are founded in argument enriched with learning, and enlivened with wit; and his adverſary neither deſerves nor finds any quarter at his hands.'

The following is Mr. Gibbon's judgment on thoſe great queſtions, which, after having divided ſpeculative and literary men, have at length deluged Europe with blood:

'I beg leave to ſubſcribe my aſcent to Mr. Burke's creed on the Revolution of France. I admire his eloquence, I approve his politics, I adore his Chivalry, and I can almoſt excuſe his reverence for church eſtabliſhments. I have ſometimes thought of writing a dialogue of the dead, in which Lucian, Eraſmus, and Voltaire ſhould mutually acknowledge the danger of expoſing an old ſuperſtition to the contempt of the blind and fanatic multitude.'

Here we muſt reluctantly take our leave of theſe moſt agreeable and intereſting Memoirs.—In another article, or perhaps in two, we ſhall examine the other parts of this collection; which, though inferior in intereſt to the *Memoirs*, furniſh ample matter for critical obſervation.

[*To be continued.*]

ART. XVIII. *Sorrows. Sacred to the Memory of* PENELOPE. Folio. 1l. 1s. Boards. Cadell jun. and Davies, &c. 1796.

THIS moſt elegant monument of paternal regret, to which the allied arts of poetry, painting, and ſculpture, with that of typography, have contributed ſome of their moſt exquiſite ornaments, is raiſed by Sir Brooke Boothby, Bart. to the memory of his only child. In the deſigns, Fuſeli, the late Sir Joſhua Reynolds, and Banks, have exerciſed their happieſt powers, in conjunction with other artiſts. The verſes are the compoſitions of the father himſelf; and they breathe out the very ſoul of tender grief, or rather of inconſolable ſorrow. Not with more abandonment of mind to the gloom of deſpair did Cicero lament his Tullia, than the Engliſh parent mourns the loſs of every thing which rendered life dear to him, in HIS PENELOPE! The monody of Mr. Shaw * alone, as far as we recollect, can vie in pathos with theſe ſweet and poliſhed ſtrains.

The SORROWS are compriſed in 24 ſonnets and two elegies. We feel a difficulty in *ſelecting* a ſpecimen, ſince it may ſeem to imply a preference: but our readers will accept of the two following ſonnets, with the aſſurance that moſt of the reſt are equally touching and beautiful:

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* See M. Rev. vol. xxxix. p. 400.

'SONNET

'SONNET XIII.

'Though ſince my date of woe long years have roll'd,
Darkneſs ne'r draws the curtains round my head,
Nor orient morning opes her eyes of gold,
But grief purſues my walks, or haunts my bed.
Viſions, in ſleep, their triſtful ſhapes unfold;
Show Miſery living, Hope and Pleaſure dead,
Pale ſhrouded Beauty, kiſſes faint and cold,
Or murmur words the parting Angel ſaid.
Thoughts, when awake, their wonted trains renew;
With all their ſtings my tortured breaſt aſſail;
Her faded form now glides before my view;
Her plaintive voice now floats upon the gale.
The hope how vain, that time ſhould bring relief!
Time does but deeper root a real grief.'

We will hope that the latter ſentiment is rather the ſuggeſtion of ſorrow as yet unfated, than that it will prove itſelf true in the writer's individual inſtance, in contradiction to general experience. Remaining life has ſurely ſome claims on ſuch a man as Sir Brooke Boothby *, which are incompatible with the perpetual indulgence of unavailing woe. The following ſonnet, exhibiting ſomewhat of the play of fancy, may afford happier expectations:

'SONNET XVII.

'Bright, criſped threads of pure, tranſlucent gold!
Ye, who were wont with Zephyr's breath to play;
O'er the warm cheek and ivory forehead ſtray;
Or claſp her neck in many an amorous fold;
Now, motionleſs, this little ſhrine muſt hold;
No more to wanton in the eye of day,
Or to the breeze your changing hues diſplay;
For ever ſtill, inanimate, and cold!
Poor, poor, laſt relic of an angel face!
Sad ſetting ray, no more thy orb is ſeen!
O, Beauty's pattern, miracle of grace,
Muſt this be all that tells what thou haſt been!
Come then, cold cryſtal, on this boſom lie,
Till Love, and Grief, and fond Remembrance die!'

Theſe effuſions of tenderneſs not being ſufficient in number to fill a volume, the writer has added more than an equal quantity of what he modeſtly calls *poetical exerciſes*; which, if not performances of diſtinguiſhed excellence, will, however, give pleaſure to the reader of taſte and ſenſibility. The two longeſt pieces are an imitation of the firſt ſatire of Horace, addreſſed to Dr. Darwin; and the Death of Clorinda, tranſlated from Taſſo.

* See an account of Sir B. Boothby's Letter to Mr. Burke, Rev. N. S. vol. v. p. 70.

ART.

ART. XIX. *The Birth and Triumph of Love.* A Poem. By Sir James Bland Burges, Bart. 4to. pp. 58. 6s. (With many fine Plates. 2l. 10s.) Egerton. 1796.

BY an advertiſement prefixed to this poem, we are informed that its plan is taken from a ſeries of plates intitled "the birth and triumph of Cupid," publiſhed by Mr. Tomkins in Bond-ſtreet, the beautiful deſigns of which originate from the elegant fancy of one of the accompliſhed females who adorn the Royal family of England *. The humble merit of illuſtrating, by the pen, this work of the pencil, is all that the courtly writer aſſumes: but the manner in which he has executed it will juſtify the critic in regarding it as an original performance, and one of that rank which demands no ſlight notice.

Allegorical poetry has its advantages and diſadvantages. Addreſſing the imagination rather than the heart, it can never be in a high degree intereſting to the feelings, nor reach the ſource of the true ſublime; at the ſame time it opens ſtores of novelty not to be found elſewhere. Its difficulties, however, are great. To form a new world, and to people it with ſuitable inhabitants, ſo as to preſerve a perfect congruity of deſcription and action, is ſo arduous a taſk, that it has perhaps never been fully executed; and ſome of our firſt maſters of allegory, as Spenſer and his imitators, abound in defects of this kind. The difficulty muſt evidently be increaſed, when the purpoſe of the allegory is partial; and when ſome great conception, formed on a general idea, is pointed to the end of individual compliment. Such is the caſe with the poem before us. Setting out with a grand and noble idea, wrought with much beauty of deſcription and ingenuity of contrivance, it contracts as it proceeds, and finally dwindles into a petty and almoſt ludicrous concluſion.

The ſubject of the piece is *Love*,—not the licentious offſpring of the impure Venus, but the Being deſcribed in the following ſtanza:

> 'I aſk no Muſe's aid thy deeds to ſing,
> Nor court in idle ſtrain the tuneful Nine:
> He little needs the Heliconian Spring,
> Who owns the influence of Thy power divine.
> Oh with thy ſacred touch my heart refine!
> Oh warm my ſoul with thy celeſtial ray!
> Let Judgement, Fancy, Truth and Wit combine,
> To tune my lyre and modulate my lay,
> And grace the Tribute which to Virtuous Love I pay.'

The birth of this propitious Deity is ſaid to have been the 'firſt great work of creation.' A kind of vapour, riſing through

* The Princeſs Elizabeth, we underſtand.

the pure regions of ether, and then diſſolving to air, diſcloſes the infant cherub; whoſe beauties are painted with the moſt brilliant and enchanting colours of poetry. He has at firſt all the feebleneſs of infancy: but, gradually acquiring his powers, he appears in the character of a gay ſportive boy, engaged in paſtimes ſuited to his age. His ſports are thus moſt ingeniouſly allegorized:

'But his free ſpirit no ſuch perils feared;
Gaily he tript, around diffuſing joy:
Where e'er he turned, the face of heaven was cheered,
And ſportive Cherubs flocked to join the Boy.
He taught the day in freſh delights t' employ:
Now, to outſtrip fleet Time he'd ſhew his powers;
And then, with playful wantonneſs, decoy
Thro' many an artful maze the roſy Hours,
To weave with him the dance beneath celeſtial bowers.'

As he advances in years, however, he puts on a more ſober and thoughtful character: but here, we apprehend, the poet has fallen into the very common allegorical incongruity of making the ſame perſonage both agent and patient—inſpiring a paſſion, and feeling it:

'He ſighs he knows not why for bliſſes yet unknown.'

This diſpoſition does not happily connect with that inſtructive deſire of exerciſing his force, in bringing together conſentaneous ſouls, on which all the *action* of the fable depends. To ſatisfy this impulſe, a bow and arrow are preſented to him by two angelic miniſters: but ſkill is at firſt wanting to direct the proper uſe of theſe weapons. He falls aſleep, and ſees a majeſtic viſion, in which, after his mind is raiſed to the contemplation of the great plan of the Deity in preſerving the harmony of the univerſe by means of attraction and gravitation, he is expreſsly told that his own deſtiny is 'to command and guide the human heart;' and he is inſtructed to ſeek the fifth of the ſeven planets, as the proper ſcene of his operations. On awaking, he proceeds to execute the divine behеſts; and his aerial journey is related in theſe beautiful ſtanzas:

'As onward thus thro' heaven's wide fields he flew,
Cutting the yielding air with pinions fleet,
The Guardian Spirits of each Planet knew
Th' immortal Boy, and ruſhed his courſe to meet.
Still as he paſſed, with gratulation ſweet
They hailed the ſtranger, and with heavenly ſong
They joined the Lord of Harmony to greet.
The ample Chorus, rich, ſublime, and ſtrong,
Floats on the gale, and thro' wide ſpace is borne along.

'Cheered

' Cheered by th' attendant Choir he ſtill advanced:
And now his deſtined Planet ſeemed more near.
As o'er it's varying face his eye he glanced,
A rich ſucceſſion of delights appear.
Scarce can his ſenſe Creation's beauties bear:
For then the World was young; the vigorous Earth,
Rejoiced Spring's univerſal garb to wear,
To every flower and every fruit gave birth,
And all was Joy and Peace, Security and Mirth.'

The earth was as yet uninhabited by man: but, in other reſpects, all its rich ſcenery is painted in the colours now appropriated to its ſeveral parts. Amid its various regions, he is attracted by the view of a remote iſland, whither his flight is inſtinctively directed;

' And firſt on Britain's ſhores the world's great Maſter ſtands.'

Since he muſt firſt alight ſomewhere, the poet has certainly a right to make the ſpot that which beſt ſuits his purpoſe,—were it even Iceland or Spitſbergen.

The ſecond canto opens with a beautiful moon-light landſcape, and ſucceeding dawn, which afford ſcope for the writer's deſcriptive talents, if they do no more. Love aſcends on wing to ſurvey the fair iſland in which he is placed, but is previouſly ſtopped by a wide foreſt, through which he takes his way on foot. He is now ſeized with a fancy to try his ſkill in archery, but is ſo unſucceſsful in aiming at the branches, that he breaks his bow and arrow in deſpight. Proceeding unarmed, and much out of humour, he comes to a beautiful meadow, watered by a pellucid ſtream, where a ſingular object ſtrikes his eyes:

' When ſudden croſs his path diſporting flew,
Or ſeemed to fly, along the verdant plain,
An undefined form of ſanguine hue,
Which ſometimes ſeemed to court, ſometimes to ſhun his view.

' It's tapering point now lightly ſkimmed the ground,
Half-hid beneath the herbage; while above
Its broad unequal ſurface, ſmooth and round,
With ſhadowy wings diſplayed, appeared to rove
Through all the varied windings of the grove.
Not far remote a kindred form was ſtraying,
Of equal power from place to place to move,
Yet for the other's near approach ne'er ſtaying,
But ſtill in different lines and ſeparate orbits playing.'

Theſe volatile ſhapes were too hearts, of which Love immediately finds himſelf greatly inclined to make prize: but, alas! he has fooliſhly deprived himſelf of his heaven-ſent weapons. Penetrated with deep contrition, he confeſſes his error, and to his great joy beholds another bow and arrow

brought through the air by white doves, and laid at his feet. He catches them up, and gives chase to the Hearts, which fly before him, and at length conduct him to a moſt formidable inſulated rock, called the Hill of Difficulty. This is not only clad in all the horrors of perpetual froſt, but its baſe is protected by a ſtagnant moraſs, exhaling a vapour ſo malignant, that Love is unable to fly over it. The Hearts, however, find no ſuch difficulty, but minutely aſcend to the ſummit of the rock. Love, remaining below in all the gloom of deſpair, is tempted to deſtroy himſelf with his own dart; when ſuddenly he beholds a moſt angelic figure deſcending towards him, which proves to be Hope. This benignant Being at firſt chides him for his weakneſs, and then preſents him with her anchor, as a ſure defence againſt the peſtilential effects of the vapour, and the toils of the aſcent.—We have often remarked, in allegorical fictions, the infelicity with which this received emblem of Hope is employed in action: but we muſt confeſs that we do not recollect a more unſkilful uſe of it than the preſent, in which poor Love is made to lug with him this *broad* anchor in his aſcent, in order to protect him againſt *a fog!* However, he gets to the top, and there at one ſhot tranſfixes and ſecures the two Hearts, which he offers up at an altar;—and now, gentle reader, gueſs whoſe theſe Hearts are—the great object of the miſſion of Love to this world, and to Britain! The poet ſhall tell you:

" For this with care preſerve the Hearts thy prize,
Whoſe conqueſt well has now repaid thy pain;
With them triumphantly to Heaven ariſe:
There to remoter times ſhall they remain;
Till, when thy rival's curſed arts ſhall gain
Aſcendance brief, and Vice ſhall dauntleſs rove,
For Virtue's aid to Britain ſent again,
On her high Throne examples ſhall they prove
Of pure unblemiſhed faith, of conſtancy and love.

" Long ſhall they flouriſh, long with gentle ſway
O'er Britons bleſt ſhall laſt their mild command.
Around, their Offſpring in ſuperb array,
Their country's future hope and pride, ſhall ſtand.
Of theſe a lovely Fair, with ſkilful hand,
And touch ſublime, thy proweſs ſhall record.
When the great ſubject ſhall by Her be planned,
The world enchanted ſhall behold it's Lord
Pourtrayed with native grace with all his charms reſtored."

The buſineſs being ended, Love re-aſcends to heaven.

From the ſketch which we have thus given of the plan of this performance, the reader will probably place it in the ſcale of invention as an elegant trifle, exhibiting ingenuity, but too

limited and defective in its design to admit of an expansion and consistency suitable to the original conception. Of its execution, however, as far as concerns the poetical colouring and ornament, it is not easy to speak too highly. The harmony of the versification, the beauty of the imagery, the splendour of the diction, and the delicacy of the sentiment, are equal to those of the most admired productions of English poetry; and they leave us no room to doubt that, if the author were to take up a theme in which his powers would meet with less confined exercise, he would secure himself a very distinguished rank among the favourites of the Muse.

ART. XX. *Leonora*, a Tale: translated and altered from the German of Gottfried Augustus Bürger. By J. T. Stanley, Esq. F. R. S. &c. A new Edition, with Plates. 8vo. 2s. 6d. 4to. 6s. 6d. folio 12s. Miller. 1796.

ART. XXI. *Lenore*, a Tale: translated from the German of Gottfried Augustus Bürger. By Henry James Pye. 4to. 1s. 6d. Low. 1796.

IT will appear extraordinary that a poem, written a considerable time since, and known in this country at least some years, should on a sudden have excited so much attention as to employ the pens of various translators, and the pencil of more than one designer. We recollect that Dr. Aikin, in his poems published in 1791, has taken the hint of a tale from this very piece, which he mentions to have come to his knowlege by means of the translation of a friend, since published, as we understand, in a new magazine. Now, although there is in the terrific wildness and strong painting of the original enough to engage the notice of a lover of productions of this character, yet we own that we are rather surprised that it should have started at once into such public favour. Unless this has been a matter of mere accident, it must be considered as a proof of the increased relish among us for the modern German school of literature—a school, of which the marvellous, the horrid, and the extravagant, constitute some of the most prominent features.

This piece, from its nature, properly belongs to the class of *ballad poetry.* It is a tale or story in common life, interwoven with incidents of popular superstition, and varied by dialogue under the dramatic form. Consequently, in order to be happily translated, the elevated and ornate style of the higher poetry should be abandoned; and the language and mode of versification should be lowered to a tone of as much simplicity and familiarity, as are consistent with that energy without which

there

there can be no poetical expreſſion. In our opinion, therefore, congruity ſtrongly points to the old Engliſh ballad as the true model for ſuch a compoſition: but this is an idea which neither of the preſent tranſlators (who, doubtleſs, have a full right to chooſe for themſelves) has exactly adopted. Mr. Stanley has made uſe of the ſix-line ſtanza, in which many of our lyric pieces are written. Mr. Pye has employed an eight-line ſtanza, with alternate rhymes, in the meaſure choſen by Gray for transfuſing the wild ſtrains of the Norſe poetry. We ſhall give a comparative ſpecimen of the two; premiſing that, while Mr. S. profeſſes to tranſlate freely, and rather in the ſtyle of an imitator, Mr. P. has preferred a cloſe and almoſt verbal adherence to the original. So far therefore, indeed, as Mr. Pye himſelf obſerves, the two verſions are ſcarcely objects of compariſon. Leonora, or Lenóre, after having been led by the frenzy of diſappointment and deſpair to give vent to impious complaints againſt heaven, is left on her bed alone, at midnight.

Mr. Stanley's verſion:

"When, hark! without, what ſudden ſound!
She hears a trampling o'er the ground,
Some horſeman muſt be near!
He ſtops, he rings. Hark! as the noiſe
Dies ſoft away, a well-known voice
Thus greets her liſt'ning ear.

"Wake, Leonora;—doſt thou ſleep,
"Or thoughtleſs laugh, or conſtant weep,
"Is William welcome home?"
"Dear William, you!—return'd, and well!
"I've wak'd and wept—but why, ah! tell,
"So late—at night you come?"

"At midnight only dare we roam,
"For thee from Prague, though late, I come."
"For me!—ſtay here and reſt;
"The wild winds whiſtle o'er the waſte,
"Ah, deareſt William! why ſuch haſte?
"Firſt warm thee in my breaſt."

"Let the winds whiſtle o'er the waſte,
"My duty bids me be in haſte;
"Quick, mount upon my ſteed:
"Let the winds whiſtle far and wide,
"Ere morn, two hundred leagues we'll ride,
"To reach our marriage bed."

"What, William! for a bridal room,
"Travel to night ſo far from home?"
"Leonora, 'tis decreed.
"Look round thee, love, the moon ſhines clear,
"The dead ride ſwiftly; never fear,
"We'll reach our marriage bed."

" Ah, William! whither would'ſt thou ſpeed,
" What! where! this diſtant marriage bed?"
" Leonora, no delay.
" 'Tis far from hence; ſtill—cold—and ſmall:
" Six planks, no more, compoſe it all.
" Our gueſts await, away!"

Mr. Pye's verſion:

' Thro' the ſtillneſs of the night
Hark!—a horſe—he this way bends.—
Now ſhe hears the rider 'light,
Now his foot the ſtep aſcends.
Hark!—the tinkling gate bell rung
Now her liſtening ſenſes hear.—
Accents from a well-known tongue
Thro' the portal reach her ear.
" Riſe my love—the bar remove—
" Doſt thou wake or doſt thou ſleep?
" Think'ſt thou of thy abſent love?—
" Doſt thou laugh or doſt thou weep?"—
' WILLIAM! Thou?—From ſorrow's power
' I have learn'd to weep, and wake.
' Whence in midnight's gloomy hour,
' Whence his courſe does WILLIAM take?'
" We can only ride by night.—
" From Bohemia's plains I come,
" Late, ah late I come, but dight
" To bear thee to my diſtant home."—
' WILLIAM! WILLIAM! hither haſte.—
' Thro' the hawthorn blows the wind,
' In my glowing arms embraced
' Reſt, and warmth, my love ſhall find.'
" Thro' the hawthorn let the winds
" Keenly blow with breath ſevere,
" The Courſer paws, the ſpur he finds,
" Ah! I muſt not linger here.
" Lightly on the ſable ſteed
" Come, my love,—behind me ſpring.
" Many a mile o'erpaſt with ſpeed,
" To our bridal bed ſhall thee bring."
' Many a mile o'er diſtant ground
' Ere our nuptial couch we reach?—
' The iron bells of midnight ſound,
' Soon the midnight fiends will ſcreech.'—
" See how clear the moon's full ray,
" Soon the dead's ſwift courſe is ſped,
" Long, O long ere dawn of day
" We ſhall reach the bridal bed."
' Who ſhall tend thy nuptial bower
' Who thy nuptial couch ſhall ſpread?'
" Silent, cold, and ſmall, our bower,
" Form'd of planks our nuptial bed.

" Yet

" Yet for me, for thee there's ſpace—
" Lightly on the courſer bound,
" Deck'd is now our bridal place,
" Gueſts expecting wait around."

We think it unneceſſary to prompt the judgment of our readers with reſpect to the comparative merit of the two verſions. They will probably be ſenſible that both have had to contend with the difficulty of adapting narration and dialogue to a ſtrain of verſification not well fitted to them, and have, in conſequence, fallen into occaſional ſtiffneſs and inſipidity of expreſſion. On the whole, however, we deem ourſelves juſtified in ſaying that Mr. Stanley's performance contains more of the graces of poetry than the other, at no greater expence of eaſe and propriety of language. In his ſecond edition, Mr. Stanley has deviated from himſelf, and from his original, in a total alteration of the cataſtrophe; which, by the ready artifice of ſuppoſing all the horrid ſcenery to have paſt in a viſion, he makes to end with the repentance of Leonora, rewarded by the return of her lover. For this liberty, he gives certain moral and religious reaſons, which, we confeſs, do not greatly weigh with us; ſince, in a play of the fancy like the preſent, we rather look for a gratification of the imagination, than for any ſolid leſſon for the underſtanding. We commend Mr. Stanley's motive: but, to thoſe who delight in a tale of wonder and horror, we are convinced that the terrible cataſtrophe will be the moſt impreſſive;—and no others will delight in it at all.

Another tranſlation of this tale, by Mr. Spencer, is publiſhed, but we have not yet ſeen it.

ART. XXII. *The Origin of Duty and Right in Man conſidered.* 8vo. pp. 180. 2s. 6d. R. White. 1796.

SOME political writers have derived all civil power from God, and ſome moraliſts have traced all moral obligation up to the will and command of God. It appears to be the deſign of the writer of this tract to unite theſe two ſyſtems, and thence to deduce a new theory of civil rights. The plan has, at the firſt ſight, a novel aſpect: but we queſtion whether, on cloſe inſpection, it will be found to differ eſſentially from former hypotheſes, or to contribute materially towards the correction of popular errors, and the advancement of political knowlege.

Every right, according to this reaſoner, is derived from a divine grant, and is a title devolved on a Being who is, at the ſame time, reſponſible to God for all his conduct. The obligation of obedience to God is prior to any conſideration of privilege,

vilege, or right; and right in man is ſubordinate to duty. Man is inſtructed in his duty by his Maker, and he becomes entitled to no right but by performing it.— The general performance of duty among men, and their conſequent claim of right, can only be ſecured by that kind of coercion which prevents the commiſſion of crimes. Such coercion, as far as concerns that portion of duty which affects the happineſs of mankind, is civil government. Men are directed by duty to employ active means for controuling the tranſgreſſions of others: but no man can plead a natural right, title, or grant, to do any thing which implies a violation of duty.

Such are the general principles on which this writer reaſons; and hence he infers that government, in purſuing the happineſs of mankind by reſtraining tranſgreſſion, is performing a duty; and that a regard to duty is the only bond of civil ſociety. The claim to the right of life, liberty, and equality, is examined on this principle; and it is concluded that the right to preſerve life, and to uſe it freely, is common to human nature, and therefore equal in every individual, except where duty preſcribes bounds to its uſe.

The author's ideas on the ſubject of government it may be proper to give ſomewhat more at large, in his own words:

"The object of government being (as has been ſhown) to obtain the diſcharge of duty among mankind, in order to be able to acquire the happineſs that can only be obtained by that proceſs; if in any given country, whoſe internal polity has contrived artificial ranks and claſſes of ſubordination, it be queſtioned, whether ſuch a contrivance invades the natural right of man; we are not to put the iſſue upon a general aſſent to, or diſſent from the terms of the queſtion, (which is the very matter in debate) but we are to examine and determine whether in that given country, the government eſtabliſhed defends and ſecures the natural right of man; which if it does, the particular regulations of a country, in which the natural right of man is ſo ſecured, cannot, conſiſtently with common ſenſe, at the ſame time endanger them. For, if the means employed are ſuch as evidently produce the end of government, and therefore ſecure man's natural right, it is quite impoſſible they ſhould be at the ſame time *deſtructive* of the right they *ſecure*.

"We cannot too often enforce, that the object of government is, to produce the diſcharge of thoſe duties in each, which ſhall enſure to all the enjoyment of what they denominate their natural right. Theſe duties, forming a part of that abſolute and indefeaſible obligation with which man is born, each one brings them with him into ſociety; nor can any artificial or incidental circumſtance of ſocial life whatever, exonerate *any one* from that condition, to obtain the performance of which in *all*, is the very eſſence of aſſociation, the immutable purpoſe of all government. Becauſe if *any* are exempted from the neceſſity of the obligation,

obligation, in that proportion the ſucceſs of the ſcheme of government is rendered abortive.

'Every contrivance of government, every artificial regulation that ſocieties may introduce, is to be eſtimated by its tendency to produce this general reſult. To deviſe an arrangement that might produce that reſult, was left to the labour and induſtry of man in every ſeparate ſociety. Different were the modes that each adopted, and accordingly as they were more or leſs apt to gain the purpoſed end, they ſucceeded or failed, they were continued or changed. The progreſs of experience improved the progreſs of civil polity; experimental good or evil guided each ſociety in correcting or varying that which had proved inefficient to, or deſtructive of, the great intereſt of the union; and in proportion as any ſyſtem improved, the diſcharge of duty in *every member* of the ſociety, became more extended and more effectually enſured.

'In the great comprehenſive ſcheme of God, the diſcharge of duty is the *end* for which man was created; it is the right of God's ſovereignty, which overrules and determines every other conſideration. The happineſs to which, by God's goodneſs, that diſcharge leads, is anticipated by the heart of man, and is a powerful *means* contrived by the all-wiſe Creator, to allure him to that diſcharge. But in the partial ſcheme of civil government, the operation appears to be reverſed. The happineſs to which the nature of man tends; that happineſs which is provided to be the reſult of the performance of duty, and to which he is intitled by the diſpenſation of the divine bounty; is the *end* deſigned by the inſtitution; and the *means* employed to attain that end, are means calculated to produce the diſcharge of duty, as inſtrumental to that happineſs. Here again we diſcover the neceſſary ſubordination of man's happineſs, to which he alleges a right, to God's purpoſe, in which he is conſcious of an obligation.

'The perfect and entire diſcharge of duty, cannot be produced by the operation of any ſecondary and external cauſes. Near approximations are all that either wiſdom expects, or nature allows. He who would be at the labour of ſearching for abſolute perfection in human affairs, would reſemble the ſimple boy who chaſed the rainbow; a meteor, the laws of whoſe being have nothing in common with the laws of ſubſtantial exiſtence. Perfection in government, muſt ever be relative to the ability of procuring the moſt attainable degree of happineſs among mankind, by means of the moſt practicable neceſſity to the diſcharge of duty.'

The preceding notion of government the author endeavours to confirm by an appeal to facts; and, in the ſequel, he applies it to the Britiſh government, to prove that in our Conſtitution better proviſion is made than in any other, for producing happineſs by the performance of duty.

The general argument of this tract is well intended to check the impetuoſity of paſſion, and to confine political exertion within the bounds of moral obligation:—but it is not to be expected that this ſpeculation will produce much actual effect: for it will ſtill be diſputed, on any particular caſe, what are the

duties of the governors and the rights of the governed; and the ſenſe of the duty of obedience in the latter will always be weakened by infringements of right, real or ſuppoſed, on the part of the former.

MONTHLY CATALOGUE,
For JULY, 1796.

EAST INDIA AFFAIRS.

Art. 23. *The New Arrangement*, with reſpect to the Rank and Promotions of the Army, &c. in the Eaſt Indies; relating to European Artillery and Infantry, Native Cavalry and Infantry, with the Peace Eſtabliſhment for each Preſidency, at Bengal, Madras, and Bombay: Alſo the Appointments and Promotions of the Artillery and Engineers, Native Cavalry, European and Native Infantry, Paymaſters, General Officers on the Staff, Off-reckonings, Medical Department, Furlough, Retiring from the Service, Rates of Paſſage to or from Europe, Recruits: Likewiſe a Copy of Alterations made ſubſequent to the Suggeſtions ſubmitted to Mr. Dundas by the Committee of Officers, and Tables of the Pay and Allowances at Bengal, Madras, and Bombay, as finally reſolved upon by the India Board of Controul. A new Edition. 8vo. 1s. 6d. Stockdale. 1796.

THIS very ſeaſonable arrangement is the reſult of 'the moſt ſerious conſideration reſpecting the ſtate of the Company's military eſtabliſhments; together with the memorials which have been addreſſed to the India BOARD OF CONTROUL;' and there ſeems to be no doubt that the great and important regulations, of which the detail is here given, will be productive of the moſt happy and permanent effects; the whole military ſervice, in general, appearing to have hereby gained very conſiderably in points of credit, emoluments, and reſpectability.—See p. 283 of the preſent month's Review.

Art. 24. *Diſpaſſionate Obſervations on the Subject of the Death and Succeſſion to the late Nabob of Arcot, and the Carnatic.* 8vo. 6d. Stockdale.

Juſtly, as we apprehend, does this able obſerver deem the death of the Nabob Mahomed Ali Cawn an event of ſingular magnitude. 'It forms (ſays he) an epoch in our Eaſtern annals:' but he very properly adds that, 'Remote from the ſcene we cannot appreciate its delicacy or importance, nor comprehend with what breathleſs expectation India hangs forwards to catch our reſolves; it is the awful pauſe that portends a war of elements, or will leave the horizon without a cloud; it is not only the family and country of our old friend, ally, and benefactor that are at iſſue, but from this event the Britiſh character will be completely decided, and take its complection for ever. By the wiſdom of the meaſures of miniſtry and Lord Cornwallis, the faith of this nation has taken good root in that golden ſoil; we may now give it ſuch hold on the earth as to defy the rage of all political monſoons.

'As a queſtion of juſtice, it is mere waſte of words and time to meaſure our conduct towards his ſucceſſor; if we admit the right of a

ſon and heir-apparent to ſucceed his father, the affair is ſettled between us and the preſent Nabob and of the Carnatic; he ſits of courſe on the muſnud; but to that inherent and natural right we have added confirmation ſtrong as plighted faith can give; the ſolemnity of oath and compact has made an obligation to ſupport him, a ſacred duty; we are pledged to maintain his dignities, and his countries, and himſelf inviolate, from the Treaty of Paris in 1763, to the laſt Treaty concluded between Lord Cornwallis and the late Nabob Mahomed Ali Cawn; in both theſe and other public inſtruments, his ſon, Omdat ul Omrah Bahadur is ſpecifically recogniſed and guaranteed as his ſucceſſor; the venerable old man claims this promiſe at our hands by a long life of ſervices and benefactions; his warning voice ſpeaks from the tomb, that you owe to him your very exiſtence in that land; and his ſon, from the inſtances already known of his ſtrict obſervance of his word and engagement ſince his father's death, that is, ſince he has had the power of being juſt, gives the unequivocal promiſe of equal merits and deſervings.'

This animated writer appears to have entertained ſome apprehenſions of an impending infraction of the ſolemn engagements, by which our national faith and honour are pledged to the family of the worthy Nabob deceaſed; and on this alarming idea he expatiates in a manner ſufficiently attracting to communicate the ſame alarm to every reader, who wiſhes well to the true intereſt and laſting credit of the Britiſh empire.—From what quarter the dreaded infraction is to be expected does not appear from the author's general ſtatement of the importance of the ſubject. Tippoo Saheb is named, but no direct charge is brought againſt him: the known rapacity of that Eaſtern Deſpot, however, would ſeem to point him out to us as an object with reſpect to whom we ſhould be perpetually and unremittingly on our guard.

AGRICULTURE.

Art. 25. *A new Method of raiſing Wheat for a Series of Years on the ſame Land.* 4to. 2d. York printed; and ſold by the Bookſellers in general.

At a time when the price of corn is enormous, as it is at preſent, public thanks are due to thoſe who turn their minds to the alleviation of a burden which lies heavy, and has lain long, on the lower claſſes of the community.

If by tranſplanting wheat (in which idea there is nothing *new*) a quantity of ſeed corn can be thrown into the markets in the enſuing autumn, the effect cannot fail of being beneficial to the community, *during the enſuing autumnal months*, whatever it may be in the end to the cultivator. We therefore recite the method which has been adopted in an 'Experiment, made in a field at Middlethorp, near York, belonging to Samuel Barlow, Eſq. and may be viewed from the left hand ſide of the road leading to Biſhopthorpe.'

'In October 1795, a quart of wheat was drilled in a piece of garden ground, and on the 22d of March, 1796, the plants were taken up and tranſplanted into a field, which before had borne a crop of Potatoes. The ſoil was a light loam, and contained ſix hundred ſquare yards, or half a rood. The land was only once plowed, harrowed, and rolled, after

after which the plants were pricked down at the depth of one inch within the ground, and at the diſtance of nine inches from each other, each ſquare yard containing ſixteen plants. The expence of planting out was, by a ſkillful farmer, eſtimated at *one guinea per acre*, ſuppoſing the work to be chiefly done by women and children. At this time (June 14) the plants make a fine appearance, not one of them having failed.'

As to the new method mentioned in the title of this paper, it is merely theoretical; and, if practicable, we have our doubts as to the propriety of ſubjecting a piece of arable land to the growth of any one particular crop. Tull gave it a fair trial, but with what ſucceſs is not, *even yet*, decided. Sir John Anſtruther, we find, has revived the ſubject; and the idea here thrown out may, or may not, have ariſen from a peruſal of his late publication: an account of which we hope to be able, ere long, to place before our readers.

We ſtand obliged to the public-ſpirited Dr. A. Hunter, of York, for a copy of this paper; which, had he not ſent it, muſt, in all probability, have eſcaped our notice.

Art. 26. *Hints and Obſervations on the Improvement of Agriculture.* By James M'Phail, Gardener to the Right Hon. Lord Hawkeſbury (now Earl of Liverpool). 8vo. pp. 528. 5s. Boards. Cadell jun. and Davies. 1795.

The reader will find an account of this volume in the note to our Review of Mr. M'Phail's *Remarks on the preſent Times*, Art. 28. of this month's Catalogue.

Art. 27. *An Account of the Culture of Potatoes in Ireland.* 8vo. 1s. Shepperſon and Reynolds. 1796.

We have ſeldom met with ſo plain and intelligible a paper, in huſbandry, as this ſhort deſcription of the culture of potatoes in Ireland: it is by far the cleareſt and moſt practical account which we have read of the management of this valuable root, in our ſiſter iſland.

The prevailing mode, that which might be emphatically called the Iriſh practice, is to cultivate them on graſs land in beds, with intervals between them; to afford ſoil to cover the plants, from time to time. Theſe beds are managed in three different ways: in one, the whole ſurface is dug over with the ſpade, and the plants or ſets are put in with a narrow ſpade or a dibble: in another, the ground is plowed, and planted in the ſame manner; in the other, the plants are laid on the graſſy ſurface, without any previous labour; and hence the epithet Lazy-bed.

As a ſpecimen of this paper, we copy part of the directions for the laſt-mentioned mode of culture:

'The firſt and ſimpleſt method to be mentioned, is what is called the lazy-bed method. It can be practiſed with prudence only in old ley land. Old meadows and very rich paſtures are beſt; and it is only on ſuch lands that this mode can be purſued with ſucceſs. In February or March, the ley is marked out in ſtraight beds of an even breadth, with ſpaces or intervals laid out between them for trenches. The width of the beds may be choſen from three feet and a half to five feet, according to the nature of the ſoil. If it be but ſhallow, the beds

beds ought to be narrow, as there could not be good mould enough procured out of trenches of moderate breadth, in ſuch a ſoil, ſufficiently to cover the beds, unleſs they were narrow. If the good mould be deep, the beds may be laid out the wider, but ſtill ſhould never exceed five feet. The breadth of the trenches, according to this mode of tillage, ſhould be ſomewhat more than the third part of that of the beds: for the potatoes require more mould to cover them when thus planted, than in any other way.

'When the beds and the ſpaces for the trenches are thus laid out by a long line, and marked with a ſpade, the dung or other manure ſhould be ſpread evenly over the ſtrips of ground laid out for the beds. Then ſome boys or girls are to be employed in laying the potatoe ſets on the manure, ſo ſpread, at equal diſtances, as nearly as the eye can judge The beſt diſtance for theſe ſets to be placed from each other, is from nine inches to a foot every way. Then the ſods are to be pared off the narrow ſpaces marked for trenches, and chopped by the ſpade, then thrown over the potatoe cuttings; after which, a ſhallow ſpit of the mould is thrown from the trenches on the beds, over the chopped ſods, to form the firſt covering for the ſets. Half of each bed is to be covered ſtill, from that half of the trench which is neareſt to it. When the plants have riſen about two inches above the ſurface of this firſt covering, another ſhallow ſpit is to be thrown out of the trenches over them; and when they appear above the ſurface a ſecond time, they are once more to be earthed by ſpade and ſhovel. In this laſt earthing, the ſides of the trenches are to be pared a little, and made quite even; and the bottom of them ſo cleaned, by the ſhovel, as not to leave any of the ſtaple mould behind.'

We have great pleaſure in recommending this ſhort Account to the Britiſh cultivators of this ineſtimable root.

POLITICAL, &c.

Art. 28. *Remarks on the Preſent Times*, exhibiting the Cauſes of the High Price of Proviſions, and Propoſitions for their Reduction, being an Introduction to *Hints and Obſervations on Agriculture*. By James M'Phail. 8vo. 3s. Cadell jun. and Davies.

To write an introduction to a work, twelve months after the work itſelf had been publiſhed, is not what we ſhould have expected from a *Scotchman*:—but Mr. M'P. is a Licentiate, and we muſt not meaſure him by graduated rules *.

The Author's own introductory remarks ſhall be the preface to our account of his introduction:

'A treatiſe may be written on agriculture, without touching on politics or morality; but I am of opinion, that the means of the improvement of agriculture, cannot be fully treated of independent of

* The *Hints and Obſervations*, to which theſe Remarks are ſuppoſed to be introductory, were printed and publiſhed with a treatiſe on Cucumbers; (ſee our Review for Feb 795, page 221.) and ſince the publication of the Remarks now under review, the ſame hints, and this their introduction, have been united in one vol. 8vo. price 5s. See Art. 26. of this Catalogue.

one or the other; and ſurely morality and religion are of very near affinity: a man may indeed be a moraliſt, while at the ſame time he is wholly deſtitute of real religion; but it is morally impoſſible that a man, endowed with real religion, can be devoid of morality: therefore, having written on the means of the improvement of agriculture, I ſee no reaſon for blaming myſelf for wandering into what ſome call "the mazes of religion and politics," more eſpecially as I have been calumniated, branded, and accuſed of holding principles ſubverſive of all good order.

'I have, I ſay, been accuſed, and that too to no leſs a man than the ſecretary of ſtate, of holding principles, democratical principles, which are deemed extremely dangerous to the peace, harmony, good government, and good laws of Great Britain. This being the caſe, and being conſcious, as conſidering myſelf a ſubject, and in the capacity of a ſervant, that my principles were then, and are now, very different from what they have been, and ſtill are, by ſome poſſeſſed of more zeal than knowledge, repreſented to be, I was and am ſtrongly prompted to lay them more fully before the public, in order that it may decide which are moſt dangerous, fly officious ſpies, informers, and calumniators, or men holding principles ſuch as mine are. And as I thought it out of my line of life to write on politics alone, at any time, and more eſpecially in ſuch intemperate times as the preſent, I concluded it would be moſt prudent, for more reaſons than one, to exhibit my political principles, by publiſhing Hints and Obſervations on Agriculture. Theſe appeared in public laſt year, and this year I make it my evenings recreation, to write an introduction to them.

'In the firſt place, therefore, I ſhall point out what I apprehend were the leading cauſes of my having been accuſed and ſuſpected of holding dangerous principles.

'Secondly, I ſhall give an account, as far as I know, of the nature of that accuſation laid againſt me, and the manner in which I received the intelligence thereof, and make ſome remarks thereon.

'Thirdly, I ſhall make religious, moral, philoſophical, and political miſcellaneous obſervations, exhibiting my principles on theſe ſubjects, in reference to and excited by the annexed hints, obſervations, &c. and in the courſe of theſe inveſtigations I ſhall, no doubt, be led to diſcourſe and animadvert on the preſent times—on pride, luxury, oppreſſion, prejudice, envy, monopoly, the high price of proviſions, and the moſt likely methods that might be ſucceſsful for lowering and for preventing their riſing again to that enormous price, which may become generally ſo diſtreſsful, as to be the means of creating diſcontent, and murmurings, among honeſt, well-diſpoſed mechanics, and the labouring induſtrious poor; and of furniſhing a pretence for the riotous behaviour of the ill-diſpoſed among the ſame claſſes. Theſe are weighty ſubjects, of great importance, deſerving to be attentively conſidered by all thoſe who wiſh well to the community in particular, and to mankind in general. But above all, the rulers of the affairs of the nation, the nobility, the gentry, and the clergy, ſhould ſeriouſly ponder them; and I truſt few of rank, talents, or learning, will cenſure my productions on account of their being written

ten by a man in a low ſtation of life—on the contrary, I entertain a hope, that men far above my rank in every reſpect, and who therefore cannot be ſuppoſed to know experimentally what it is to walk in the loweſt ſpheres of ſociety, will read with patience, and judge with candour, bearing in mind that the author's intention is not to irritate, or ridicule, but to inform and convince.'

We paſs over his correſpondence with Miniſters, his controverſy with Magiſtrates, and his humorous dealings with the conſtables of Croydon, to the declared ſubject of his pamphlet, the cauſe of the high price of proviſions.

Having wandered ſome time in the wide domain of political economy, and pointed out the miſchiefs of an increaſing national debt, and increaſing taxes, he proceeds, page 96,—

'Upon corn no tax is immediately laid; but the price of it muſt neceſſarily be advanced, becauſe out of the price of corn all the taxes paid by the farmer on ſalt, leather, hops, malt, ſoap, and many others, muſt be repaid; ſo that corn is as effectually taxed, as if a duty by the buſhel had been primarily laid upon it. For taxes, like the various ſtreams which form a general inundation, by whatever channels they ſeparately find admiſſion, unite at laſt, and overflow the whole. Wherefore the man who ſold ſand upon an aſs, during a former war, and raiſed the price of it, though abuſed for an impoſition, acted undoubtedly upon right reaſons; for although there were no new taxes then laid on either ſand or aſſes, yet he found by experience, that from the taxes impoſed on almoſt all other things, he could neither maintain himſelf, his aſs, or his wife, ſo cheap as formerly; on this account he was under the neceſſity of advancing the price of his ſand, out of which alone all the taxes he paid muſt be refunded. Is it not therefore clear and evident, beyond all contradiction, that the increaſe of taxes muſt neceſſarily increaſe the price of every article, whether taxed or untaxed?

'Every million of funded debt is in fact a new creation of ſo much wealth to individuals, both of principal and intereſt; for the principal, being eaſily transferrable, operates exactly as ſo much money; and the intereſt by enabling ſo many to conſume the commodities on which taxes are impoſed: for the payment of it in a great meaſure produces annually an income to diſcharge itſelf.

'Of all the enormous ſums expended, no great deal beſides the ſubſidies granted to German princes, is loſt to the individuals of this country: though the whole is irrecoverably alienated from the public, all the reſt annually returns into the pockets of the merchants, contractors, brokers, ſtock-jobbers, and enables them to lend it again to the public on a new mortgage the following year. Every emiſſion of paper credit by bank notes, navy, and exchequer bills, ſo long as they circulate, anſwers all the additional purpoſes of ſo much gold and ſilver as their value amounts to.

'If to theſe we add the immenſe riches daily flowing in from our commerce extended over every quarter of the globe, and the amazing ſums imported from the Eaſt Indies, ſurely it will not be difficult to account for the opulence of the preſent times, which has enabled men to increaſe their expences, and carry luxury to a pitch perhaps unknown

unknown to all former ages. No leſs evident than their cauſe are the effects of the vaſt and ſudden increaſe of riches. The firſt and moſt obvious effect of money, or its ſigns, is the decreaſe of its value, like that of all other commodities; for money being but a commodity, its value muſt be dependent on itſelf, and the quantity of things to be purchaſed with it. In countries where there is but little money, or ſigns of money, and plenty of proviſions, there proviſions muſt be cheap; that is, a great deal of them will be exchanged for little money: on the contrary, where there is great plenty of money, or ſigns of money, and but little proviſions in proportion to the number of conſumers, thoſe proviſions will inevitably be dear; that is, a great deal of money muſt be given to buy them. In all ages, and in all countries, theſe effects muſt always follow their cauſes; and that they have done ſo, the hiſtory of all countries ſufficiently informs us. The value of money, about ſix hundred years ago, was perhaps more than twenty times greater than at preſent; and it has decreaſed not leſs than one fourth during the preſent century: and if it could be exactly computed, would, I doubt not, be found to be in due proportion to the increaſe of its quantity, either in real or fictitious caſh; and that the price of proviſions has advanced in the ſame proportion in the ſame time.

'The increaſe of money, or the ſigns of it, does not only operate on the price of proviſions, by the diminution of its own value, but by enabling more people to purchaſe, and of courſe conſume them, one way or other, which muſt unavoidably increaſe their ſcarcity, and ſtill add more to their price. Twenty rich families will conſume at leaſt twelve times as much meat, butter, ſoap, and candles, as twenty poor families conſiſting of the ſame number; and the prices of all theſe muſt certainly riſe in proportion to the demand. In many countries of Europe this effect of the increaſe of wealth is viſible at this time; and in none more than in Great Britain.

'The conſumption of every thing is amazingly increaſed from the increaſe of wealth, not only in the metropolis, but in every part of the kingdom. Throughout all ranks and conditions of men, the manner of living is no leſs amazingly altered. The merchant, who formerly thought himſelf fortunate if in the courſe of thirty or forty years, by large trade, and ſtrict œconomy, he amaſſed together twenty or thirty thouſand pounds, now acquires in leſs than half that time, double that ſum, or breaks for a greater; and all that time vies with the firſt of our nobility in his houſes, table, furniture, and equipage. In the metropolis, and other large cities and towns, the ſhop keeper, who uſed to be as well contented with one diſh of meat, one fire, &c. has now three or four times as many: his wife has her card parties, and muſt be in the preſent faſhion, with no ſtays, the petticoat ſeems pinned to the cravat, and the arms come out at the pocket holes;—ſhe muſt go to the play-houſe in winter, the watering-places in ſummer, and Aſtley's amphitheatre in autumn: and his journeyman climbs from the ſhop to the front boxes of the play-houſe. In his ſhop is ſeldom a ſerving woman to be ſeen, but ſeveral well powdered gentlemen, to ſerve with all the politeneſs required by the firſt female characters. The loweſt manufacturer, and meaneſt mechanic, will touch nothing but the very beſt pieces of meat, and the fineſt white bread;

bread; and if they cannot obtain this, they think they have a right to ſeek redreſs of grievances, by a reform in parliament. To this catalogue, however, it is well for the country there are many exceptions.

'Since then the value of money is greatly decreaſed by its quantity; and the conſumption of proviſions of all kinds very much increaſed by univerſal luxury; and the ſupplies we uſed to receive from poorer countries, now alſo grown rich, more hard to be come at; the preſent exorbitant prices of all the neceſſaries of life can be no wonder.'

An obſervant reader will diſcover, even by this one extract, the *extraordinary* talents of the writer. We pronounce theſe introductory remarks, or rather ſhall we ſay, this remarkable introduction, to be the moſt intereſting part of Mr. M'P.'s evening recreations.

Art. 29. *The Subſtance of a Speech made by Lord Auckland*, May 2, 1796; on a Motion made by the Marquis of Lanſdown. 8vo. 1s. Walter.

It ſurpriſes us much that the friends of miniſters ſhould ſo uſually endeavour to over-rate the revenue and wealth of the country, and the friends of oppoſition as uſually to under-rate them. If our ſtrength were really unimpaired, it would be inglorious that Britiſh armies "have meaſured back their ſteps in faint retire" from Valenciennes to Helvoetſluys, have evacuated Toulon, and bitten the duſt on the ſhores of Vendée. If our ſtrength be unimpaired, why have our moſt valuable acquiſitions conſiſted in the plunder of an old ally? On the contrary, if we be on the brink of inſolvency, if the increaſing privations of an exhauſted people hourly nibble down ſome freſh branch of revenue, if miniſterial invention can no way hope to fill up the mighty chaſm in the balance of our expenditure, but muſt recur to one of the tremendous expedients of Mr. Burke *—why complain of the diſgrace of our arms, or of the incapacity of our rulers? This is upbraiding the hoary paralytic for not ſhining at the tournament. *Viximus!*

It ſurpriſes us much to ſee the high price of ſtocks quoted as a proof of public proſperity. The higher their nominal price is, the more inconſiderable is the intereſt which a given capital ſo veſted brings to the owner. Conſequently, the higher the price of ſtocks, the lower muſt be the average rate of profit at which the capitals of the ſubjects are employed; the leſs efficient their induſtry; the leſs advantageous their ſpeculations; the leſs progreſſive their well-being:—For the average rate of profit is ever proportioned to the average rate of intereſt: money will find its own level; and, if it can be employed at more than double intereſt in commerce, it will rapidly be withdrawn from the funds until they have undergone a correſponding depreciation. So that the lower the nominal price of ſtocks, the more productive is the general induſtry of the people at that particular period; and public proſperity muſt the moſt ſpeedily advance when the largeſt capital is employed at the largeſt profit. We ſhould object,

* "Upon any inſolvency *they* ought to ſuffer who were weak enough to lend upon bad ſecurity, or *they who fraudulently held out a ſecurity that was not valid.*" Burke's Works, 4to. Vol. 3. p. 156.

however, to draw any inference from thoſe moments of alarm in which ſtocks ſink for a while below their natural price, as they now ſeem about to do. Perhaps the higheſt praiſe of a miniſter would be, that under his ſway ſo many new channels of induſtry were opened, and new markets explored, that even in a time of peace the whole accumulating capital of the country found employment with undiminiſhing advantage; that it was never brought at all to the ſtock-exchange; and that therefore the funds continued as low as in a time of war.

It ſurpriſes us much to ſee any inferences drawn, with confidence, from accounts avowedly ſo incorrect and fallacious as thoſe of the declared amount of imports and exports. In the firſt place, our merchants, from economy, undervalue all imports ſubject to duty,—and, from vanity, overvalue all exports not ſubject to duty. Now almoſt all our imports, and very few of our exports, are taxed.—In the ſecond place, the capture by the enemy of outward-bound fleets or veſſels occaſions the re-manufacture and re-exportation of goods like thoſe with which they were freighted. The more, therefore, our commerce ſuffers from privateering, the greater will be the apparent amount of our exports.—In the third place, our exports to America appear to have conſiderably augmented, and eſpecially ſince 1791. Now theſe exports chiefly conſiſt of capital tranſferred, of property wholly loſt to the country: they are the form in which the fortunes of emigrants have been carried acroſs the Atlantic. Since the expulſion of the Socinians, (which reſulted from the Birmingham riots, and the cotemporary hoſtility teſtified elſewhere,) this ſource of exportation has been immenſe. The Socinians were a rich and numerous ſect, and were rapidly ſpreading ſeven or eight years ago: but they have now in a manner diſappeared from the face of the country; in ſo much that their very places of education, ſo magnificently elevated at an expence prodigious for private efforts, have now been wholly abandoned and given up.—In the fourth place, our exports to the Eaſt Indies, of which the real value is accurately known, and the increaſe enormous, are indeed very equivocal ſymptoms of proſperity. From 1784 to 1790 the average annual *loſs* on all the exports of the Company is ſtated, in their own reports, to have been £.4652.

It ſurpriſes us much that the increaſe of regiſtered Britiſh ſhips ſhould be ſtated as a proof of increaſed proſperity. Is it not generally known how large a portion of this increaſe has conſiſted of veſſels employed in the corn-trade; and that our corn-laws have occaſioned vaſt quantities of grain to voyage to and fro coaſtwiſe unneceſſarily, to migrate from London to Liverpool, and back again from Liverpool to London? All the ſhipping needleſsly thus employed operates as a tax on our food. Another ſource of apparent increaſe of veſſels, during war, is the practice of employing hybrid ſhips,—ſhips which can be proved to appertain to a nation belligerent or neutral as ſuits the convenience of the freighter—ſhips of which the captain is to-day an Engliſhman and the mate a Dane, and to-morrow the captain a Dane and the mate an American. For theſe neceſſary eluſions of commerce, much foreign ſhipping is foiſted into our regiſters.

It

It might appear unconſtitutional and jacobinical if we proceeded to controvert any of the poſitions contained in this ſpeech made by Lord Auckland: it ſuffices to have intimated the poſſibility of fallacy. We ſhall conclude, therefore, by recommending the pamphlet as ſtating the opinions of a man to whom his country was much indebted for the excellent commercial treaty with France: but who, unhappily, could conſpire to tear in pieces his own admirable tribute to the philanthropic principles of Adam Smith, and to rebuild the crumbling barriers of national animoſity between the two greateſt and moſt civilized free nations of Europe.

Art. 30. *A Letter to the Honorable the Corn Committee*, on the Importation of Rough Rice, as a Supplement of Wheat Flour. By the Rev. Mr. Lorimer. 8vo. 1s. Becket.

This letter appears to have been written in all ſincerity, and with the beſt of intentions. Its purport is ſimply to recommend the Importation of rough rice; that is, rice in the huſk or chaff; in which ſtate it is eaſily preſerved ſweet and palatable, for a length of time. The author reſided during many years in Carolina, and is an admirer of rice; and, although the common people of this country appear to be otherwiſe, if we may judge from the rice of the Eaſt Indies turning ſtale on the Company's hands, at *this* time, when bread is extravagantly dear, the public are obliged to Mr. Lorimer for his good will towards them.

Art. 31. *Obſervations on Mr. Paine's Pamphlet entitled the Decline and Fall of the Engliſh Syſtem of Finance*, in a Letter to a Friend, June 4, 1796. By Ralph Broome, Eſq. 8vo. pp. 73. 1s. 6d. Debrett.

To the readers of Mr. Paine's laſt pamphlet we would recommend the peruſal of theſe obſervations on it. They are judicious and diſpaſſionate, and form a very proper reply to the inſidious remarks on Finance lately offered to the public by this Anti-Anglican. The pamphlet of Mr. Paine is rightly conſidered by Mr. Broome as an aſſault on the Bank of England, labouring hard to excite ſuſpicions reſpecting its ſolvency, in order that, by producing a ſudden run on it, its ruin might be hazarded: but, as Mr. Broome obſerves, 'what an actual rebellion could not effect is not to be done by three ſheets of coarſe paper.' He does not however content himſelf with oppoſing aſſertions to what is exhibited in the ſemblance of facts and demonſtrations, nor does he write like one who is engaged to go all lengths in ſupport of our financial ſyſtem; he meets the ſubject fairly, detects the errors of Mr. Paine's ſtatements, and, while he has his fears as to the iſſue of this ſyſtem, ſhews that we are at leaſt in a much better ſtate than our adverſary repreſents us to be. Mr. Broome contends that the Engliſh ſyſtem iſſues no paper at all into circulation: that navy bills, Exchequer bills, debentures, &c. are matter of merchandize,—are like promiſſory notes bearing intereſt and having a fixed time of payment; and that, as to the notes of the Bank which are in circulation, ſo far from their repreſenting little or nothing of real value, a vaſt number of them have their equivalent in caſh and ingots; another part of them (ſuch as are iſſued in diſcounting) have their correſpondent value

in the warehouſes and ſhops of great merchants; and a third part have their correſpondent value in government ſecurities; ſo that, though it may be poſſible for the Bank to ſtop, it cannot be inſolvent: but that its ſecurity is indiſputable, and the higheſt which human nature is capable of affording.

We quote the following paſſage on the ſolvency of the Bank, in which Mr. P. is ingeniouſly made to confute himſelf:

'I will now make uſe of an argument, taken from the premiſes of Mr. Paine himſelf; not that I think them true, but I uſe it as an argument againſt him, and which I would not uſe againſt any other perſon. In p. 42 he ſuppoſes the quantity of Bank notes in circulation to be not leſs than 60 millions, and the caſh in the cheſt not to exceed two millions. The difference of the two ſums (58 millions) muſt be running at intereſt at 5 per cent. and the annual amount of intereſt muſt be three millions, wanting only one tenth of a million. Now as the Bank dividends do not amount to the *nine* tenths, it is evident that the neat profit muſt be two millions a-year. From Mr. Paine's premiſes we muſt ſuppoſe either that the Bank lend their credit gratis to government, and do not receive the uſual diſcount, or that they make a profit, all things included, at leaſt three times as much as they divide. If the Bank do really accommodate government for nothing, the nation ought to be very grateful; and if they do not, the Bank muſt be inordinately rich indeed. It is like a man who ſpends one thouſand a year and has an income of three thouſand. Surely no one would be afraid to truſt ſuch a miſer? Mr. Paine is not aware of the concluſion that naturally ariſes from his own premiſes. He firſt demonſtrates, that the profit of the Bank muſt be immenſe, from the vaſt quantity of paper which they have in circulation, and for which they iſſue no gold or ſilver; and then he concludes, that they are actually in a ſtate of inſolvency. To my underſtanding, where ſo much is made, and ſo little divided, the accumulation muſt be great indeed.'

When the immenſe buſineſs and accumulating profits of the Bank during a century are conſidered, it is abſurd to ſuppoſe that it has not two millions of ſpecie to anſwer the demands that may be made on it. From the circulating coin, Mr. P. cannot aſcertain the quantity locked up in the vaſt cheſts of the Bank. It may not be able to give money for all the notes which it has in circulation, were they preſented at once for payment: but, as it is for the intereſt of the government and of the country at large to prevent ſuch a thing from happening, and as there are various ways of preventing it, the holders of Bank notes need not be afraid. One queſtion, however, is worthy of diſcuſſion: Is it likely that paper will drive the coin out of the kingdom, in ſuch a proportion as to endanger an univerſal bankruptcy in caſe of alarm?

Mr. B. ſmiles at Mr. P.'s calculations about the duration of our funds, and maintains that, as long as trade keeps up, and government can find taxes to pay the intereſt of new loans without taxing the funds, ſo long the funding ſyſtem will maintain its ground.

To preſerve the country from the ruin which Mr. Paine predicts, our obſerver proceeds to point out certain evils to which he thinks a remedy

remedy ſhould without delay be applied. He deems our national diſeaſe to be in a progreſſive ſtate; and, though he diſapproves ſimilies in argument in general, and Mr. P.'s *wooden leg and the hare* in particular, he employs one on this occaſion; he compares it 'to a high load of hay on a farmer's cart in a bad road; rough motion and deep ruts break the balance of the load, and it gets a little to one ſide: neglected, it ſoon becomes ſo much more aſide, that the carter tries all his art to draw the load upright again, without ſucceſs; and at laſt down comes the load, and involves the horſes and cart in the general tumble.'

Having ſo high a load on his cart, Mr. B. adviſes the ſtate carter to drive gently, and to procure the ruts to be levelled; or, to drop the ſimile, to remedy ſome exiſting evils. Here he recommends to the Miniſter the commutation of tithes, and ſo to frame his taxes that they may fall entirely on the rich, (*Qu.* is not this impoſſible?) and particularly to lay a new tax of 6d. in the pound on land at the rack rent, in addition to the old land-tax, which he would have remain in its preſent ſtate. The war, he thinks, cannot endure much longer; and he hopes that, on the return of peace, the aſpect of things will be brighter, and that Great Britain will be found able to bear her load and to obtain its gradual diminution. For this purpoſe, great virtue in miniſters is abſolutely neceſſary, and particularly a conviction of the inſanity of war.

Art. 32. *The Uſe and Abuſe of Money*; or an Inquiry into the Cauſes of the preſent State of Civil Society: in which the Exiſtence of the National Debt is denied and diſproved. Earneſtly recommended to the Conſideration of the Public, previous to the enſuing General Election. By the Author of Eſſays on Agriculture *. 8vo. 1s. Scott, Paddington-ſtreet, Portman-ſquare.

The general election being now over, it may ſeem to be too late to bring this pamphlet before our readers: yet the uſe and abuſe of money, though moſt alive at a general election, do not die with it, but live, even in parliament itſelf, from election to election.

We wiſh we could make room for the writer's ideas of the uſe and *abuſe* of money, but for theſe we muſt refer to his pamphlet. We cannot, however, refrain from laying before our readers his account of the riſe of the national debt,—of what it now conſiſts,—and of his propoſed means of getting rid of it.

Firſt, as to its riſe:

'How was this debt contracted? How was it *poſſible* that induſtry ſhould lay herſelf under ſuch everlaſting obligations to idleneſs? Why the Exchequer managed the buſineſs between the labourers and the monied intereſt: and it was managed ſomething in this way: (Induſtry's a fool, and Idleneſs as ſubtle as the devil:) The Exchequer wants a certain ſum of money, for ſome particular purpoſe. They have prudential reaſons for not attempting to raiſe this ſum immediately by new taxes, and iſſue, therefore, what they call Exchequer Bills; which are pieces of *paper*, purporting to be ſecurities for certain ſums of money. The Bank of England diſcounts this paper;

* See Rev. May, p. 93.

which means, that they give the Exchequer other pieces of paper for it. Then the ſums *written down* upon this laſt piece of paper (for obſerve, the ſums of *money* are not raiſed,) are funded, as they call it: that is, the public are ſaid to be debtors to the Bank for the amount thus noted down, and are ſaddled with an annuity as intereſt for this debt. Or ſometimes the Bank of England, or ſome other paper manufactory, without any Exchequer bills or diſcount, will *lend* the Exchequer paper by buſhels. But either way it amounts to the ſame thing, for labourers are ſtill debtors in laborious property to the amount of the ſums written down, and muſt pay intereſt for it. Or the caſe may be put in this way——

'Three men are ſuppoſed to meet together. One of them, knowing himſelf to be a ſtupid kind of fellow about myſtical ſubjects, and being honeſt and unſuſpecting, puts a good deal of confidence in one of the other two, deputes him to be his agent, and then retires. The third perſon and the deputy fall to buſineſs. "I," ſays the agent, "want ſome money."—"O, I'll raiſe the ſum," ſays the third perſon; "I ſuppoſe it does not ſignify whether it be gold, ſilver, copper, or paper, you will take it."—"By all means," replies the other, "provided you will take ſuch paper as I may iſſue in turn." "I can have no objection, if the gentleman, who is I ſuppoſe now at home about his own buſineſs, be willing to be brought in *debtor* for the ſum (though, by the bye, what I ſhall give you never coſt me, nor any one belonging to me, the eighth part of one per cent.) and will pay me *intereſt* for it."—"O, I'll anſwer for that," ſays the agent; and the buſineſs is finiſhed.

'Now is not this a pretty fair repreſentation of the *manner* in which the national debt has been contracted? And if this tranſaction had taken place in a private houſe, amongſt private people, ſhould not we call one party a fool, and the other ſwindlers? And ſhould not we afterwards ſee, as we now do, the one ſtarving in rags and poverty, and the others living in idleneſs and luxury.'

Now, as to its conſtituent parts.

'The national debt! of what does it conſiſt? *Paper.* And for this paper labour is to pay and luxury to receive *intereſt!* Aye, and for which too labour is to be brought in *debtor*, to the amount of millions, and millions, and hundreds of millions of money, though it never coſt *them*—the *fabricators* of this money—the *receivers* of our *taxes*—the *creditors:* I ſay though it never coſt *them* the value of ſo many pins!!! Wonder, O heavens, and be aſtoniſhed, O earth, at the folly, the ſtupidity, and the villainy of mankind! What a picture have we here preſented to our view!—*Induſtry*, the mother of plenty and independence, inextricably involved in debt and in rags!—*Idleneſs*, the ſource of beggary and vaſſalage, rolling in luxury, and claiming induſtry as her property!—*Natural* property, which ſupplies us with *all* the neceſſaries of life, without which our very exiſtence could not be protracted beyond a few hours, ſwallowed up in the all-voracious vortex of *artificial* property, which conſiſts of no one article, but which we could do without! This is *monopolizing* with a vengeance! We have lately heard a great noiſe about monopolizing butchers, and bakers, and farmers, and many more, who on account of their ranking

ing with the moſt uſeful of ſociety, have been firſt fingled out and moſt abuſed, and no doubt have, *according to their means*, been guilty; but who in buſineſs is not guilty? for by our *extravagant abuſe of money*, and particularly by that money mountain, the national debt, and its cauſes and conſequences, there is *neceſſarily eſtabliſhed*, from the Chancellor of the Exchequer, to the day labourer, a *ſyſtematic gradation of monopoly*, of both property and of power; and every branch of trade and ſtage of ſociety produces monopolizers, and is injured by it: for when ſome get *more* than their ſhare, others *muſt* do with leſs than theirs.'

Laſtly, as to its annihilation.

'Perhaps the reader's mind is by this time prepared to receive, as *general* truths, the two following propoſitions: Firſt, that the national debt never *can* be paid. Second, that it never *ought* to be paid. But theſe, like moſt other general truths, are not without exceptions.

'How are thoſe little annuitants, who live entirely upon the intereſt of their capital, which is *ſunk* in the funds (a very proper expreſſion) to be provided for? Theſe ought not to ſtarve. What a villanous ſyſtem this is! which is ſo artfully contrived that injuſtice *muſt* be the conſequence of either perſevering or relinquiſhing it! but in order to come as near ſtrict juſtice between the debtor and creditor as poſſible, let every debt whoſe annuity on the firſt day of January, 1796, amounted to from fifty to a hundred pounds a year, remain as a debt upon the public, and the intereſt of it be regularly paid, or elſe let the capital be paid off. This, except in particular inſtances, would ſecure every perſon dependent upon the funds a comfortable, though not a luxurious living. Let a committee be appointed by government to examine into, and, under their controul, to redreſs particular caſes of hardſhip. Then ſet at liberty from its villanous oppreſſions, labourers, and all thoſe in the lower and middle ſtages of ſociety, that is, the *majority of the nation*—I ſay ſet all *theſe* at liberty from the cruel, vile, and deſtructive conſequences of the national debt, by declaring all the reſt of it utterly null and void. And after this is done, let the injuries which have already been the conſequence of this debt, of this moſt *ſhameful and villanous abuſe of money*, though not forgot, yet let them be forgiven, and the breaches in a friendly and peaceable way made up.——This would redound to the intereſt and credit, as well as it would be the duty of the ſufferers; and theſe are, both in number and value, the *majority of the nation*, which, in fact, is the nation itſelf.'

After theſe extracts, we have no need to tell our readers that the pamphlet before us is not a common production.

Art. 33. *Additional Facts*, addreſſed to the Serious Attention of the People of Great Britain, reſpecting the Expences of the War, and the State of the National Debt. By William Morgan, F. R. S. 8vo. pp. 53. 1s. Debrett, &c. 1796.

So far from being ſenſible of defeat in the controverſy excited by his former publication of *Facts* *, Mr. Morgan lays before the people of Great Britain a body of additional facts, to prove that his accounts, inſtead of being exaggerated, have hitherto been much too favourable.

* See Rev. for April, p. 432, and for June, p. 217.

He aſſerts 'that the facts attempted to be denied by the advocates of the Treaſury, are more and more confirmed by the melancholy experience of every day;' and he expreſſes 'his ſurpriſe that Miniſters, in the preſent ruinous ſtate of our finances, when knowledge and inquiry muſt be ſo injurious to their intereſts, ſhould chuſe to provoke diſcuſſion.' The preſent pamphlet, like the laſt, conſiſts almoſt entirely of arithmetical ſtatements, and the concluſions drawn from them; which, as the author juſtly obſerves, are the only arguments that apply to ſuch a ſubject. As few of our political readers will be contented without having recourſe to the work at length, we ſhall confine ourſelves to a ſummary view of the principal reſults.

Mr. M.'s opponents inſiſted much on the unfairneſs of his taking the earlier years of the American war, for the purpoſe of compariſon with the expenditure of the preſent war. Without allowing the juſtneſs of their objection, Mr. M. however extends his compariſon to the years 1778, 79, and 80, and ſhews that the expences of 1793, 94, and 95, have exceeded thoſe of the years in queſtion by very nearly *one half*; and with this alarming circumſtance, that the proportion of expenditure incurred *without the previous conſent of parliament*, during the latter period, has vaſtly exceeded that during the former. As the advocates of miniſtry had reſted much of their defence on the peculiar magnitude of our exertions during the preſent war, Mr. M. next compares the ſtate of the navy and army during the two periods, and finds that, while the number of ſhips in commiſſion in the latter alone very little exceeds that in the former, the number of land forces falls ſhort about 7000 men. He then conſiders the debt incurred by the war, and the preſent amount of the national debt, and not only confirms, but augments, his former ſtatements.

Other ſections relate to the loans of the preſent war, to the ſinking fund, to the public income and expenditure, and to the general ſtate of the nation. On all theſe topics, he finds too much reaſon to abide by his former repreſentations of paſt error and future danger; and we preſume that few impartial readers will be able to reſiſt a train of argument apparently drawn from undeniable ſources, and ſtrongly enforced by the financial difficulties, too great for concealment, under which the nation now labours.

Art. 34. *An Eſſay on the Cauſes which have produced, the Principles which ſupport, and the Conſequences which may follow from, the TWO BILLS of Lord Grenville and Mr. Pitt*, intitled, 'An Act for the Safety of his Majeſty,' &c. and 'An Act for preventing Seditious Meetings,' &c. By James Roper Head, of Hermitage, in the County of Kent, Eſq. 8vo. pp. 65. 1s. Robinſons, 1796.

This eſſay is not devoid of ſenſible obſervations, though looſe in ſtyle and method. Its ſubject may now be conſidered as exempt from diſcuſſion.

IRELAND'S SHAKSPEARE.

Art. 35. *Miſcellaneous Papers and Legal Inſtruments under the Hand and Seal of* WILLIAM SHAKSPEARE: including the Tragedy of King Lear, and a ſmall Fragment of Hamlet, from the Original MSS.

MSS. in the Poſſeſſion of Samuel Ireland, of Norfolk-ſtreet. Folio, imperial Paper. Subſcription Price 4l. 4s. Egerton, &c. 1796.

No ſooner had we peruſed a few pages of this large and ſplendid volume, than the ſlender credit that we had been able to afford to the advertiſements and rumours which, before its publication, had been circulated in ſupport of the authenticity of its multifarious contents, vaniſhed into air; leaving nothing behind but the wreck of the author's literary reputation:—nothing of the divine Shakſpeare appearing except his injured name,—that name, ſo "great in the mouths of wiſeſt cenſure*."

A project to impoſe on the curioſity and credulity of the public, ſo ſingular and ſo daring, is a phænomenon which ſoars beyond our utmoſt ken and comprehenſion. Chatterton's ingenious frauds, grafted on the name of an old Engliſh poet *ycleped* Rowley, were comparatively *nothing* in point of moral turpitude; for *his* fictions were accompanied by the effuſions of genius; and the purchaſers of *his* forgeries had ſomething of value for their money †. Not ſo the ſubſcribers to Mr. Ireland's *pſeudo Shakſpeare*: who had, in return for their contributions, nothing that they could read, nor even attempt to read, without diſappointment and diſguſt; and the ſame remark will apply to the dramatic piece ‡, (a part of the grand deſign,) which had made its way to a Theatre Royal.

The curioſity of the public, with reſpect to the preſent ſubject, has been ſo completely ſatisfied by the juſt and immediate condemnation of the play by a candid and attentive audience, and by Mr. Malone's admirable detection of the whole affair, that it would be a mere waſte of our time, and an uſeleſs incumbrance of our pages, were we here to enlarge on a topic already committed to oblivion. We ſhall therefore content ourſelves with ſubjoining little more than a catalogue of the principal publications which have appeared on this occaſion.

Of theſe compoſitions, the firſt, in point of merit and importance, though not in the chronological order of their publication, is the production of Mr. Malone, viz.

Art. 36. *An Enquiry into the Authenticity of certain Miſcellaneous Papers, &c. attributed to Shakſpeare, Queen Elizabeth, and Henry Earl of Southampton.* Illuſtrated by Fac-Similies of the genuine Hand-writing of that Nobleman and of her Majeſty; a new Fac-Simile of the Hand-writing of Shakſpeare never before exhibited; and other authentic Documents. By Edmund Malone, Eſq. 8vo. 7s. Boards. Cadell jun. and Davies. 1796.

* OTHELLO, Act II.

† We are here alſo naturally reminded of the celebrated poems of OSSIAN, as publiſhed by the late very ingenious Mr. James Macpherſon. We have no doubt that a large part (but not the whole) of thoſe compoſitions was produced by the editor's creative genius; yet even if conſidered as the works not of Oſſian but of Macpherſon, and as forgeries, ſtill we ſcruple not to ſay that there may be at leaſt as much *merit* as *delinquency* in *ſuch* forgeries.

‡ VORTIGERN and ROWENA, damn'd on the firſt night.

We do not remember to have ſeen a more complete body of criticiſm and reſearch than this maſterly detection; and ſo great has been the ſatisfaction with which we have peruſed it, that we could almoſt forgive the forgeries, for the ſake of the learned and entertaining work to which they have given birth. Had not Mr. Malone's reputation, which has long ſtood ſo high in the republic of letters, been already well eſtabliſhed, we might have applied to Mr. Ireland a compliment borrowed from the witty Dean of St. Patrick's *, "To an Ireland we owe a Malone."

To attempt an analyſis of this excellent volume, circumſtanced as the occaſion and ſubject are, might at this time be deemed uſeleſs. The book, however, highly merits a place on the ſame ſhelf, in every library, with the author's valuable edition of Shakſpeare †; to which it may, in ſome meaſure, be conſidered as a ſupplement. We proceed, now, to

Art. 37. *A Letter to George Steevens, Eſq.* containing a Critical Examination of the Papers of Shakſpeare, publiſhed by Mr. Samuel Ireland; to which are added Extracts from Vortigern. By James Boaden, Eſq. Author of *Fontainville Foreſt*, &c. 8vo. 2s. 6d. Martin and Bain. 1796.

Mr. Boaden, whoſe performance appeared before that of Mr. Malone, views Mr. Ireland's publication in the ſame light with the very critical INQUIRER. His letter contains a variety of juſt obſervations on the *Miſcellaneous Papers*, accompanied with many ſhrewd glances at the editor.

Art. 38. *A Comparative Review of the Opinions of Mr. James Boaden* (Editor of the Oracle) in February, March, and April, 1795; and of James Boaden, Eſq. (Author of Fontainville Foreſt, &c.) in February 1796; relative to the Shakſpeare MSS. By a Friend to Conſiſtency. 8vo. 2s. Sael, &c.

This anonymous writer takes the other ſide of the queſtion; endeavours to convict Mr. B. of inconſiſtency, becauſe he had once been a *Believer*; treats his judgment with contempt; and pleads the cauſe of Mr. Ireland with ſome ability: but this pamphlet appeared alſo before the deciſive production of Mr. Malone,—when all the advocates for Mr. I. threw up their briefs.

Art. 39. *Vortigern under Conſideration*; with General Remarks on Mr. James Boaden's Letter to George Steevens, Eſq relative to the Manuſcripts, Drawings, Seals, &c. aſcribed to Shakſpeare, and in the Poſſeſſion of Samuel Ireland, Eſq. 8vo. 2s. Lowndes. 1796.

Another nameleſs antagoniſt of Mr. B. His performance ſerves to evince the truth of a common obſervation, that in all matters of controverſy much "may be ſaid on both ſides;" eſpecially where *conjecture*, as in this inſtance, occupies the place of *fact*.

Art. 40. *Shakſpeare's Manuſcripts in the Poſſeſſion of Mr. Ireland examined*, reſpecting the internal and external Evidences of their Authenticity. By Philalethes. 8vo. 1s. Johnſon. 1796.

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* "And to a Bentley 'tis we owe a Boyle." Swift.

† See M. Rev. N. S. vol. xii. p. 56.

Philalethes

Philalethes contends, like an honeſt, well-meaning, credulous man, for the authenticity of the manuſcripts. He is, however, decent in his treatment of unbelievers; and ſo far we think his production reſpectable. Let him conſole himſelf on the defeat of his party with the reflection, that the wiſeſt men have ſometimes been the dupes of the artful.

Art. 41. *Free Reflections* on Miſcellaneous Papers, &c. To which are added, Extracts from an Unpubliſhed MS. Play called "The Virgin Queen;" written by, or in imitation of, Shakſpeare. 8vo. 2s. 6d. Waldron. 1796.

Mr. W., the author and publiſher of theſe Reflections, having at firſt been too credulous, criticiſes with becoming modeſty, and with decency oppoſes Mr. Ireland's pretenſions. We take it for granted that his judgment muſt, ſince he wrote, have been completely fixed by the peruſal of Mr. Malone's performance.

We muſt not here bid a final adieu to this ſubject, without doing Mr. Samuel Ireland the juſtice of informing our readers, (thoſe eſpecially who live at a diſtance very remote from the metropolis, the centre of intelligence,) that rumour affirms, and we believe on good authority, that this gentleman has candidly given up the conteſt, and unreſervedly acknowleged himſelf a deceived man,—deceived even by his own ſon*, from whom he always profeſſed to have received the papers and documents in queſtion; ſee the preface to his book; in which we are given to underſtand by what means the young indaſtrious antiquary became poſſeſſed of this long-hidden literary treaſure.

Averting now, and probably for ever, our eyes from the ſtupendous maſs of extraordinary manufacture preſented to the public by Mr. Ireland; and viewing his book as at once a vaſt and elegant though uncanonical whole; we cloſe it with the obvious remark that never, ſurely, was literary induſtry more laboriouſly and at the ſame time more diſreputably employed!—Yet let us not ſay this without declaring our willingneſs to believe, and our real perſuaſion, that no impoſition on the public was ever intended by the gentleman whoſe name has unfortunately been made anſwerable for an attempt that in itſelf,—in its actual origin,—can never be juſtified.

NOVELS.

Art. 42. *The Pavilion.* 12mo. 4 Vols. 14s. ſewed. Lane. 1796.

So numerous are the novels which have been publiſhed of late years, that it requires no common abilities to invent one at preſent, in which either the plot or many of the incidents ſhould not bear a ſtriking reſemblance to thoſe that are to be found in others, already publiſhed. This is the caſe with the volumes before us. To the merit of originality they can lay ſmall claim: but the moral is good; and they are by no means deficient in exciting a conſiderable degree of intereſt.

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* Who, it is ſaid, has withdrawn himſelf on this ill-favoured occaſion:—but rumour is all our authority for this family anecdote.

Art. 43. *Love's Pilgrimage*; a Story founded on Facts. Compiled from the Journal of a Deceaſed Friend. 12mo. 3 Vols. 9s. ſewed. Longman. 1796.

An improbable ſtory, of which the main incident is utterly repugnant to every idea of delicacy and honour.

Art. 44. *Ambroſe and Eleanor*; or the Adventures of two Children deſerted on an uninhabited Iſland. Tranſlated from the French, with Alterations. By the Author of "The Adventures of the Six Princeſſes of Babylon, Juvenile Magazine, Viſit for a Week," &c. (Miſs Peacock.) 12mo. pp. 200. 3s. ſewed. Hookham and Carpenter. 1796.

While we have Robinſon Cruſoe in our language, it is little worth while to tranſlate, from another tongue, ſo inferior a production as theſe adventures.

Art. 45. *Albert de Nordenſhild:* or the Modern Alcibiades. Tranſlated from the German. 12mo. 2 Vols. 7s. Half bound. Robinſons. 1796.

This novel is intereſting, and contains ſome marks of genius: but the fable is preposterous, and the tranſlation is indifferent.

Art. 46. *Clementina Bedford.* In Letters and Narrative. By J. J. Cambon. 12mo. pp. 250. 3s. ſewed. Symonds. 1796.

The chief recommendation of this novel is that it is ſhort; yet we do not think that thoſe who have read it once will feel much inclination to re-peruſe it.

EDUCATION, &c.

Art. 47. *Engliſh Grammar*, adapted to the different Claſſes of Learners; with an Appendix, containing Rules and Obſervations for aſſiſting the more advanced Students to write with Perſpicuity and Accuracy. By Lindley Murray. Second Edition, with Improvements. 12mo. pp. 250. 2s. 6d bound. Darton and Hervey. 1796.

This is a publication of much merit, and fully anſwers the profeſſions in the title. The Appendix contains ſome of the beſt rules for writing elegantly, and with propriety, that we recollect to have ſeen.

Art. 48. *Addreſs to a Young Lady, on her Entrance into the World.* 8vo. 2 Vols. pp. 418. 8s. Boards. Hookham and Carpenter. 1796.

Though we cannot recommend theſe addreſſes to young perſons as perfect models of fine writing, we think them not unworthy of commendation as ſerious and ſeaſonable leſſons of piety and morality. The writer is ſo *unfaſhionable* as to recommend to her young friend the daily reading of the holy ſcriptures, and a regular attendance on public worſhip on the Sunday, as excellent means of giving ſtability to her principles, of elevating her ſentiments, and of guarding her againſt every kind of ſeduction. The advice is not given in the gloomy ſpirit or myſtical ſtyle of enthuſiaſm, but evidently under the ſtrong impreſſion of a rational principle of religion. With piety is forcibly inculcated ſtrict morality; and plain and wholeſome advice is given

to young women on the topics of truth, contentment, patience, fortitude, pride, and filial duty. On the latter subject the writer illustrates, in useful detail, the duties of daughters to mothers. Through the whole, friendly advice is enforced by religious authority, and precepts and examples from scripture are properly introduced. The publication will be very acceptable to those discreet and thoughtful young persons, who value instruction more than amusement.

Art. 49. *A new Sequel to Mrs. Barbauld's Lessons*, adapted *for* Children from Four to Seven Years old. By the Compiler of *An Easy Introduction to Reading*. Small 12mo. 1s. Sael. 1796.

This series of lessons, if not equal to those of Mrs. Barbauld, is not ill suited to the purposes of instructing children in reading, and at the same time giving them some useful information, or impressing their minds with good sentiments. With a few exceptions, the expression is correct, and not above the comprehension of children.

Art. 50. *A Grammar to the French Tongue*, wherein the Rules are particularly adapted to the Genius of the English Language. By the Abbe Henry, French Master at the Seminary in Ramsbury, Wilts. 8vo. pp. 176. 2s. 6d. Parsons.

The chief peculiarity of this French grammar is in part expressed in the title, and is thus more fully explained by the author in his preface: 'Instead of leading his scholars through a complete course of the French rules, as most grammarians do, the Author treats only of those cases wherein the French syntax differs from the English. By comparing the two syntaxes he has been enabled to adopt his rules more particularly to the genius of the English tongue, and consequently to render them easier to the English student.'—This method of teaching the French language appears to be a real improvement, as it abridges the tedious labour of learning a multitude of rules. The grammar is on the whole well composed.

POETRY, &c.

Art. 51. *Trifles in Verse*. By John Johnson, A. M. formerly of Oriel College, Oxford. 8vo. pp. 66. 2s. Boards. Rivingtons. 1796.

The ease and sprightliness which appear in these poems would have inclined us to have assigned to them a more elevated title, than the modesty of the author, like that of the worthy and ingenious Robert Dodsley *, has been pleased to affix to his little volume. There are, indeed, some weak lines: but the verses display, in general, good taste, and some command of metrical variety; with a certain degree of archness mixed with much apparent goodness of heart.

The subjects are these: Home; An ancient Tale; Fable from the Spectator: [The volume and number should have been noted:] On the Flight of a tame Hawk; Written at an Inn; The Chace: A Sonnet; The Parsonage; Acrosticks, on an Umbrella, and on Ranger, a favourite Spaniel; Epitaph on a Farmer; A Sonnet;

* He published a volume in 8vo. intitled "Trifles;" containing pieces of his own composition: chiefly poetry.

Louis

Louis the Sixteenth's Complaint; and Imitations of Tetrafticks in Tibullus.

Theſe Engliſh poems are followed by ſix others in Latin Hexameter and Pentameter verſe. Of theſe, five are tranſlations and one is an original. The former are verſions of Prior's Lubin; [John Gilbert Cooper's] Winifreda; [Welſted's] Why will Florella, when I gaze; Farewell to Lochaber; and God ſave the King. The latter is: AD AMICUM QUI LIBRUM MIHI "OXONII DUX POETICUS, AUTORE M. AUBREIO" DICTUM MISERAT.

The reader muſt not expect, in theſe ſhort effuſions, the vigour of Grotius, nor the purity of Milton; yet he muſt be faſtidious, indeed, if he derive not ſome portion of pleaſure from the eaſy ſimplicity with which they are marked.

We ſhall tranſcribe the two following ſhort poems, as ſpecimens of the volume:

'WRITTEN AT AN INN.

'When early the ſun ſinks in winter to bed,
And the weſtern horizon gleams faintly with red,
When the miſts of the Ev'ning riſe thick from the vales,
As Darkneſs creeps on, and huſh'd Silence prevails,
At th' approach of Night's gloom, o'er the reſt of his courſe,
The Traveller mourns for himſelf, and his horſe;
And bewails his hard fate, forc'd alone thus, and weary,
His way to purſue through roads dirty, and dreary.

'But when ſafe in his Inn, and his horſe at the manger,
How ſnug he reflects on paſt darkneſs and danger!
His fire now ſo warm is, his ſteak ſo well dreſs'd!
His wine (gin and ſloe-juice) ſo truly the beſt!
The arm-chair ſo eaſy, the bed-room ſo neat,
The warming-pan ready, and Molly ſo ſweet!
So gratefully Slumber incircles his brow!
No hero more bleſt than our Traveller now!

'Can an Inn, then, ſuch comfort impart, midſt the ſquall
Of Waiter! Boots! Chambermaid! Oſtler! and all?
Far from home, far from ſpouſe, far from children, and friend,
Can the Traveller fancy all care at an end?
The reaſon my muſe in few words ſhall explain.
To Contraſt we owe all our pleaſure and pain:
For Cauſe and Effect are confounded in this,
That Bliſs leads to Woe, and then—Woe leads to Bliſs.'

'THE PARSONAGE.

'Not remote from a Church where the peaſants implore
Forgiveneſs, good harveſts, and ale,
Screen'd from notice, and far from the town's buſy roar,
The Parſonage ſtands in the vale.

'No Architect plann'd it, no fanciful head
Ever trac'd Capability here,
Where Nature firſt plac'd them the lofty trees ſpread,
And the ſtream ſtraggles narrow, and clear.

'But

'But Peace, gentle Peace, her fair mantle has thrown
O'er the landſcape, where ſtrangers to Strife,
In Friendſhip, and Love, little knowing, or known,
Live the Rector, his children, and wife.

'Tho' humble their lot, yet if happineſs ſpring
From the mind, ſurely happy are they,
By Conſtancy guarded from Jealouſy's ſting,
They exiſt but to love and obey.

'With ears tun'd to harmony, oft they unite
The ſounds of ſoft muſick to raiſe,
Oft enliven the gloom of a long winter's night,
By chanting their ruſtical lays.

'Thus unpamper'd by Wealth, unincumber'd by State,
They glide down the current of Life,
And leave their ſuperiours to envy the fate
Of the Rector, his children, and wife.'

If the author's name had borne a clerical deſignation in the title page, we ſhould have ſuppoſed that his Muſe had been employed in pourtraying the luxuries of her maſter's parſonage in this little poem.

Art. 52. *An accurate and impartial Narrative of the War*, by an Officer of the Guards; containing the ſecond Edition of a Poetical Sketch of the *Campaign of* 1793, reviſed and enlarged with the original Letters from Head-Quarters; alſo, a ſimilar Sketch of the *Campaign of* 1794; to which is added, a Narrative of the *Retreat of* 1795, memorable for its Miſeries. With copious *Notes* throughout. Embelliſhed with Engravings from Drawings taken on the Spot, deſcriptive of the different Scenes introduced in the Poem. 8vo. 2 Vols. 10s. Boards. Cadell jun. and Davies.

Of the firſt part, or volume, of this very entertaining work, we gave an account in our xviith vol. p. 92, N. S. We there endeavoured to characterize the author's manner as a poet; obſerving that the ſtyle of the celebrated Bath Guide ſeemed to be the prototype of the preſent ingenious and pleaſant writer; who ſtill continues to entertain his readers in the ſame agreeable vein of comic detail. The *Notes*, and the narrative of the famous *Retreat through Holland*, ſeem to want no degree of authenticity, and may afford valuable materials for future hiſtorians.

Art. 53. *Sketches in Verſe*. By Thomas Robinſon. 4to. pp. 46. 3s. Johnſon.

If theſe ſhort pieces exhibit no high degree of poetic powers, they are ſufficient teſtimonies of a cultivated mind, and of a heart impreſſed with virtuous principles. The writer appears to be a ſincere friend to political liberty, in its alliance with ſobriety and good order; and our thanks are due to him for a handſome compliment paid (in a ſonnet) to the Monthly Reviewers, as common friends to the ſame cauſe.

Art. 54. *The Cries of Bellona*, an Heroic Poem. By Quintus Perſius, Eſq. 4to. 2s. 6d. Ridgway.

This poem will probably be read by few once, by none twice.

LAW.

LAW.

Art. 55. *Supply without Burthen*; or Eſcheat *vice* Taxation; being a Propoſal for a Saving in Taxes by an Extenſion of the Law of Eſcheat: including Strictures on the Taxes on collateral Succeſſion comprized in *the Budget of 7th Dec.* 1795. To which is prefixed, *(Printed in* 1793, *and now firſt publiſhed,) a Proteſt againſt Loan Taxes:* ſhewing the peculiar Miſchievouſneſs of all ſuch Impoſitions as add to the Expence of *An Appeal to Juſtice.* By Jeremy Bentham, of Lincoln's Inn, Eſq. 8vo. pp. 166. 3s. ſtitched. Debrett. 1795.

As every thing which we have hitherto ſeen proceeding from the pen of Mr. Bentham is of an intereſting nature, and as the ſubjects conſidered in the preſent pamphlet are peculiarly of that deſcription, we ſhall lay before our readers the account which the author has given of them in his preface:

'Of the two eſſays now laid before the Public, that which preſents a new reſource was ſubmitted to the proper authority in the month of September 1794, but was not fortunate enough to be deemed worth further notice. The arguments which it contains will ſpeak for themſelves: none were controverted, nor any hinted at on the other ſide; only, as a matter of fact, it was obſerved, that it had not been cuſtomary of late for the *Crown* to avail itſelf of the branch of prerogative here propoſed to be cultivated for the *public* uſe.

'Nobody can ſuppoſe, that the Miniſter would not gladly have availed himſelf of this, as of any other, ſource of ſupply, had it promiſed, in his conception, to conciliate the voice of the public in its favour. Nobody can ſuppoſe, that, if the apprehenſions that occurred in proſpect ſhould ever be diſpelled by the event, the ſenſe of the public would find him backward in conforming to it. It is natural, that the difficulties attending a meaſure of conſiderable novelty and magnitude, ſhould ſtrike with a force proportioned to the reſponſibility of the ſituation to which the meaſure is preſented. It is natural, that they ſhould ſtrike with leſs than their proper force, on the imagination of him in whoſe conception it received its birth.

'The idea had been honoured with the approbation of ſeveral gentlemen of eminence at the bar, ſome of them in Parliament, as many as had had the paper in their hands. If they were right in their wiſhes in its favour, it by no means follows, that thoſe to whom it was ſubmitted in their official capacities, did otherwiſe than right in declining to make uſe of it. Of all the qualifications required at the Board to which it was preſented, one of the moſt indiſpenſable is *the ſcience of the times*; a ſcience which, though its title to the name of *ſcience* were to be diſputed, would not the leſs be acknowledged to be in the ſituation in queſtion, *fairly* "*worth the ſeven.*" For that maſter-ſcience none can have higher pretenſions than the illuſtrious chief of that department, none leſs than the author of theſe pages.

'Neither his expectations, nor ſo much as his wiſhes, in relation to this propoſal, had extended ſo far as to its immediate adoption. It now lies with the public, who, in due time, will grant or refuſe it their paſſport to the Treaſury and to Parliament, according to its deſerts.

'The

'The "*Proteſt againſt Law-Taxes*" had better fortune: it received from the candour of the Miniſter on whoſe plans it hazarded a comment, all the attention that candour could beſtow; and, if I do not miſrecollect, the taxes complained againſt did not afterwards appear.

'The publication of it in this country was kept back, till a propoſal for a ſubſtitute to the tax complained of ſhould be brought into ſhape: upon the principle of the parliamentary notion, which forbids the producing an objection to a tax, without a propoſal for a better on the back of it. The two eſſays ſeemed no unſuitable accompaniments to each other: mutual light promiſed to be reflected, by the contraſt between the beſt of all poſſible reſources and the worſt.'

Mr. Bentham in his firſt tract attempts to ſhew 'that a law-tax is the worſt of all taxes actual or poſſible—that for the moſt part it is a denial of juſtice, that at beſt it is a tax upon diſtreſs:—that it lays the burthen, not where there is moſt, but where there is leaſt, benefit:—that it co-operates with every injury, and with every crime:—that the perſons on whom it bears hardeſt, are thoſe on whom a burthen of any kind lies heavieſt, and that they compoſe a great majority of the people.'—In this part of his ſubject, the author introduces a juſt ſentiment expreſſed in beautiful and ſimple language; he ſays, 'We think of the poor in the way of charity; for to deal out charity gratifies not only benevolence, but pride. We think much of them in the way of charity, but we think little of them in the way of juſtice. Juſtice, however, ranks before charity; and they would need leſs charity, if they had more juſtice.' He proceeds to ſhew that a law-tax, 'ſo far from being a check, is an encouragement to litigation; and that it operates in direct breach of *Magna Charta*, that venerable monument, commonly regarded as the foundation of Engliſh liberty.' We have read this part of the work with great ſatisfaction; and we do not wonder that the arguments were ſufficient to induce the Miniſter to relinquiſh the obnoxious taxes in queſtion.

We ſhall now proceed to give ſome account of the meaſure that was recommended as a ſubſtitute; and here again we ſhall ſuffer Mr. Bentham to ſpeak for himſelf, as it would be nearly impoſſible to abridge what is expreſſed by him with ſo much brevity:

'The object of the preſent Eſſay is, to point out that mode of ſupply which, for one of ſo great a magnitude, will, I flatter myſelf, appear to be abſolutely the *beſt*.

'*What is that mode of ſupply, of which the twentieth part is a tax, and that a heavy one, while the whole would be no tax, and would not be felt by any body?*

'The queſtion has the air of a riddle; but the propoſition it involves, paradoxical as it may appear, is not more ſtrikingly paradoxical than ſtrictly true.

'The anſwer is—an extenſion of the exiſting Law of *Eſcheat*; a law coeval with the very firſt elements of the conſtitution: to which I would add, as an aid to its operation, a correſpondent *limitation*, not an *extinction*, of the power of *bequeſt*.

'Of the extended Law of Eſcheat, according to the degree of extenſion here propoſed, the effect would be, the appropriating to the uſe of the public all vacant ſucceſſions, property of every denomination

tion included, on the failure of *near relations*; will or no will, ſubject only to the power of bequeſt as hereinafter limited.

'By near relations I mean, for the purpoſe of the preſent propoſal, ſuch relations as ſtand within the *degrees* termed *prohibited* with reference to marriage.

'As a farther aid to the operation of the law, I would propoſe, in the inſtance of ſuch relations *within the pale* *, as are not only childleſs, but *without proſpect of children* †, whatever ſhare they would take under the exiſting law, that, inſtead of taking that ſhare in *ready money*, they ſhould take only the intereſt of it, in the ſhape of an *annuity for life*.

'It would be a farther help to the operation of the meaſure, and (if confined to the caſes where from the nature of the relationſhip the ſurvivor is not likely to have grounded his plans of life upon the expectation of the ſucceſſion, or otherwiſe to have placed any determinate dependence on it) may ſcarcely if at all be felt, if in ſuch inſtances, although the relationſhip be *within* the pale, the public were to come in for a ſhare in the ſucceſſion, (ſuppoſe an *equal* ſhare) though not the whole. This may be applied to the caſe of the uncle and aunt, to the caſe of the grandfather and grandmother, and, perhaps, unleſs under particular circumſtances, to the caſe of the nephew and niece.

'With regard to *family ſettlements*, the perſons whoſe benefit they have in view will be found provided for with few or perhaps no exceptions, by the reſervations made in this plan in favour of relations *within the pale*. To make proviſion for the caſes where, in virtue of an old ſettlement, an eſtate might devolve to a relation *without the pale*, I would propoſe to add a proviſo, that wherever the deceaſed, had he been of full age, could, by his ſingle act, have cut off the entail, it ſhall be as if he had actually done ſo, for the purpoſe of excluding the diſtant relative. This in the inſtance of ſettlements already *exiſting*; as to future ones, there will be ſtill leſs difficulty about confining *their* operation within the range meant to be allowed them by the ſpirit of the propoſed law.

'Regard to the principles of the conſtitution, not leſs than to the probability of carrying the meaſure through the Upper Houſe, would at the ſame time incline me to exempt the Peerage from its operation, wherever the effect would be, to deprive the title of any property which, under the exiſting law, would go to the ſupport of it.

'As to the latitude to be left to the power of *bequeſt*, I ſhould propoſe it to be continued in reſpect of the *half* of whatever property would be at preſent ſubject to that power: the wills of perſons in whoſe ſucceſſion no intereſt is hereby given to the public, to be ob-

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'* To ſave circumlocution, relations whom, under this or any other definition of *near* relations, I ſhould propoſe to exclude, I ſhall term relations *without the pale*; thoſe whom I ſhould propoſe *not* to exclude, relations *within* the pale.

'† Say, in the inſtance of females, 48; in the inſtance of males, 60, if no child within five years paſt; or 55, if married to a wife above 48.'

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ſerved in all points as at preſent; as, likewiſe, thoſe in whoſe ſucceſſion an intereſt *is* given to the public, ſaving as to the amount of that intereſt: the plan conſequently not trenching in any degree upon the rights of parents.'

The author goes on to ſhew the advantages reſulting from his plan, and anſwers many objections which he ſuppoſes may be made to it. Mr. Bentham is always ingenious, but we think that, in this part of his ſubject, he is by no means ſatisfactory; his arguments impreſs the mind with an idea of his abilities, but rarely carry conviction to the underſtanding. It appears to us that this Eſſay is a haſty and undigeſted performance, and that it required more conſideration than the author has beſtowed on it.

MEDICAL.

Art. 56. *Experiments on the inſenſible Perſpiration of the Human Body*, ſhewing its Affinity to Reſpiration, publiſhed originally in 1779, and now re-publiſhed with Additions and Corrections. By William Cruikſhank. 8vo. pp. 104. 3s. ſewed. Nicol. 1795.

In this ſecond and very neat edition, Mr. C.'s obſervations on the ſkin, and his experiments on its functions, appear to great advantage. We truſt that the inquiry ſet on foot by him, and ſo ably proſecuted by Mr. Abernethy, will yet be continued. No ingenious phyſiologiſt can be at a loſs in fixing on a variety of points, which yet require to be determined by experiment.

Art. 57. *Practical Obſervations on the Treatment of Stricture in the Urethra.* By Everard Home, Eſq. F. R. S. 8vo. pp. 199. 3s. 6d. Boards. Nicol.

We have read theſe Obſervations with the higheſt ſatisfaction; and we warmly recommend them to the notice of that claſs of readers, *for* which they are deſigned. They ſhew that the practice, propoſed by the late ingenious Mr. Hunter, is truly efficacious in a very painful and dangerous diſeaſe. It is curious to compare the body of evidence contained in Mr. Home's pamphlet with the opinion (*introduction*, p. 5.) ſigned by four profeſſors of one of the firſt Medical Univerſities in Europe, and delivered to a gentleman who conſulted them on the propriety of ſubmitting to Mr. Hunter's method. Theſe profeſſors, though they 'have no mode of relief to recommend,' do not heſitate to condemn the application of cauſtic. This ſeems not caution, but determined oppoſition to improvement; and it is the ſpirit which the moſt happy innovators in medicine and ſurgery have generally had to encounter on the part of men of authority. To relieve the minds of our humane readers, we muſt obſerve that ſo decided an opinion did not deter the patient from ſubmitting to the uſe of the cauſtic; and that he derived conſiderable benefit from this ſignal act of fortitude.

Art. 58. *Thoughts on the Practice of carrying off Bodies from Church-Yards, &c. for Diſſection.* Dedicated to Sir J. Frederick, Bart. 8vo. 1s. Johnſon. 1795.

We ought ſooner to have made honorable mention of this judicious and ſpirited remonſtrance. It will convince every impartial reader that the Honorable Baronet's tender concern for the repoſe of the

dead, had his motion in the House of Commons been carried into effect, would have proved highly injurious to the living.

Art. 59. *Remarks on some of the Opinions of Dr. Rush, respecting the Yellow Fever, which prevailed in Philadelphia in* 1793. By W. Patterson, M. D. 8vo. pp. 111. Londonderry. 1795.

In consequence of the frequent intercourse between Londonderry and America, a meeting of the inhabitants of the former place was holden on November 14, 1793, to consider of means of preventing the importation of the contagion of the yellow fever from Philadelphia. A pertinent address was published, and Dr. Patterson circulated those observations on contagion which he has re-printed in the pamphlet before us. To these succeed the remarks on Dr. Rush's opinions; in which, among other things, the author makes it appear highly probable that the contagion did not arise from damaged coffee, as Dr. Rush intimated.

Art. 60. *The Art of preventing Diseases, and restoring Health*, founded on Rational Principles, and adapted to Persons of every Capacity. By George Wallis, M. D. 8vo. pp. 872. 6s. 6d. Boards. Robinsons.

From Dr Wallis's introductory preface, in which he gives a full explanation of the design of the present performance, we shall extract the concluding paragraph; his intent, he says, was,—'to give rational information to those who, not being properly educated, are obliged to practice from necessity; declaring, at the same time, my wish to stop the daring hand of inconsiderate rashness, bold from ignorance, and careless from contempt of social duty.

'To convince those who are led by humanity, or whom instinctive whim, too often mistaken for that virtue, prompts to visit the miserable roofs of sickly indigence, that something more is necessary to constitute the medical pilot—to convince them, that in family recipes, and borrowed nostrums, there is little success, and less security—that if stimulated by the desire of doing good, the materials to which they should be limited lie within a narrow compass—warmth, decent cloathing, moderate living, industry, and cleanliness. These form the regimen of conscientious elegance; and are, nine times out of ten, the poor man's best prescriptions—these are the powerful cordials, these the restoratives of a good Samaritan, and with these every hospitable housewife would be a physician superior to Hippocrates without them.'

This publication may, perhaps, be considered as a formidable rival to Dr. Buchan's *Domestic Medicine:* but probably Dr. B.'s work, as a family book, is too strongly intrenched in the prepossession of the public mind, to afford Dr. W. great reason to hope that he shall be able entirely to dislodge an antagonist so advantageously posted.

We would not, by any means, discourage attempts to disseminate information concerning the nature and laws of the living system. This kind of knowlege, we are persuaded, will essentially contribute to the health, happiness, and virtue of mankind: but we think that books, which are calculated to effect this desirable purpose, must not be systems of medical practice, but clear explanations of the relation of the external Agents to the human body.

The public at large is surely not at present prepared to be taught to administer drugs: but if any one can instruct his fellow-citizens how to avoid the common exciting causes of disease, he must be considered as a general benefactor. Should it be urged that sudden emergencies arise, on which occasions individuals will perish if they must wait for a professed practitioner, we have to observe that books of this kind do not always afford the instruction which such very infrequent occasions require.

Art. 61. *The History of Medicine, so far as it relates to the Profession of the Apothecary*, from the earliest Accounts to the present Period: the Origin of Druggists, their gradual Encroachments on compound Pharmacy, and the Evils to which the Public are thence exposed; as also from the unskilful Practice of ignorant Medicasters; and the Means which have lately been devised to remedy these growing Abuses. Published at the Request of the Committee of the *General Pharmaceutic Association of Great Britain*. By John Mason Good, Fellow of the Medical Society of London, &c. &c. 12mo. pp. 260. 3s. 6d. Boards. Dilly. 1795.

This tract, which is highly creditable to the author's literary acquisitions, was undertaken at the request of certain members of the General Pharmaceutic Association, and with a view to evince the propriety of the object of that Association. It is divided into sections: in the first, the author endeavours to trace the occupation of the apothecary from the remotest times down to the earlier ages of France, Italy, and Germany. He denies the existence of any such calling as that of the druggist during this period. In the second section, he confines his inquiry to England, and concludes that there were no druggists till late in the last century. The third section treats of the importance of the profession of the apothecary, and states the object of the Association; which was or is (principally) to confine the (retail) sale of pharmaceutical preparations, and the composition of prescriptions, to apothecaries. In the fourth and last section, we have a vindication of the principles laid down by the Association for their conduct.

From this brief statement, the sagacious reader will perhaps be led to suspect that the several parts of this production do not harmonize so as to form one very complete whole. To the legislative problem, *whether apothecaries only ought to have the composition of prescriptions*, it is surely indifferent whether the druggists are or are not a modern mushroom race. Mr. G. therefore, in framing his plan, had better have remembered:

Nec sic incipias, ut scriptor cyclicus olim.

To rescue mankind from the effects of ignorance in the application and in the preparation of medicines, is doubtless one of the noblest purposes which the legislator can propose to himself: but we apprehend that his measures, if they are to be effectual, must be grounded on reasonings considerably different from those of our author. The instances, collected by the Association, of persons poisoned, and some of them to death, in consequence of gross blunders, do indeed demonstrate that the pharmaceutical department of our medical system wants

correction:—but Mr. Good, who does not flatter his brother apothecaries, may perhaps allow that it is not impoſſible to collect almoſt as large an aſſortment of miſchievous errors from the *diſpenſation* of apothecaries, as from that of druggiſts. Perhaps we can ſuggeſt to him a method of ſecuring to the apothecary the profits of pharmacy, fully as effectual as the projected law. Let apothecaries ſtudy and practiſe this branch of chemiſtry more than they have lately done. It is generally underſtood that the preparation of permanent pharmaceutical compoſitions reſts with the druggiſt: which implies ſkill in pharmacy. This impreſſion would probably ſoon lead to the evaſion of a law, contrary to the ſenſe of a large part of the public; and why in equity, it will be aſked, ſhould thoſe who have the drudgery of pharmacy be totally excluded from its profits? We here aſſume that the trade of druggiſt is generally united with that of chemiſt.

We have already had occaſion to intimate that the work before us furniſhes ſome curious examples of one drug being miſtaken for another. There are alſo inſtances of inferior articles purpoſely ſubſtituted for thoſe directed in the pharmacopœia; and we are farther informed that the Committee of the Aſſociation, having taken pains to aſcertain the number of apothecaries in the kingdom, finds that it has decreaſed by one-tenth ſince the year 1783. Whether this may not be owing to the increaſed ſale of quack medicines, as well as to the competition of the druggiſts, may deſerve to be conſidered by thoſe who wiſh perfectly to comprehend the cauſes of the preſent ſtate of phyſic.

Art. 62. *A Compendium of Anatomy*, or a Pocket Companion for Students in Surgery, and the Arts of Deſigning, Painting, and Sculpture, illuſtrated by twelve Plates; in which the Bones and Muſcles of the Human Body are repreſented, &c. &c. The Third Edition improved and enlarged. 12mo. 2s. 6d. Walker.

This little work, which may be uſeful to *remind* though not to *teach*, is improved in its preſent edition by four new figures, repreſenting the layers of the more deeply ſeated muſcles.

NATURAL PHILOSOPHY.

Art. 63. *A Treatiſe on Magnetiſm*, with a Deſcription and Explanation of a Meridional and Azimuth Compaſs, for aſcertaining the Quantity of Variation, without any Calculation whatever, at any Time of the Day. Alſo Improvements upon Compaſſes in general, with Tables of Variation for all Latitudes and Longitudes. By Ralph Walker of Jamaica. 8vo. pp. 226. 5s. Boards. Elmſley, &c.

The author of this volume, avowing his want of a liberal education, diſmiſſes with contempt what he is pleaſed to ſtyle the 'tinſel of the profeſſional philoſopher.'—Modeſty is the companion of real knowlege: but thoſe who have obtained only a ſmattering of ſcience are generally the moſt diſpoſed to cheriſh an extravagant conceit of their own abilities and acquirements. The obſervations of the artiſt or practitioner are worthy of our attention: but, when he deſerts his province, and attempts hardy and injudicious ſpeculations, he foregoes every claim to indulgence.—The doctrine of magnetiſm, as delivered

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in this treatiſe, is a tiſſue of the moſt ſhallow and viſionary hypotheſes, equally repugnant to ſober reaſon and the principles of common geometry. Mr. Walker copies the manner of itinerant lecturers; mingles aſſertion with conjecture, incident with diſcuſſion; and ſeaſons the whole with pious rhapſodies. According to him, magnetiſm is a fluid element which pervades the whole univerſe: but, quickly lowering his ſtrain, he ſays that it is intimately allied to electricity, and that both of them, together with water and fire, compoſe our atmoſphere. Of this unintelligible propoſition, he aſſerts, 'there can be but little doubt;' and to ſubdue the moſt obdurate ſcepticiſm, he thinks it ſufficient to relate that, when his houſe in the iſland of Jamaica was ſtruck (a few years ſince) by lightning, a negroe girl had her ſciſſars and needles rendered ſtrongly magnetical. He ſeems to have forgotten that ſimilar facts have been frequently remarked.

After much irregular digreſſion, Mr. W. proceeds to explain why the magnetic poles are remote from thoſe of the earth, and why they travel from eaſt to weſt. The former is imputed to the oblate figure of the earth, and the latter to the ſlower motion communicated by its rotation to the circumambient fluid. It would be idle to refute ſuch puerile aſſumptions. The author is remarkably deficient in the knowlege of facts; for, in ſome parts of the globe, the variation of the needle has undergone no ſenſible alteration within the period of a century. From obſervations made on his paſſage from Jamaica, he deduces the poſition of the northern magnetic pole in latitude 71° and in 80° of weſt longitude. This is bare aſſertion: but, by the help of diagrams, which betray a total ignorance of the projection of the ſphere, this teacher pretends to define the variation and dip of the needle in any given place. Nay, for greater accuracy, he propoſes trigonometrical computations, and exhibits tables of variation adapted to the extent of the Atlantic ocean. The principles which he adopts, and the calculations grounded on them, are alike obſcure and arbitrary: yet no portion of the globe could have been choſen more favourable for ſuch ſchemes, ſince the curves of magnetic variation appear uncommonly regular on the Atlantic; and Mr. Walker very gravely recommends the looſe and exploded method of detecting longitude by the dip and variation of the needle. His capital invention of an azimuth compaſs is neither more nor leſs than a ring-dial ſuſpended by gimbols: it is intended to ſave the trouble of calculating the azimuth from the ſun's altitude, but ſuppoſes a knowlege of the hour of the day; a problem preciſely of the ſame degree of difficulty as that of finding the azimuth;—nor can it ſurely be alleged that a common watch, ſet by the meridional obſervation, would be ſufficiently correct for the purpoſe.

The author cenſures the ordinary conſtruction of the mariner's needle. Inſtead of laying the flat ſide of the needle on the card, he would place the edge upwards; becauſe any caſual variation in the poles of the needle would there occaſion a much ſmaller deviation from the magnetic meridian. Such indeed is the faſhion after which the better ſorts of pocket compaſſes are made. This mode of conſtruction appears reaſonable, but is liable to many accidents and derangements; and the precaution here recommended, of fixing the point

point of ſuſpenſion near the centre of gravity, demands nice workmanſhip, and muſt render the vertical oſcillations of the card very ſlow, and little correſpondent to the ſhip's motions.

To eke out the volume, the author has filled 130 pages with tables of the variation and dip of the magnetic needle, obſerved at different times and by different navigators, in the Atlantic, Indian, and Pacific oceans. Such tables, if correctly compiled, are of conſiderable uſe, by determining the principal points through which the curves of variation ſhould paſs: but a much more ample collection of obſervations is to be found in the celebrated Buffon's Treatiſe on Magnetiſm, publiſhed at Paris in 1788, and forming the fifth volume of his Hiſtory of Minerals.

The Appendix contains miſcellaneous obſervations and repetitions, and the reports of ſome naval officers in favour of Mr. Walker's compaſſes. From men of ſcience he ſeems not to have met with equal encouragement; and if thoſe inſtruments poſſeſſed any real advantage, they owed it unqueſtionably more to the execution than to the contrivance. He urges the neceſſity for the binacle being placed cloſe to the 'commings of the after hatch-way;' or, where this cannot be conveniently procured, he adviſes the ſhip bolts to be made of copper. The effect, perhaps very trifling, of iron bolts in deflecting the needle has taken a ſtrong hold of our author's imagination, for he would even impute to that cauſe the unfavourable ſhifting of the wind at each tack when the veſſel is cloſe-hauled; the neceſſary conſequence of the apparent motion of the wind reſulting from its real motion combined with that of the ſhip.

Mr. Walker concludes with ſenſible hints on the ſurveying of lands in Jamaica, where the lots are uſually aſſigned by meridional lines. When that colony was firſt planted by the Engliſh, the magnetic very nearly coincided with the true meridian, and the legiſlators neglected to guard againſt the inconveniencies which would ariſe from future deviations. It is enacted that, when the antient limits of an eſtate are obliterated, which frequently happens, a new ſurvey ſhall be made; and this is ſtill performed with the ordinary compaſs, without regard to its variation. Hence ariſes a ſource of endleſs litigation, which, every where grievous, is attended in Jamaica with an expence ſo enormous as to ſet the poor entirely at the mercy of the rich.

MISCELLANEOUS.

Art. 64. *Letters Moral and Entertaining.* By Ann Wingrove. 12mo. pp. 150. 3s. 6d. ſewed. Wallace. 1795.

The moral and religious tendency of this work will ſecure for its writer the approbation of every man of ſenſe and virtue; and it will not be too great an eulogium if we add that her piety appears to be fervent and rational, and that her obſervations on the manners and purſuits of her own ſex, as exemplified in the hiſtories of Clarinda, Amanda, and Matilda, are on the whole juſt, though a little tinctured with that romantic turn which is the inſeparable concomitant of an imagination rather too much indulged.—The firſt letter, on reading novels, we recommend to the attention of young females, as replete with

with uſeful inſtruction: of which a judgment may be formed from the following ſhort extract:

'Many ſenſible parents entirely diſapprove of young people reading novels; others are ſo fond of that ſort of reading themſelves, that they permit their children to read ſcarcely any other books—in my opinion, young women ſhould read a novel only as a temporary amuſement, not to ſeek examples for their own conduct through life; therefore thoſe whoſe ſituations are in towns or cities, (where they are ſometimes permitted to partake of rational diverſions,) ſhould make choice of ſuch authors as will teach them to be religious, patient, benevolent, and induſtrious; and if any books ſhould be publiſhed that will tend to inculcate theſe qualities in the youthful mind, I humbly conceive they cannot be leſs inſtructive, if interſperſed with matter of amuſement.'

Unwilling as we are to point out faults in a work which appears to have been dictated by the beſt motives, we cannot help expreſſing our wiſh that Miſs W. had contented herſelf with writing proſe; ſince ſhe never ſeems to fail ſo much as when ſhe attempts poetry.

Art. 65. *Hints to Freſh Men*, from a Member of the Univerſity of Cambridge. 8vo. 1s. Booker. 1796.

This little pamphlet contains much good advice, and deſerves to be peruſed attentively by the young ſtudents in both our Univerſities. The author enlivens his work with ſtrokes of wit and humour, and has the art of conveying inſtruction in a manner ſo pleaſant and eaſy, at the ſame time that his remarks are ſtriking and pointed, that the moſt idle and diſſipated cannot but feel their force, and the moſt vain and conceited muſt be compelled to acknowlege their propriety.

SPECIMEN.

'You have little reaſon to repine at the title of FRESH MAN. It is a title that full many a GRADUATE would willingly re-enjoy.'

Art. 66. *The Triumph of Acquaintance over Friendſhip.* An Eſſay for the Times. By a Lady. 12mo. pp. 87. 2s. 6d. ſewed. Cadell jun. and Davies. 1796.

Any attempt to check thoſe warm and generous emotions of the heart, on which ſo much of the happineſs of life depends, muſt neceſſarily have an immoral tendency. We cannot therefore approve the dogma of the preſent work; though we are perſuaded that the writer had no ill deſign in communicating her thoughts to the world: but Vanity is a bad counſellor, and Ridicule is a poor reaſoner.

The object of this eſſay is to prove that acquaintances are preferable to friends; for which no better reaſon is here aſſigned than that they are leſs troubleſome. Mrs. H.* likewiſe conſiders politeneſs and propriety of behaviour as more conducive to comfort than active benevolence. That we owe much to external civility, and to thoſe artificial modes of life which inculcate a deſire of pleaſing, muſt be confeſſed; at the ſame time, we are of opinion that elegance and refinement of manners never gave birth to one real and ſubſtantial virtue.—The ro-

* The Dedication is ſigned S. H. and dated 'E—th—m, April 29, 1788.'

mantic

mantic warmth and the unſuſpicious temper of youth may be a ſubject for ridicule to the cold and unfeeling: but it is ill exchanged for that ſelfiſh philoſophy which regards nothing beſides its own accommodation. In a word, we do not think that the wit and vivacity of the fair writer will compenſate for the miſtake which ſhe has made, with reſpect to the ſide of the queſtion in favour of which ſhe pleads.

Art. 67. *Hercules and the Carter*; a Dialogue between a Poor Man and a Poor Man's Friend. 12mo. 2d. or 12s. a Hundred. Rivingtons.

The object of this little pamphlet is to ſet before the poor, in a familiar way, the evil conſequences of idleneſs and a habit of drinking. May it prove eminently ſucceſsful!

SINGLE SERMON.

Art. 68. *The Providence of God:* preached at Maidſtone, April 24, 1796, on the Death of Mrs. Elizabeth Pine, who died on the 12th of the ſame Month, in the 51ſt Year of her Age. By John Evans, A. M. 8vo. 6d. Symonds.

Of this ſermon, it is unneceſſary to ſay more, and it would be unjuſt to ſay leſs, than that it contains rational and pious ſentiments, expreſſed in perſpicuous language, and happily adapted to the occaſion.

CORRESPONDENCE.

'The Monthly Reviewers are informed that the Eſſay on Sculpture, cited by them, vol. xix. p. 354. *imâ parte pag.* was the production of Major Grattan, who died a very few years ago in his paſſage to the Eaſt Indies; and by which, at the Encœnia 1775, he obtained the Chancellor's prize in the Univerſity of Oxford, he being then a Fellow and a Law Student of New College. The two other Eſſays appear, from their titles, to have been alſo Prize-compoſitions in the ſame Univerſity.

'Thus, with reſpect to the firſt-mentioned Eſſay, the Editor has made property of what the Author certainly, and his friends, probably, never intended ſhould be publiſhed; and thus, works without a name may eaſily be plagiariſms from an unpubliſhed author, and impoſitions on the public.'

We print the above letter as it came to our hands. It bore the Oxford poſtmark: but we wiſh that the writer had added the authority of his name. Anonymous information is uncertain evidence.

F. G. obligingly reminds us of our lapſe of memory in aſcribing to Pope, inſtead of to the Earl of Roſcommon, the two lines quoted in Art. 67. p. 232. of the laſt Review.

A. Z.'s letter of the 25th of June is received, and conſidered: but we cannot enter into a diſcuſſion of it.

In the Review for June, p. 177. l. 16. *for* 'ſufferings,' *read* ſuffrages.—In this Review, p. 288. l. 14. from bottom, *for* 'too much circumlocution,' *read* too much *of* circumlocution.

THE MONTHLY REVIEW,

For AUGUST, 1796.

ART. I. *The Deſcription of Greece, by Pauſanias; tranſlated from the Greek, with Notes, &c.* 8vo. 3 Vols. 1l. 1s. Boards. Faulder. 1794.

AN Engliſh tranſlation of Pauſanias has ſo long been wanted, that we are happy in having it in our power to inform the reader that at length we are preſented with a tolerable verſion of this author. It is, indeed, a matter of wonder that ſo curious and entertaining a work as the celebrated deſcription of Greece had not ſooner appeared in our language. The author lived at a period in which a great number of Grecian monuments exiſted, that exiſt no more: he was a diligent ſearcher after thoſe monuments; and he has deſcribed them with preciſion and taſte. He has, beſides, collected a great many hiſtorical and mythological anecdotes, which are no where elſe to be found. Without his previous labours, we ſhould not have had the elegant and inſtructive *Travels of Anacharſis*.

The ſtyle of Pauſanias, indeed, is not the beſt: nor can we think, with Kuhnius, that it is *next to the beſt*. On the contrary, it is frequently harſh, perplexed, obſcure, and far removed from the genuine Attic diction: which, however, he ſometimes affects to imitate.—Xylander thought that he ſaw in Pauſanias the copier of Herodotus: but, we believe, the only ſimilarity conſiſts in his uſing, now and then, ſome Ionic idioticms: for he has nothing, or very little, of the charming ſimplicity, rotundity, and ſweetneſs of the great father of hiſtory.

Of the life of Pauſanias we know little, and that little may be ſeen in Fabricius. He ſeems to have been by birth a Cappadocian; to have flouriſhed in the reigns of Antoninus Pius and M. Aurelius; to have travelled through a great part of the then known world; and to have ended his days at Rome, towards the cloſe of the ſecond century.

His *Deſcription of Greece* was firſt publiſhed by Aldus in 1516, in Greek only. It was elegantly tranſlated into Latin by Romulus Amaſæus in 1547; and this verſion, reviſed by Xylander, was printed, with the original text, at Frankfort in 1613. A new improved edition by Kuhnius was printed at Leipſic in 1689; which, in eſtimation and price, has ſuperſeded all prior impreſſions *. All theſe editions are in folio.

The writings of Pauſanius, like thoſe of moſt other Greek authors, were early tranſlated into Italian, by Bonacciuli; and there is a French tranſlation of them by the Abbé Gedoin, in 1731.—The preſent Engliſh editor, whom we underſtand to be the indefatigable Mr. Thomas Taylor, aſſures us that he has uſed none of thoſe verſions. There is, however, a pitiful affectation in his adding that he neither underſtands, nor deſires to underſtand, 'any modern tongue but the Engliſh; being fully convinced, that nothing ſo much debilitates the true vigour of the underſtanding, as an exceſſive ſtudy of words.'—Very true: the *exceſſive* ſtudy of *words*, or of any thing elſe, (were it even the divine Platonic philoſophy,) may debilitate or even extinguiſh the vigour of the mind: but a moderate, well-conducted, and comparative ſtudy of words and languages, ſo far from weakening the underſtanding, will be found to invigorate it; and to give the mind an expanſion, of which it would otherwiſe be incapable. The greater number of languages a man knows, the more ideas he will have; and the better he will be able to ſee both the beauties and the defects of his own mother tongue.

Notwithſtanding Mr. T.'s declaration, however, that he has availed himſelf of no verſion of Pauſanias, we think that we now and then obſerve him peeping into Kuhnius. We will give an example that looks like evidence. In Book ii. c. 17. Pauſanias has theſe words, τουτον τον λογον, και ὁσα ὁμοιοτα εἰρηται περι θεων, ουκ ἀποδεχομενος γραφω· γραφω δε ὡδεν ἡσσον. Mr. T.'s tranſlation is: 'This relation, and all others of a ſimilar kind, I do not by any means commit to writing as true; and yet I think, nevertheleſs, *that they ought not to be neglected.*' The Latin of Kuhnius is: "*Hæc egò, et quæ his ſunt ſimilia, de Diis vulgata, etſi vera neutiquam exiſtimò; non* putavi tamen negligenda." We will now aſk the reader who underſtands Greek, whether it would occur to an Engliſh tranſlator to render γραφω δε ὡδεν ἡσσον (I write them nevertheleſs), *yet I think, nevertheleſs, that they ought not to be neglected*; without having an eye on the Latin?—We blame not Mr. T. on this

* A new edition in 8vo. by *Fiſher*, is now printing at Leipſic; and another, in Greek only, by *Facius*.

account

account. We ſhould have had no objection to his having conſulted not only the Latin, but every other verſion that has been made of Pauſanias. One tranſlator may be happier in the rendering of one paſſage, another in rendering another paſſage: nay the ſame tranſlator is at ſome times more fortunate in his expreſſion than at other times: ſo that the new tranſlator of an author ought by no means to deſpiſe and neglect the labours of his predeceſſors; nor will it in the leaſt hurt his reputation to confeſs that he has frequently been obliged to them. His verſion will be ſtill made from the original, provided that he never loſes ſight of it, and avoids the errors of former tranſlators.

As the Hiſtory of Pauſanias is little known, our Engliſh readers will perhaps be glad to have a ſomewhat particular account of it. It is divided into ten books; which he calls, *Attics*, *Corinthiacs*, *Laconics*, *Meſſenics*, *Eliacs* prior, and poſterior, *Achaics*, *Arcædics*, *Bœotics*, and *Phocics*; from the ſeveral provinces of Greece. In each of theſe, he leads us through the principal towns and moſt remarkable places, and minutely deſcribes the temples, ſculptures, ſtatues, paintings, and other antient monuments: interſperſing copious fragments of hiſtory, antiquities, traditions, and mythology.—A ſummary of the firſt book will give an adequate idea of his manner.

Beginning at the promontory of Sunium, on the ſummit of which was a temple of Minerva, he takes occaſion to tell us that not the Piræeus, but Phalerum, was originally the haven of Athens: but that Themiſtocles made the Piræeus a haven, as being more conveniently ſituated, and having three ports, inſtead of one. Nigh to the largeſt of theſe ports was the ſepulchre of Themiſtocles; whoſe bones were brought thither from Magneſia. The greateſt curioſities at the Piræeus were the temples of Minerva and Jupiter, with their brazen ſtatues: Jupiter holding a ſceptre and victory; Minerva, a ſpear.—Here alſo were the pictures of Leoſthenes and his children, by Arceſilaus. Adjoining, was a long portico, which ſerved as a market place: in this there was a repreſentation of Jupiter, &c. the work of Leochares. Nearer to the ſea was a temple of Venus, built by Conon after his victory over the Lacedæmonians at Cnidus.—The Athenians had other ports beſides theſe; one at Munychia, where ſtood the temple of Munychian Diana; another at Phalerum, where ſtood the temples of Ceres and of Minerva Sciras; and at ſome diſtance, one of Jupiter. Here alſo were altars to the *unknown gods*, to the heroes, and to the children of Theſeus.—About twenty furlongs from this is the promontory Colias; and here was the ſtatue of Venus Colias, and of the goddeſſes called Genetyllides;

which appear to be the ſame divinities which the Phocenſians call Genniades.—On the way that leads from the Phalerum to Athens, was a temple of Juno, which had neither door nor roof.

On entering the city of Athens, the firſt thing that preſented itſelf to view was the monument of Antiopé; who, according to Pindar, was raviſhed by Pirithous and Theſeus: but Hegias relates the ſtory as follows: "When Hercules beſieged Themiſcyra, he was not able to accompliſh his deſign, until Antiopé, falling in love with Theſeus, who accompanied Hercules in the aſſault, ſurrendered the town to him."—Between the Piræeus and Athens, were ſeen the ruins of thoſe walls which had been firſt raiſed by Themiſtocles, and afterward repaired by Conon; and, along the road, were the tombs of celebrated men,—of Menander, Euripides, &c.: but the tomb of this latter was empty, as the poet had been buried in Macedonia.—Not far from the city gates was the monument of a ſoldier ſtanding by a horſe; the work of Praxiteles.—On entering the city the ſpectator beholds the temple of Ceres: whoſe ſtatue, with thoſe of Proſerpine and Jacchus, were likewiſe the work of Praxiteles. Not far from this temple was the ſtatue of Neptune, hurling his ſpear at the giant Polybotes. In porticos, which led hence to the Ceramicus, were brazen images of celebrated men and women; and in one of them were ſmall temples of the gods, and the gymnaſium of Mercury.—Here alſo were ſeen the ſtatues of Pæonian Minerva, Jupiter, Mnemoſynè, and the Muſes. In the ſame place was the Eleutherenſian Pegaſus; who firſt introduced Bacchus to the Athenians, &c.—The Ceramicus derived its name from the hero Cerâmus, who is ſaid to have been the ſon of Bacchus and Ariadne.—Here, on the right hand, was a building called the Royal Portico; becauſe in it the archon, or annual king, had his tribunal.—Around the roof of this portico were ſtucco ſtatues: among which were Theſeus hurling Sciron into the ſea, and Aurora carrying away Cephalus.—Near to the portico were the ſtatues of Conon and his ſon Timotheus; with that of Evagoras king of Cyprus, who had been a benefactor to Athens.—In the ſame place were to be ſeen the ſtatue of Jupiter and that of the emperor Adrian.—In another portico, behind the former, were pictures of the *twelve* gods, and, at the extremity of the wall, the picture of Theſeus, with a repreſentation of Democracy; "a proof (ſays Pauſanias) that Theſeus was at leaſt no enemy to a republican government." The vulgar notion, indeed, is, that Theſeus gave the adminiſtration of affairs entirely to the people; which they continued to exerciſe until the tyranny of Piſiſtratus.—

Here

Here Pauſanias offers a juſt remark: "There are other falſe reports made by the vulgar, who are ignorant of genuine hiſtory; and who imagine that every thing is true, which they have been accuſtomed, from their childhood, to hear in ſongs and tragedies."—All theſe pictures were by Euphranor: as alſo the picture of Apollo Patrous, in a temple nigh to this place.—Here, too, was to be ſeen the Temple of the Mother of the Gods, the work of Phidias; and near to it ſtood the ſenate houſe, where the council of five hundred met annually, to deliberate on the affairs of the Athenians. In this ſenate-houſe, were pictures of Jupiter and Apollo; both by the hand of Piſias: but the legiſlators were painted by Protogenes. Among them was Olbiades, who led the Athenians to Thermypolæ, to defend Greece from the incurſions of the Gauls.

Here Pauſanias gives a ſhort account of the Gauls; which, as it is a curious digreſſion, may conſtitute a ſpecimen of Mr. Taylor's tranſlation. It will alſo afford us an opportunity of making, in the form of notes, ſome critical obſervations on his verſion.

'But the Gauls inhabit the extreme parts of Europe, where the ſea is of a prodigious extent, and its boundaries are innavigable. For the ſwelling of its waves, the rocks with which it abounds, and the ſavage beaſts with which it is infeſted, ſurpaſs all that is to be found in any other ſea. The river Eridanus runs through this country, upon the banks of which the daughters of the Sun are ſaid to have bewailed the misfortune of their brother Phaeton. It is however but lately that they were called Gauls; for formerly they called themſelves, and were alſo denominated by others, Celtæ.

'Theſe people having collected an army together, betook themſelves to the Ionian ſea, and overturned the Illyrians, together with every nation as far as to Macedonia, and even the Macedonians themſelves. Laſtly, they invaded Theſſaly; and when they drew near to the Thermopylæ, moſt of the Greeks made no reſiſtance to the incurſions of theſe Barbarians, becauſe, prior to this, they had ſuffered great loſſes from Alexander and Philip; and Antipater and Caſſander afterwards had well nigh deſtroyed Greece; ſo that they conſidered it as by no means diſgraceful, if through imbecility they withheld their aſſiſtance. But the Athenians, though by the length of the Macedonian war they were wearied more than the reſt of the Greeks, and had ſuſtained many loſſes in engagements, *yet they* courageouſly marched to the Thermopylæ, with the Grecian volunteers, chooſing this Calippus for their general on this occaſion.

'But the Athenians occupying the narroweſt of thoſe paſſages which afford an entrance into Greece, prevented the ingreſs of the Barbarians. The Celtæ however diſcovering that paſſage through which Ephialtes Trachinius formerly led the Medes, and aſſaulting from thence the Phocenſian guards, paſſed over the mountain Oeta, without the knowlege of the Greeks. But the Athenians in conſequence of this being inveſted on both ſides by the Barbarians, ren-

dered themſelves illuſtrious to the Greeks by their valiant behaviour in this engagement. But thoſe who ſurvived this battle had a prodigious labour to undergo with reſpect to their ſhips, on account of the mud with which the gulf Lamiacus abounds at the Thermopylæ. And this, as it appears to me, is occaſioned by the hot water which runs from this part into the ſea. It is difficult therefore to expreſs with what labour, after they had received the Greeks on their decks, they were forced to ſail through the mud with ſhips heavy with men and arms. And after this manner were the Greeks ſaved by the Athenians.

'But the Gauls having paſſed through the narrow avenues of the mountain, and not eſteeming the capture of the town a matter of great conſequence, were in the higheſt degree anxious to plunder Delphos, and ſeize the riches of the god. And theſe indeed were oppoſed by the Delphi, the Phocenſes, and thoſe who inhabit the cities ſituated about Parnaſſus. An army of Œtolians too was collected together for this purpoſe: for at that time the Œtolians were remarkable for the vigour of their youth. But as ſoon as the engagement began, it is reported that thunder fell upon the Gauls, and fragments of rock torn from Parnaſſus; and that three armed men of a terrible appearance ſtood before the Barbarians. They farther add, that two of theſe men came from the north, *viz.* Hyperochus and Hæmadochus, but that the third was Pyrrhus the ſon of Achilles. But the Delphi, in memory of this engagement, perform funeral obſequies to Pyrrhus, whoſe ſepulchre prior to this was wholly neglected by them, on account of his having been their enemy. After this, a great part of the Gauls paſſed over to Aſia in their ſhips, and depopulated its maritime part. But ſome time after the inhabitants of Pergamus, who poſſeſſed that country which was formerly called Teuthrania, drove the Gauls from the ſea; and they taking poſſeſſion of Ancyra, a Phrygian town, ſeated themſelves beyond the river Sangar. This city was built by Midas, the ſon of Gordius; and in my time an anchor was to be ſeen in the temple of Jupiter, which Midas diſcovered, and a fountain which bears the name of Midas. They report that Midas poured wine into this fountain, for the purpoſe of taking Silenus.

'This Ancyra therefore was taken by the Gauls; and not only this but likewiſe Peſinuntes, which lies under the mountain Agdiſtis, and where Attis is reported to be buried. The Pergamenians yet retain the ſpoils of the Gauls, and pictures of their tranſactions with them. But the land which is inhabited by the Pergamenians is ſaid to be ſacred to the Cabiri. They conſider themſelves, however, as belonging to the Arcadians, which paſſed over with Telephus into Aſia. But the report of their other wars (if they ever engaged in any other) has not been ſpread among all nations. They accompliſhed however three illuſtrious undertakings; *viz.* the poſſeſſion of the empire of lower Aſia; the expulſion of the Gauls from the place which they had before occupied; and daring with Telephus for their leader to engage with the forces of Agamemnon, when the Greeks through ignorance of the country wandering from Ilium, attempted to plunder

the Myſonian plains, as if they had been Trojan land. But to return from this digreſſion *.'

Nigh

* The firſt remark which we have to make on this paſſage is that it begins with *But*. This is, indeed, one of Mr. T.'s ſingularities. The Greek expletives are with him ſo ſacred, that he will not ſacrifice them to faſhion or taſte. His *buts*, and *fors*, and *toos*, and *howevers*, occur *uſque ad nauſeam*, and give an awkward appearance to poor Pauſanias:—let us liſten to the Tranſlator's apology in his preface:

'Some faſhionable readers will, I doubt not, think that my tranſlation abounds too much with connective particles. To ſuch I ſhall only obſerve, that beauty in every compoſite conſiſts in the apt connexion of its parts with each other, and is conſequently greater where the connexion is more profound. It is on this account that the ſound of the voice in ſinging is more pleaſing than in diſcourſe, becauſe in the former it is more connected than in the latter; that a palace is more beautiful than a rude heap of ſtones; a kingdom than a democracy; and in ſhort whatever is orderly and regular, than whatever is diſordered and confuſed. In the preſent age indeed, it cannot be an object of wonder, that books are compoſed with ſcarcely any connective particles, when men of all ranks are ſeized with the mania of lawleſs freedom, bear indignantly all reſtraint, and are endeavouring to introduce the moſt dire diſorder, by ſubverting ſubordination, and thus deſtroying the bond by which alone the parts of ſociety can be peaceably held together. Of the truth of this obſervation the French at preſent are a remarkable example, among whom a contempt of orderly connexion has produced nothing but anarchy and uproar, licentious liberty and barbaric rage, all the darkneſs of atheiſm, and all the madneſs of democratic power.'

What a pity it is that theſe wild French democrates are not better acquainted with *connective particles!*

The reader, however, muſt not imagine that theſe connective particles are always tranſlated by Mr. T. Good ſenſe leads him frequently to deviate from his general route; and we have counted in one chapter only, (B. ii. c. 17.) the *important* particle ΔΕ not leſs than *nine* times left untranſlated.—On the other hand, Mr. T. ſcruples not to omit tranſlating much more ſubſtantial words than connective particles. Thus in the ſame ſentence, he has nothing for the Greek word ὅτοι, "Theſe *Gauls*," &c.

Mr. T. tranſlates ἐπὶ θαλάσσῃ πολλῇ, *where the ſea is of a prodigious extent*. How much more ſimple is the Latin verſion, *vaſtum mare!* — A more unlucky tranſlation ſtill is, *and its boundaries are innavigable*; καὶ ἐς τὰ πέρατα ἀ πλωΐμῳ. The Latin verſion is, indeed, a paraphraſe, but gives the true meaning: *cujus fines adiri peſſe navibus negant*.

Although the next ſentence is ſufficiently intelligible, we think it would be better arranged thus: "Through their country, σφίσι διὰ τῆς χώρας, runs the river Eridanus, by which," &c.—In all tranſlation,

Nigh to the ſenate houſe of five hundred was the Tholus, where the Prytanes were wont to ſacrifice.—Here were the ſtatues of thoſe heroes from whom were denominated the Athenian tribes. There, too, were ſtatutes of the Myſian Attalus, of the Egyptian Ptolemy, and of the emperor Adrian; "who is a moſt religious worſhipper of the gods, (ſays Pauſanias,) and who does every thing in his power to make his ſubjects happy."

Here the author has a digreſſion concerning Ptolemy and Attalus, which takes up two whole chapters and part of a third. He then returns to the ſtatues of the Tholus; among which he takes notice of that of Amphiarus, of Peace carrying the child

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as well as in original compoſition, the *relative* ſhould ever, in our opinion, be removed from the *antecedent* as little as poſſible.

Mr. T. tranſlates συν τοις θεοις των Ἑλλήνων, 'with the Grecian volunteers,' not badly: yet we would prefer the Latin verſion *cum adventitiis aliorum Græcorum copiis:* or, in Engliſh, "with ſuch of the other Greeks as came to their aſſiſtance."—Alſo, inſtead of *chuſing this Calippus for their general:* we would ſay, *chuſing the above mentioned Calippus*, &c. for nearly the ſame reaſon that we would not disjoin the relative and the antecedent. The Greek τουτου here refers to a former chapter.

'But the Athenians,' &c. Here again the adverſative *but* is both uſeleſs and improper: nor was it neceſſary to repeat the word *Athenians*, which is not uſed by Pauſanias.

'Aſſaulting from thence the Phocenſian guards,' is not a juſt tranſlation of βιασαμενοι Φωκεων τους τεταγμενους επ' αυτη: it ſhould be, "driving thence the Phocenſian guards."

A greater mis-tranſlation occurs in the next ſentence but one. 'But thoſe who ſurvived this battle,' &c. There is no ſuch expreſſion as *thoſe who ſurvived* in the original: which only ſays that "thoſe of them who were in the ſhips underwent the greateſt labour," οἱ δε σφισιν επι των νεων μαλιστα ἐταλαιπωρησαν.

'Not eſteeming the capture of the town a matter of great conſequence.'—What town? Pauſanias ſays *the other towns*, or rather *villages*; τα πολισματα τα λοιπα. They deemed it of no conſequence to take any other town than Delphi.

'And theſe, indeed, were oppoſed,' &c. Who were oppoſed? not ſurely 'the riches of the god,' but of the *Gauls*. Now the Gauls are not the immediate antecedent, but are to be ſought at the beginning of the period. There is no ambiguity in the Greek, from its natural arrangement: but, in Engliſh, perſpicuity required a repetition of the word *Gauls*.

Well; 'Theſe *Gauls* were oppoſed by the Delphi, the Phocenſes, *and thoſe* who inhabit the cities ſituated about Parnaſſus.' So ſays Mr. T. and ſo ſays alſo the Latin tranſlator: but ſo ſays not Pauſanias: και σφισιν αὐτοι τε Δελφοι, και Φωκεων, ανταχθησαν οἱ τας πολεις περι τον Παρνασσον οἰκουντες. *i. e.* They were oppoſed both by the Delphians themſelves, and by thoſe of the Phocians who inhabit the towns, &c.

Pluto

Pluto, of Lycurgus ſon of Lycophron, of Callias, and of Demoſthenes: of whom he obſerves, that "of all the Grecian exiles, him alone Archias could not gain over to Antipater and the Macedonians:" a proof, ſays Pauſanias, that his good will to the Athenians was exceſſive. He adds this ſevere reflection: "Hence it appears to me to have been well ſaid, that a man, who without reſerve dedicates his talents to the public weal, and puts unlimited confidence in the people, never comes to a happy end."

Near to the ſtatue of Demoſthenes, was the temple of Mars; in which, beſides two ſtatues of Venus, was one of Mars by Alcamenes, one of Minerva by Locrus, a Parian, and one of Bellona by the ſons of Praxiteles. There, too, were ſtatues of Hercules, Theſeus, Apollo, Calades, and the Poet Pindar. Not far from theſe were the ſtatues of Harmodius and Ariſtogiton. In the veſtibule of the theatre were to be ſeen the ſtatues of the Egyptian Ptolemies, from Lagus to Philometer. After the Egyptian kings were placed the ſtatues of Philip and Alexander of Macedon; "not (ſays Pauſanias) for any ſervice which they had done to the Athenians, but through the adulation of the multitude; who paid the ſame honours to Lyſimachus, not from any real good will to him, but from temporary conſiderations."—This Lyſimachus, after the death of Alexander, made himſelf ſovereign of that part of Thrace which borders on Macedonia.—After a brief hiſtory of the reign and acts of Lyſimachus, Pauſanias takes occaſion, from meeting at Athens with an image of Pyrrhus, ſon of Æacides Arybbas, to introduce his genealogy from Pyrrhus ſon of Achilles, between whom there were thirteen generations. This Pyrrhus Æacides was the firſt Grecian potentate who made war on the Romans, at the ſolicitation of the Tarentines. "In reading the memoirs that have been written of his exploits, (ſays our author,) I cannot help admiring his intrepidity in the hour of battle, and his precaution with reſpect to future conflicts. He paſſed over, with his fleet, into Italy, unperceived by the Romans; nor did they know of his arrival, until he ſhewed himſelf to them with an unexpected army, while they were engaged with the Tarentines; and, as he was well aware that he was not a match for the Romans, he had provided elephants to encounter them; the appearance of which terrified the Romans, who took them for ſomething elſe than beaſts *."

After

* We have here given the ſenſe of Pauſanias from the Greek; and not in the verſion of Mr. Taylor; who, here again, ſeems partly

After a narrative of the other exploits of Pyrrhus, Pauſanias returns to the Athenian monuments; informing us that, at the entrance of the Odæon, among other things deſerving notice, was a ſtatue of Bacchus, and a fountain (the only one in the city) called *Enneacrunos*, from its nine jetts. Above this fountain ſtood the temple of Ceres and Proſerpine *, and another temple in which was the ſtatue of Triptolemus; who, according to Muſæus, was the firſt who taught to cultivate the grain.—Beyond this fountain, was the temple of Euclea, dedicated in conſequence of the *glorious victory* of Marathon.—Above the *Ceramicus* was the temple of Vulcan; and, nigh to it, the temple of Venus Urania; whoſe ſtatue, of Parian marble, was the work of Phidias.—Hence Pauſanias leads his traveller to the portico called *Peecilé*; at the entrance of which was a brazen ſtatue of the *forenſic* Mercury, as alſo of Solon and Seleucus. In the portico were various paintings; namely, a repreſentation of the Athenians drawn up in battle againſt the Lacedemonians at Oenoé; that of Theſeus and the Athenians fighting with the Amazons; the ſack of Troy by the Greeks; the battle of Marathon, &c. &c.

In the market-place of Athens was an altar of *Pity*, whom, of all the Greeks, the Athenians only held in veneration:—"but the Athenians (ſays Pauſanias) excel other nations in piety to the gods, for they have altars to *Shame*, *Fame*, and *Impetuoſity* †."—Near to the Gymnaſium was the temple of Theſeus, in which were paintings of the battle of the Athenians with the Amazons, and of the Centaurs with the Lapithae. A digreſſion reſpecting Theſeus then follows.—Here alſo ſtood an antient temple of the Dioſcuri, with their exploits painted by Polygnotus. Nigh to this temple was the grove of Aglaurus; and nigh to that the Prytaneum, in which were kept the written laws of Solon, and which contained the ſtatues of Peace and Veſta.—Going thence to the inferior part

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to have tranſlated from the Latin: the original is: τοτε δε, ες παραταξιν αυτων, δεινα τοις Ρωμαιοις. The Latin: *Ii, quum ad Tarentum in mediam irrupiſſent aciem, non parum Romanos exterruere.* Mr. Taylor's Engliſh: 'Theſe, *ruſhing into the army of the Tarentines*, terrified the Romans.' Could this verſion have been ſuggeſted by the Greek?—not to mention that Mr. T. has even miſtaken the Latin. The elephants did not ruſh into the Tarentine but into the Roman army at Tarentum; according to the Latin: but the Greek has ſimply: "on their appearance, terror ſeized the Romans."

* Here the author tells us that he had intended to give a particular account of this temple, called *Eleuſinian*: but that he was forbidden, in a dream.

† Compare Paul's ſpeech in the Areopagus, Acts, xvii. 22.

of

of the city, we come to the temple of Serapis, a divinity received from Egypt; and, not far from it, to the temple of Lucina, whoſe ſtatue the Athenians veiled even to the extremities of her feet. The temple of Jupiter Olympius was dedicated by the emperor Adrian. In this temple, the ſtatue of the god was remarkable, not on account of its greatneſs, but for the ſymetry of its conſtruction: it was formed of gold and ivory, and the art diſplayed in the compoſition admirably harmonized with the ſize of the ſtatue. The circumference of the temple was four ſtadia, replete with ſtatues; among which was a coloſſal one of Adrian. Here too was to be ſeen a gap in the ground, through which, after the deluge of Deucalion, the water was ſaid to have run back into the earth; and into this chaſm the Athenians threw, every year, a cake compoſed of honey and flower. Here, on a column, was the ſtatue of Iſocrates; "who left behind him three things worthy of remembrance; namely, his *perſeverance*; for he continued to have ſcholars at the age of ninety-eight: his *prudence*; for he never interfered in politics nor in public concerns: and his *love of liberty*; for, on receiving the news of the battle of Chæronea, he voluntarily put an end to his life *."—Other temples were raiſed at Athens, by Adrian; among which the moſt celebrated was the Pantheon, which had 120 pillars of Phrygian ſtone, and the walls of its porches were of the ſame materials. In this temple was a library: but the author does not tell us of what books it conſiſted.—In that quarter of the city called *the grove*, (κηποι,) were the temple of Venus, in which was a ſtatue of the goddeſs by Alcamenes; the temple of Hercules Cynoſarges, with altars of him and of Hebé; the Lycæum, originally a temple of Apollo; and behind the Lycæum, the Lycian Niſus—whoſe ſtory is here related. Beyond the river Ilyſſus, which here runs into Athens, was a temple of Diana the huntreſs: this place was called Agræ.—On the bank of the river was the celebrated *ſtadium* of white marble, built by Herod of Athens; the ruins of which continue to ſtrike travellers with admiration.

On the way that leads from the Prytaneum, among other curioſities, was to be ſeen a ſatyr, the workmanſhip and pride of Praxiteles. Here is told the ſtratagem uſed by Phryné, to diſcover which of his pieces he eſteemed the moſt.—Nigh to this place was the temple of Dionyſius, and a very antient temple of Bacchus. Not far from that was the theatre, in which were images of a number of obſcure comic and tragic poets; for of the more renowned there were only thoſe of Menander, Euripides, and Sophocles.—Between the theatre and the Acro-

* By refuſing to eat, ſays Plutarch.

polis,

polis, were the tomb of Calus and the temple of Eſculapius. Among the hallowed things of this temple was a Sarmatic coat of mail: "which ſhews (ſays Pauſanias,) that the Barbarians are not leſs dextrous in arts than the Greeks. Their coats of mail are faſhioned in this manner:—they gather the hoofs of dead horſes, which they divide and poliſh into the ſemblance of dragon's ſcales:—this ſcale-like compoſition they perforate, and ſew it together with the nerves of animals, and thus make coats of mail, which are not inferior to thoſe of the Greeks, either in elegance or ſtrength."—On the ſame way, beyond the temple of Eſculapius, was the temple of Themis, and by it the tomb of Hippolytus.—To the Acropolis there was only this one entrance. The propylæa were of white marble, highly ornamented, with ſtatues and paintings. On the right hand was the temple of Victory; on the left an edifice adorned with a variety of paintings; and at the entrance of the Acropolis was a ſtatue of Mercury, the work of Socrates.—Within the Acropolis were many curious ſtatues and paintings, which our author minutely deſcribes: interſperſing, as uſual, hiſtorical anecdotes. Several chapters are thus occupied.

From the Acropolis, he paſſes to the Areopagus; ſo called, ſays Pauſanias, from Mars having there firſt ſitten in judgment. Here was the altar of Minerva *Area*, ſaid to have been dedicated by Oreſtes, on being acquitted of the charge of having murdered his mother. Nigh to this is the temple of the Furies, with the ſtatues of Pluto, Mercury, and Tellus; and here all ſuch perſons ſacrifice as have been acquitted by the Areopagites, whether citizens or ſtrangers.—Beſides the Areopagus there were other places of judgment in Athens; ſuch as the Parabyſtus and Trigonus, where trifling cauſes were decided; the Batrachius, Puniceus, Heliæa, and Palladium, were appropriated to the judgment of murder; and in the Delphinium were tried thoſe who had aſſerted that they had committed only juſtifiable homicide.

From the city of Athens, Pauſanias proceeds to the other Athenian towns, and begins by a deſcription of the *Academy*, which was not far from the city walls. Here were the tombs of all the great men of Athens who died fighting for their country; except the heroes of Marathon, whoſe monuments were erected on the ſpot on which they fell. Near to the academy was the tomb of the divine Plato. The deſcription which Pauſanias gives of the ſmaller towns, or villages, is all contained in a ſingle chapter.

The mountains of Attica are *Pentelicus*, full of ſtone quarries; *Parnes*, which afforded plenty of game; and *Hymettus*, abounding with paſtures and bees. On the firſt of theſe mountains ſtood a ſtatue of Minerva; on the ſecond a brazen image of Jupiter *Parnethius*,

Parnethius, with an altar of Jupiter *Semaleus*; and, on Hymettus, a ſtatue of Jupiter *Hymettius*; with altars of Jupiter *Ombrius*, and of Apollo *the Foreſeeing*.

From the mountains, the author, who is often deſultory, returns to the Attic towns, and points out what he thought worthy of obſervation at Marathon, Brauron, Rhamnus, and Oropus. He then juſt touches at the ſeveral iſlands belonging to Athens, but dwells chiefly on Salamis, in which were many antient monuments.

Such is the manner in which Pauſanias deſcribes all the other regions of Greece: we ſhall follow him no farther at preſent: reſerving for another article all that we have yet to ſay, both of the author and his tranſlator.

[*To be continued.*]

Art. II. *Memoirs of the Life and Writings of the Abate Metaſtaſio.* In which are incorporated Tranſlations of his principal Letters. By Charles Burney, Mus. D. F. R. S. 8vo. 3 Vols. 1l. 1s. Boards. Robinſons. 1796.

The name of Metaſtaſio has long been aſſociated in every European metropolis with the exquiſite pleaſures of the noble, the opulent, and the poliſhed. The euphony of his lines and the fitneſs of his ſentiments have been impreſſed on our recollection, in concert with the moſt vivid and brilliant diſplays of all the arts of delight. Melodies of the moſt faſcinating compoſers, aſſiſted by punctual orcheſtras, by ſingers the moſt compaſſing and ſmooth-toned, have concurred in winging the ſhafts of his ſong to our inmoſt ſenſibility. The painter's magnificent perſpectives, the dazzling pageants of the decorator, the eaſy floating motions of groupes of graceful dancers, and all the magic glories of realized mythology, have mingled at the theatre their influence with that of the poet, and have aſſiſted in ſtirring up within us that luxurious irritation and tumult of feeling, which form the higheſt ſcope of the artiſt and the pureſt enjoyment of the connoiſſeur. Stript, however, of all theſe circumſtances of effect, Metaſtaſio has acquired a reputation for genius and abilities, which the philoſopher who peruſes his writings in the cloſet will not, probably, heſitate to ratify. Yet how often does it happen that, removed from within the glare of theatric illumination, the god of the opera-houſe has withered into an ordinary man; and that the liquid language of the ſkies had lent an oracular ſolemnity to ſimple thoughts, or a bewitching harmony to inſignificant inſipidities? Be this, however, as it may, and even ſuppoſing that the literary character of Metaſtaſio himſelf ſhould be fated

to

to ſuffer depreciation by time and revolutions in taſte;—ſhould his dramatic writings even become a mere ſchool-book for the learner of Italian;—yet he has reſided ſo much at courts, and has been the darling of ſo many artiſts, that his life can never be an object of indifference to thoſe whoſe gentle eye preferably fixes on thoſe places and periods, in which the pleaſures of man have been the chief occupation of his rulers; and in which factions have confined their bloodleſs ſtruggles to the eſtabliſhment of a theory of muſic, and have never extended their proſcriptions beyond the condemnation of a tragedy.

To the inherent faſhion of the ſubject of theſe volumes, is ſuperadded the ſtronger recommendation which they derive from the celebrity of the author. The hiſtorian of muſic is accuſtomed to convene and to ſatisfy an elegant audience; and, whether he touches the harp or the monochord, he diſplays a maſterly hand. His materials have been induſtriouſly collected at Vienna and in Italy, and comprehend, beſides the well-known biographies of Retzer and of Chriſtini, many works of inferior note, as well as the poſthumous edition of the poet's letters. The bulk of this publication conſiſts indeed of a tranſlation of thoſe letters, connected by the requiſite interſtices of narrative; all which form a very amuſing WHOLE.

Metaſtaſio was born at Rome in 1698, where his father had ſettled as a confectioner. At ſchool he diſplayed early talents as an *improviſatore*, and before eleven years of age could ſing extemporaneous verſes. Gravina, the civilian, known by having written tragedies on the Greek model, heard, admired, and adopted the young bard; to whom he gave a literary education, getting him admitted to the bar, and to deacon's orders, that civil and eccleſiaſtical preferment might be alike open to him. When 22 years of age, Metaſtaſio viſited Naples, having inherited the property of Gravina, and attached himſelf as ciciſbeo to the female ſinger Romanina. He there wrote an opera, which ſucceeded, and from this time he applied wholly to theatric poetry. In 1729 he was invited to Vienna as the Imperial Laureate, and continued to furniſh ſuch dramas as his patron beſpoke, until his death in 1782.

Such are the leading incidents of a life here amplified into three octavo volumes; yet the matter of them is ſo varied, the tranſlations which they contain are ſo neatly executed, and the digreſſions are ſo elegantly amuſing, that the moſt random extracts are likely to gratify our readers. The following account of Metaſtaſio's laurelled predeceſſor occurs vol. i. p. 54:

'The learned poet, critic, and antiquary, APOSTOLO ZENO, born 1669, and deſcended from an illuſtrious Venetian family, which had been long ſettled in the iſland of Candia, early applied himſelf to

to literature, and the ſtudy of Italian hiſtory and antiquities. In 1696, he inſtituted at Venice the academy *Degli Animoſi*, and was the editor of the *Giornale de' Letterati d'Italia*, of which he publiſhed thirty volumes, between the year 1710 and 1719. His firſt muſical drama, *L'Inganni Felici*, was ſet by *Carlo Fran. Polarolo*, and performed at Venice, 1695. And between that time and his quitting Vienna, whither he was invited by the Emperor Charles VI. in 1718, he produced forty-ſix Operas, and ſeventeen Oratorios, beſides eighteen dramas, which he wrote jointly with Pariati*. His dramatic works were collected and publiſhed at Venice, in 1744, in ten volumes octavo, by Count *Gozzi*. And in 1752, his letters were printed in three volumes, by *Forcellini*, in which much ſound learning and criticiſm are manifeſted on various ſubjects. But one of the moſt uſeful of his critical labours ſeems to have been, his commentary on the *Bibl. dell' Eloquenza Italiana di Fontanini*, which was publiſhed in 1753; with a preface by his friend Forcellini, chiefly dictated, however, by Zeno himſelf, juſt before his death, 1750, in the 82d year of his age.

'After he was engaged as Imperial Laureate, he ſet out from Venice for Vienna, in July 1718; but having been overturned in a chaiſe, the fourth day of his journey, he had the misfortune to break his leg, and was confined at an inn in the little town of Ponticaba, near Treviſa, till September. He arrived at Vienna the 14th of that month, *ſalvo*, he ſays, if not *ſano e guerito* †, after twelve days of exceſſive ſuffering on the road.

'Moſt of the dramas, ſacred and ſecular, which he wrote for the Imperial Court, were ſet by *Caldara*, a grave compoſer and ſound harmoniſt, to whoſe ſtyle Zeno ſeems to have been partial. But this excellent antiquary and critic ſeems never to have been ſatisfied with his own poetical abilities. So early as the year 1722, in writing to his brother from Vienna, he ſays: "I find more and more every day, that I grow old, not only in body, but in mind: and that the buſineſs of writing verſes is no longer a fit employment for me ‡." And afterwards, modeſtly ſenſible of the ſterility of his poſſeſſions in Parnaſſus, which, though they furniſhed *uſeful* productions, were not of a ſoil ſufficiently rich to generate ſuch gay, delicate, and beautiful flowers, as are requiſite to embelliſh the Lyric ſcene, he expreſſed a wiſh that he might be allowed a partner in his labours; and was ſo juſt and liberal as to mention the young Metaſtaſio, as a poet worthy to be honoured with the notice of his Imperial Patron §.'

Of

* 'See Hiſt. of Muſ. vol. iv. p. 111. 231. 298. 533.'

† 'Safe, if not ſound and cured.'

‡ '*Lettera* 133. *tomo* ii. p 263.

§ 'Saverio Mattei aſcribes to the *Princeſs di Belmonte, D. Anna Franceſca Pinelli de Sangro*, Metaſtaſio's invitation to Vienna. This princeſs, who had been the patroneſs of the young poet at the time he was ſent into Calabria, by Gravina, to purſue his ſtudies, preſerved his life, by attentions to his health, which was then ſo delicate that he was thought in a conſumption; and aſcribing the diſorder to his too frequently and violently fatiguing his cheſt, in the exerciſe of his

Of all the poems of Metaſtaſio, the ſong *la Libertà* is perhaps the moſt original, lively, and ſpirited: two ſeveral verſions of it occur in Dodſley's collection; and Rouſſeau tranſlated it into French with poliſhed felicity, and ſet it to muſic. The author himſelf compoſed a melody to theſe words, which is here inſerted, and to which Dr. Burney has accommodated the following new and pleaſing tranſlation:

'Nifa, thy pow'r is flown,
I thank thee for my cure;
The gods have mercy ſhewn,
Thy tricks no more allure.
From all thy chains I feel
My ſoul, at length, is free;
No dream I now reveal,
I wake to liberty.

'All former ardor's fled,
Which petulance could move;
And that diſdain is dead,
Which maſks itſelf in love.
Nor does my colour change,
Whoe'er thy name repeats;
When o'er thy face I range,
My heart no longer beats.

'In dreams thou'rt now forgot,
And caſt on Lethe's brink;
And when I wake, thou'rt not
The firſt on whom I think.
To diſtant climes I ſteer,
Nor miſs thee day or night;
Nor doſt thou, when thou'rt near
Or pain or joy excite.

'Of all thy charms I now
Can calmly think and ſpeak,
Can trace each broken vow,
Nor means of vengeance ſeek.
Confus'd no more I ſeem
Whene'er I ſee thee near;
And ſhouldſt thou be the theme
Can rivals patient hear.

'Now if thou angry look,
Or love and kindneſs feign;
Frowns undiſturb'd I brook,
And feel thy favour vain.
Thoſe lips, however kind,
Have loſt their magic art;
Nor can thine eyes now find
The paſſage to my heart.

'What pain or pleaſure gives,
What joy or ſorrow brings,
From thee no good receives,
From thee no evil ſprings.
Without thee, I delight
In woods and flow'ry meads;
And with thee, hate the ſight
Of barren fields and weeds.

'Nor does thy face, though fair,
At preſent ſo excel,
That I could ſafely ſwear
It has no parallel.
And let not truth offend,
Should I to think incline
Some features I could mend,
Which once I thought divine.

'When firſt I drew the dart
(With ſhame my cheek's on fire)
Such torture tore my heart,
I thought I ſhould expire.
But to relieve ſuch pain,
To fly oppreſſion's ſphere,
And ſway o'er ſelf to gain,
What ſuffering's too ſevere?

'When caught in viſcous ſnare
A bird, himſelf to free,
Will ſome few feathers ſpare,
To gain his liberty.
But plumage will return;
Again he'll mount the ſkies;
Nor prudence has to learn,
By ſad experience wiſe.

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his talent as an *Improviſatore*, obliged him to diſcontinue the practice. One of his firſt dramas was written for the marriage of this princeſs at Naples. And her ſiſter, the Counteſs *d'Althan*, in high favour at the court of the Emperor Charles VI. at Vienna, at the inſtigation of the princeſs di Belmonte, recommended him to that prince, as a ſucceſſor to Apoſtolo Zeno, and honoured him with her friendſhip to the end of her life.'

'But

'But ſtill I know thou'lt ſay,
My cure is not complete:
As, though 'tis told each day,
The tale I ſtill repeat.
My inſtinct is the ſame
As that of men who roam,
And with delight proclaim
The dangers they've o'ercome.

'Thus ſoldiers, when return'd
Victorious from a war,
Tell how they laurels earn'd,
And proudly ſhew each ſcar.
And thus the galley-ſlave
Releas'd from cruel chains,
On ſhackles ſtill will rave
And ſhew their deep remains.

'Of liberty I ſpeak
To pleaſe myſelf alone,
But not thy peace to break
Or to diſplay my own.
I ſpeak, nor aſk if now
My reas'ning pleaſes thee;
Nor care if calmly thou
Canſt bear to ſpeak of me.

'I quit a fickle fair,
Thou'lt loſe a heart that's true;
Nor do I know or care
Who moſt has cauſe to rue.
But this I know, a ſwain,
So true will ne'er be found;
But females falſe and vain
Throughout the world abound.'

Vol. ii. The following letter of Metaſtaſio to his friend Farinelli, if it derogates from his independent dignity, diſplays at leaſt the ingratiating urbanity of his amiable temper:

'If I had been a prophet as well as a poet, I ſhould have predicted ſo happy a reception to my little piece, as to have called it rather the fortunate, than the DESERT ISLAND. The magnificent recompence which it has procured me, ſo far ſurpaſſes its intrinſic worth, that I find much more difficulty in framing proper thanks, than in bringing it forth.

'You from whoſe kind and friendly hands the royal munificence paſſes into mine, muſt aſſiſt me in this dilemma: and humbly offer for me at the foot of the throne, thoſe juſt ſentiments of reſpect, reverence, and gratitude, which eagerly riſe in ſuch crowds from my heart, that neither the tongue nor the pen can give them utterance. You who have not only long known, but been in poſſeſſion of my heart, can be anſwerable for the truth of theſe expreſſions; and accuſtomed as you are to neglect yourſelf for the advantage of others, do you procure me the continuance of a patronage which will do me ſo much honour in the eyes of all Europe.

'It was wiſe in you to provide me ſo light a waiſtcoat. You foreſaw that the weight of royal favour would have made me ſweat even under the bear's tail. I am extremely obliged to you for ſo uſeful and friendly a thought, in which you are diſcoverable, though maſqued.

'I have been preſent at Aranjuez all the time I was reading your letter. The minute, ample, clear, and lively deſcription which you have given me of this feſtival, has tranſported me into Spain. I have ſeen the theatre, the ſhips, the embarkation, the enchanted palace; I have heard the trills of my incomparable Gemello*; and have venerated the royal aſpect of your divinities. This affectionate attention in making me a gueſt, as much as was poſſible at ſuch a diſtance, in this delicious Iberian magnificence, and with ſo much trou-

* 'This clears up the difficulty of naming the *firſt Soprano* to whom the part of *Enrico* was aſſigned.'

ble to yourſelf, awakens tender reflections on the ſtability of your matchleſs friendſhip, and binds you to my heart with ſtronger claims than ever.

'The Marquis del Paolo has written a very long letter to his brother at Vienna, in which he only ſpeaks of you. He is charmed, aſtoniſhed, and confuſed, at the polite reception which you have given him on my account. Imagine to yourſelf how I muſt have been affected by theſe conſtant, amiable, and indubitable proofs of your partial affection for me. Where is the wonder, that you ſhould become the delight of this generous and enlightened nation? I defy Envy herſelf, not to deteſt her own character, in contemplating yours. Heaven preſerve you for the delight of your ſovereigns, the ſervice of your friends, and the juſtification of fortune; who, by your ſingle example, may defend herſelf ſufficiently from all former accuſations.

'I rejoice that the Counts Valmerana go on ſo well; and rejoice the more, at their good fortune being derived from you. I have not the honour to know them; and my zeal for their ſervice is the child of the Venetian Ambaſſador, who entreated me to recommend them. I have told ſo many people that I have an affection for you, and you have ſaid to ſo many others that you have a regard for me, that at preſent every body knows it. Hence it is, that I am ſo continually beſieged by perſons who wiſh me to peſter you with recommendations. I defend myſelf from theſe attacks like a lion; and yet there are caſes in which it is impoſſible to drive it into ſome people's heads, that two lines of recommendation cannot be refuſed without rudeneſs and inhumanity. Now in ſuch ſtreights it is neceſſary, that we ſhould agree not to regard every letter as a draught on friendſhip, which muſt be paid by trouble and inconvenience, any more than we mean to wear the livery of every owl to whom we ſay, *your ſervant*. Whenever you ſhall ſeriouſly permit me to make uſe of your friendſhip, I will advertiſe you of it in a confidential letter; and without this previous advice, I entreat you not to regard my recommendations as transfers of your friendſhip: otherwiſe I ſhall be full of remorſe, and think myſelf importunate, to the perſon in the world whoſe kindneſs I ſhould be moſt unwilling to abuſe.

'I have told *Bonno* that his muſic ſucceeded, without entering into other circumſtances, which would perhaps have mortified him. If ever he ſhould hear any thing of its miſcarriage, I ſhall then explain the facts, and convince him, that neceſſity, not diſapprobation, occaſioned the variation which happened. In the mean time, I am unwilling to apply the remedy before the diſeaſe is felt.

'I do not mean to exact from you the ſmalleſt ſacrifice in behalf of the Duke *di ſanta Eliſabetta*. I mentioned him to you without a ſecond intention. This nobleman has long reſided at Vienna. He was frequently at the Counteſs d'*Althan's converſazioni*; is very ſtudious, and particularly fond of poetry. Hence, by means of talking much together, we acquired a kind of familiarity. This made me remember to mention him to you, when I found he was going to Madrid; not without a little of that envy which I feel for all thoſe who have the happineſs to ſee and embrace you. But put no kind of violence on your

your inclination; do by him juſt as you would, if I had never mentioned him to you; as I have abſolutely no other wiſh, than that of leaving my incomparable Gemello to his inclinations.

'Your laſt letter found me in an ephemeral fever, which obliged me to keep the houſe for ſome days, and prevented me from anſwering you as ſoon as I wiſhed. Thank heaven I am now better, but the poor head ſtill proteſts againſt hard labour. Be thankful for this, if I do not plague you much longer to-day: as, according to my preſent humour, you would not otherwiſe have come off ſo eaſily.

'Adieu, therefore, for this time. I do not entreat your love: as after ſuch certain and frequent proofs, it would be ingratitude to doubt of it. But I beg you, however, to believe, that my gratitude, friendſhip, and affection for you, exceed all bounds; and that with an unexampled conſtancy, I ſhall be eternally yours.'

The ſonnet addreſſed to this admired ſinger, with the opera of Nitteti, is thus rendered:

'My offspring deſtin'd for the Iberian ſhore
Protect, Oh Charles! though foſter'd near the pole;
Teach her, when proſtrate, favour to implore
With all the ardor of thy friendly ſoul.

'Remember that on Thee ſhe calls for aid,
Whoſe kind ſuggeſtions drew her into light,
And that my Muſe and thy ſweet voice eſſay'd
Like Twins, in youth, to ſcale Parnaſſus' height.

'When o'er her tuneful ſons of high renown,
Italia gave the ſov'reignty to thee,
It then became the duty of thy crown
To aid the ſiſter art of Poeſy.

'But if this duty no ſuch counſel give,
Thy boſom let an old affection fire;
And let the helpleſs child that love receive,
Which has ſo long been laviſhed on her Sire.'

In the 24th letter, Metaſtaſio calls Gluck 'a Bohemian compoſer, whoſe ſpirit, noiſe, and extravagance have ſupplied the place of merit:' but Gluck had produced none of thoſe works which have been ſince ſo much celebrated, when Metaſtaſio thus cenſured his ſtyle; which was at firſt, indeed, light and noiſy. He afterward gained his reputation at Vienna by his *Orfeo*, and in France by imitating Lulli and Rameau.

The following letter to a tragedian of ſome eminence deſerves ſelection:

'TO MONSIEUR BELLOY.

'I hope, Sir, that you will not aſcribe the late arrival of my anſwer to your moſt obliging letter, and thanks for your courteous preſent of *Titus*, either to neglect or want of eſteem. The frequent poetical commiſſions of our court, rich with moſt amiable and accompliſhed princeſſes, all lovers of muſic; the neceſſity of frequent peruſals of the drama with which I have been favoured, previous to the

anſwering your letter; and the great uncertainty of my health have deprived me of that leiſure which I wiſhed to dedicate to genius and friendſhip. Stimulated more by duty than convenience, I now ſteal a few moments from my unimportant, though inevitable, avocations.

'As there was a neceſſity for accommodating yourſelf to the genius of your nation, in treating the ſubject of *Titus* ſo differently from me, it is a matter of pure generoſity in you to aſcribe to me any part of the merit of a tragedy which, in your hands, is become original. Painters would almoſt all become copyiſts, if this title were given to every one who was not the firſt to paint the death of Abel, the ſacrifice of Abraham, or any other event. Incidents, ſimilarity of ſentiment, and human paſſions, are in common, and reſemble each other like our minds, which are the more apt to think alike, in proportion to their being natural. And, with the aſſiſtance of leiſure and pedantry, I could adduce an infinite number of examples of the greateſt ancient and modern poets, who, under ſimilar circumſtances, have been obliged to uſe the ſame thoughts and expreſſions. This truth will render me unworthy of the ſecond praiſe which you have been ſo obliging as to beſtow upon me, of having ingeniouſly, and with wonderful art, adapted French tragedies to the Italian ſtage; at leaſt I can venture to ſay with truth, that this is what I never intended. Having peruſed the beſt dramatic productions of other countries, I always meant to write originally. And if the circumſcribed condition of our natures, or a memory, too faithful in retaining ſuch things as it had received with admiration and pleaſure, has ſuggeſted to me beauties which I had read before upon ſimilar occaſions; ſuppoſing I was the inventor of them, I had taken the credit to myſelf: and whenever I have diſcovered the contrary, I thought there was ſome merit in the ſelection and uſe of the precious materials which the moſt illuſtrious miners had ſupplied, and I ſhould have been aſhamed of my weakneſs, if I had been induced to relinquiſh the beſt, for the childiſh vanity of inventing ſomething different.

'But this digreſſion is already too long for a letter haſtily written, and for that reaſon I ſhall exerciſe your patience no further on the ſubject.

'I therefore proceed to tell you, that I have read your tragedy ſeveral times, and always with equal pleaſure. The ſtyle is ſo harmonious, noble, clear, and full of uncommon thoughts, as convince me, that the bounty of nature has been happily ſeconded by application and ſtudy. You ſhould not, therefore, with ſuch a rich capital, give way to the capricious inſults of theatrical viciſſitudes. You cannot be ignorant that the ſame tempeſts have in every age agitated the firſt luminaries of dramatic poetry; but the ſtorm ceaſes, while merit remains, and is rendered more bright and illuſtrious by time*. I take

* 'This tranſlated and unſucceſsful drama was the author's firſt attempt. It was brought on the ſtage at Paris in 1758. The *Siege of Calais*, in 1765, ſeems to have been the only one of Belloy's tragedies that was crowned with full and unequivocal ſucceſs. The King

take a part, however, in your juſt complaints. Indeed the partiality which you profeſs for me, your diſtinguiſhed talents, and the ſimilitude of the riſk we run in ſailing on the ſame ſea, renders it a duty; but I wiſh that the obſtacles which you encounter, as generally happens to great minds, may accelerate, not impede, your progreſs.

'With reſpect to the incidents and conduct of our tragedy, I have only to ſay, that if I had imagined any other would have been more likely to ſatisfy the genius of my nation, I ſhould certainly have preferred it to that which I adopted: ſo that it is clear I ſaw no further. You have doubtleſs had the ſame end in deviating from me: that is, of flattering the French taſte. I know that your genius and theatrical experience ought to have enabled you to judge †; but it would have been too arrogant in me, who am ignorant of the cuſtoms, prejudices, and way of thinking of your countrymen, to dare to propoſe my own. It is extremely falſe, that a young German officer ever ſent or ſhewed me as his own, the ſketch of your tragedy of *Titus*. I am acquainted with no officer of this nation, who writes French verſe. So that thoſe who have irritated you by ſuch a fable, have either done it through miſtake, or malice. Be not therefore diſturbed by phantoms which have no exiſtence; but courageouſly continue to make uſe of your talents, and of the ſolid and noble ſtyle to which you are naturally prone; and I have no doubt, but that you will add to your nation's glory, and acquire thoſe laurels which I have predicted, and of which I ſincerely wiſh you in poſſeſſion.

'Vienna, April 30, 1761.'

King of France honoured him with a gold medal, weighing twenty-five Louis d'ors, beſides a conſiderable preſent in money. The magiſtrates of Calais ſent him the freedom of their town, in a gold box; and placed his picture in the town hall, among their benefactors. Such teſtimonies of gratitude were due to a poet who, by a national and hiſtorical event, had the power to awaken ſuch unbounded patriotic enthuſiaſm, in ſpite of the incorrect and harſh verſification and bombaſt, of which his countrymen, in their cooler moments, have accuſed him. But notwithſtanding his defects, juſtice ought to be rendered to the bold and impaſſioned ſtrokes, the noble and generous ſentiments, and pathetic ſituations, which contributed to the extraordinary ſucceſs of *the Siege of Calais*.

'With reſpect to his failure, in imitating *La Clemenza di Tito* of Metaſtaſio, a drama for muſic, and a drama for declamation, are ſuch different things, that a good *opera*, without many changes and additions, will always be a bad tragedy; and the moſt excellent tragedy, without compreſſion, an inſupportable opera. In tragedy, amplification is not only allowable, but neceſſary to diſplay the powers of poetry and eloquence, as well as to diſcriminate characters, and paint paſſion. In an opera, the narrative muſt be ſhort, the incidents numerous and rapid in ſucceſſion, the diction rather ſweet and flowing, than ſtrong and nervous: as the words of an air ſhould merely ſerve as an outline for melody to colour.' Note by Dr. B

† 'Belloy began his dramatic career by being an actor.'

Vol. iii. Dr. Burney well obſerves that it is poſſible for a man of learning, ſtudy, and natural acumen, to be a good critic on the works of others without genius for producing original works himſelf, ſimilar to thoſe which he is able to cenſure. The opinion of Metaſtaſio, therefore, may have its weight even when he criticiſes the great opera-writers of antiquity: for the modern opera is the only faithful imitation of the antient tragedy. From his practice it appears, however, that he entertained one fundamental error in theory, and had not diſcovered that, in the opera, the means* of imitation being peculiarly apparent, the diſtreſs ſhould be more haraſſing and the crimes more atrocious, in order to excite an equal degree of tragic emotion with thoſe repreſentations which approach more nearly to real and common life. We had ſelected ſome paſſages, in order to give an idea of the ſpirit of his criticiſm: but, finding them too long for our inſertion, we muſt refer our readers to the 3d vol. in which they occur, p. 356—379.

Let it not be a reproach to our eſtimable biographer, that he has deſcribed, with the voluminous gravity of hiſtory, a groupe of poets, ſingers, actors, and muſicians. It is well that a work of this kind ſhould make its appearance. We are ſcarcely accuſtomed as yet to aſſign, in human ſtory, a place to each proportioned to the extent of his influence on human happineſs. The crowned and the titled have their peculiarities immortalized, although they may have never added to the enjoyments of a nation ten evenings of glowing delight. The amuſers of our leiſure, the artiſts of our pleaſures, may juſtly be ranked among the benefactors of ſociety. Let it belong, then, to the muſe of fame to elevate monuments over their remains, and to ſtrew flowers on their grave, in token of our grateful remembrance!

ART. III. *ARCHÆOLOGIA:* or, Miſcellaneous Tracts relative to Antiquity: publiſhed by the Society of Antiquaries of London. Vol. XI.† 4to. pp. 460. 1l. 2s. 6d. Boards. White, Brown, &c.

IN our account of this volume, which we have too long overlooked, we ſhall purſue the uſual method of laying before the reader diſtinctly the nature of the ſeveral articles; occaſionally adding extracts or remarks, as the ſubjects, and the limits of our work, will admit.

Thomas Falconer, Eſq. of Cheſter has favoured the public with *Obſervations on Pliny's Account of the Temple of Diana at*

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* See Rev. vol. xviii. N. S. p. 122 and 123.

† For the tenth volume, ſee M. Rev. New Series, vol. ix. p. 428. and vol. x. p. 169.

Epheſus,

Epheſus. With regard to the admeaſurement of this celebrated edifice, reſpecting which the learned differ, Mr. Falconer remarks, concerning Pliny, that, 'though he may have been ſometimes miſtaken in natural hiſtory, he has illuſtrated the fine arts with the greateſt attention and the moſt correct taſte.' He therefore attempts his vindication; and he acknowleges the judicious correction * ſo ingeniouſly made by Mr. Wyndham in the punctuation of Pliny's text, but diſagrees with him in other parts of his diſſertation publiſhed in the ſixth volume of the *Archæologia.* In the cloſe of the tract, the *Epheſian* temple is compared with the cathedral of *St. Paul* at London, which is confeſſed to be inferior: *St. Peter*'s at Rome is allowed to be the only modern building which may claim a pre-eminence.

The manners of our forefathers, even if the times be not very remote, are generally intereſting; this learned body therefore preſents us with *Extracts from the Houſehold-book of Thomas Cony of Baſingthorpe, Lincoln*; by Edmund Turner, Eſq. Mr. Cony was a merchant of the ſtaple of Calais: he inherited conſiderable riches from his father, which he greatly increaſed by his own induſtry. The account kept by himſelf is from the time of his reaching 'the age of twenty-one till February 1607, being fifty-nine years.' The following paragraph is a ſhort ſpecimen: "Item, that I Thomas Cony have gotten and received by wool and wool fells, in traffick to Calais, in Edward VI. and Queen Mary, before the town of Calais was loſt, in argent de claro; and to the town of Bruges, in Flanders, two years after Calais was loſt; in my conſcience, 600l." This, no doubt, was deemed great ſucceſs;—ſuch was the value of money in thoſe days!

A ſhort paper by Mr. Gough, '*On the Analogy of certain antient Monuments,*' does not require much of our attention. Poſſibly, the conformity of antient fragments found in different countries may throw new light on ſubjects of this nature.

In the ſecond volume of this work, p. 107. *Kits Cot Houſe*, near Horſted in Eaſt Kent, employed the pen of Mr. Colebrook, and, as it ſeemed, to ſome ſatisfaction. William Boys, Eſq. now reſumes the ſubject: he writes the name *Kits Coity Houſe*, which in the Saxon tongue he ſuppoſes to ſignify, 'The place of contention between *Cautey* and *Hors*,' *i. e.* Catigern the brother of Vortimer the Briton, and Horſa the brother of Hengiſt the Saxon: the conteſt, he imagines, was at the place on which *Kits Cot* ſtands; and ſuppoſing that the two Generals were ſlain in the battle, he thinks that two remarkable ſtructures of ſtone, which are now in ruins, were intended to commemorate their fall †.—Antiquaries

* M. Rev. vol. lxx. p. 263. † See alſo M. R. vol. lxxix. p. 514.

can never be at a loſs for topics while they can occaſionally controvert each other's conjectures.

Antient methods of inveſtiture have often afforded amuſement; we are here preſented with a Scotch ſymbol of this kind, eſteemed one of the oldeſt now to be found, viz. the remains of a little ſilver ſword, with which Culenus, king of Scotland, about the year 695, inveſted Gilleſpie Moir with an eſtate, now, together with the ſword, in the poſſeſſion of the family of Buchanan of Arnprior. Other inſtances of a ſimilar kind are mentioned in this article, which is written by Robert Riddle, Eſq.

A ſtone of white marble, bearing a Greek inſcription and a bas-relief, was obſerved ſeveral years ago in the front of a warehouſe in High Timber-ſtreet, near Labour-in-vain-hill, London: but it is not now to be found. Mr. Gough had a drawing, however, which he preſented to the Society. He concludes that it repreſents the antient *Retiarius*, 'a ſort of gladiator, furniſhed with a *net*, to caſt over his adverſary, and a trident to diſpatch him thus entangled.' It happens, however, that the figure before us, inſtead of a *net*, (whence the Latin word above is taken,) carries in his left hand a *dagger*.—The Greek inſcription ſignifies, "Ania Martia, to her huſband."

'*Notices of the Manor of Cavendiſh in Suffolk, and of the Cavendiſh Family while poſſeſſed of that Manor.* By Thomas Ruggles, Eſq.' The drift of this writer is to correct the great miſtakes which have been made by Collins, Guthrie, and Morant. This manor came into the Cavendiſh family not earlier than the year 1359, and all their title to it was relinquiſhed in 1569: but, during that time, a younger branch is ſaid to have 'laid the foundation and almoſt reared the ſtructure of greatneſs which the Devonſhire family now poſſeſſes.' Original papers and memoranda once poſſeſſed by Mr. Le Neve are the vouchers for this account.

The article which follows appears more ſuitable to the nature of this work than thoſe yet mentioned. It is communicated by the Biſhop of Saliſbury, but drawn up by the Rev. D. Carliſle, and gives an '*Account of Roman Antiquities diſcovered in Cumberland.*' They were found in digging up the remains of Caſtle ſteads or Cambeck fort, and a conſiderable length of the wall of Severus. Of theſe numerous relics we can take no very particular notice.—The altar dedicated to *Belatucader* is the eighth ſo inſcribed which has been diſcoverd in the neighbourhood of the Roman wall. Selden and others have thought that the name of this god is no other than that of Baal or Bel, differently

differently modified. This conjecture, Mr. Carliſle obſerves, is conſiderably ſtrengthened by the number of inſcriptions here diſcovered, in which Phenician deities are indubitably mentioned. He adds, 'I do not lay much ſtreſs on etymological arguments, but I cannot help remarking how naturally the word Belatucader reſolves itſelf into *Bel* and (the Arabic epithet) *du cader*, potenti.' We have taken the more notice of this, on account of the manner in which the ſubject has been treated in the third volume of this work; in which, Mr. Pegge determined the idol in queſtion to be equivalent to Mars, rather than Apollo, on whom others had fixed *.

Mr. Gough, in his Britiſh Topography †, has mentioned a tract relative to the burning of St. Paul's ſteeple, June 4, 1561, printed by S-res in 1563. The Rev. S. Denne produces a copy of this ſcarce pamphlet, which forms the ninth number of this volume. There ſeems no ſufficient reaſon to doubt that lightning cauſed the calamity, though the ſexton at the time thought otherwiſe. The little tract gives an account of the fire, and of the methods uſed to extinguiſh it: on which laſt Mr. Denne facetiouſly obſerves,—'The advice of the *experienced in wars* to ſhoot down with cannons the ſteeple of St. Paul's, to prevent the ſpreading of the fire, would have reflected credit on an engineer of the iſland of Laputa.'

Paſſing through a town in Lombardy, in 1789, John Moir Eſq. was ſurprized to obſerve a piper playing on an inſtrument perfectly ſimilar to the fiſtula with which Satyrs and Fauns are pictured. He purchaſed one and ſent it to the Society. The engraving is well executed, but Mr. Moir's letter is far too ſhort to give general readers a ſuitable idea of it; nor has any member of the Society, as Mr. Moir ſeems to have expected, added any inveſtigation of the ſubject.

Craven Ord, Eſq. communicates '*An illuminated Letter of Filiation among the Grey Friars.* It is from Thomas, brother of the Grey Friers or Friers Minors, in England, to John Marſhall and Iſabel his wife, admitting them in life and death to a full participation of the ſpiritual advantages which God ſhould vouchſafe to be performed by theſe brethren.'—It ſerves to expoſe the credulity, folly, and impoſition of thoſe times.—The Grey Friers were ſettled near Newgate, in London.—The letter bears date, 1 Edward IV.

A tailer's bill, ſays William Bray, Eſq. may at firſt appear little adapted to the views of the Society: but, he adds, 'Should any one find the houſe of Pliny at Pompeii, and in it a bundle of tradeſmen's bills, and among them a tailor's, would it not

* See M. Rev. vol. liii. p. 416. † Vol. i. p. 607.

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be conſidered as a matter of curioſity?'—Is there not, we may aſk, a great difference between a diſcovery of this kind in our own country, and ſo modern as the reign of James I., and one in a foreign country in the days of Pliny? However, as we have had accounts of the oxen, poultry, cookery, &c. of our anceſtors, this gentleman thinks a *tailor*'s bill may not be unacceptable: accordingly, one is here produced, which was for prince Henry, ſon of James the Firſt. How far the arithmetic be exact we cannot determine, but he makes the amount upwards of four thouſand pounds, and calls it a bill for one year. However, he acknowleges that to ſeveral articles there are no dates; and we obſerve 34 pair of boots; as alſo a watch-caſe, ſpurs, gold buckles, cheſs men, launce heads, gloves in abundance, ſword, dagger, rapier, &c. which, we ſhould imagine, cannot be properly regarded as belonging to the bill of a tailor.

Mr. Bray is alſo the author of the next number, which is intitled, '*Copy of a Survey made of what remained in the Armoury of the Tower of London, in conſequence of a Commiſſion iſſued Aug.* 2, 1760, 12 *Charles II.*' The different kinds of armour, and the remains of what is antient, may afford a little amuſement, and perhaps be of ſome uſe.

Two braſs veſſels, very like modern ſaucepans, conſtitute a ſhort article, by Robert Riddle, Eſq. Theſe remnants were diſcovered in forming the turnpike road from Dumfries to Sanquhar, 1790: but what is their age, or for what purpoſes they were deſigned, does not appear.—This is followed by, '*Notices of Fonts in Scotland.*' Five of theſe 'ſacred baſons' are here offered to our view; their apparent great antiquity ſeem to render them worthy of a degree of attention.

In the tenth volume of Archæologia, No. 24, notice is taken of the dome on the north-ſide of Canterbury cathedral. Some perſons have ſuppoſed that this building was deſigned as a *lavatory* for the uſe of the monks: but Mr. Goſtling inſiſted that it was a *baptiſtery*; pleaſantly expreſſing a ſurprize that any 'ſhould conceive ſo public and elegant a chapel (as he choſe to ſtyle it) could be deſigned for combing of heads and waſhing of hands.' The Rev. Mr. Denne, notwithſtanding, brings ſome ſtrong arguments to ſupport the ſuppoſition that it was 'a Lavatory appertaining to the Benedictine Priory of Canterbury.' His treatiſe is long, ſenſible, and learned, as far as ſuch a ſubject admits. In the courſe of his inquiry, he introduces ſeveral pertinent remarks reſpecting antient cuſtoms. Among others, we obſerve the proceſs of examination of a midwife relative to her adminiſtration of baptiſm, as it is entered in the conſiſtorial acts of the dioceſe of Rocheſter.—He

apprehends

apprehends that there were fewer infants baptized at the font in former days, than at preſent. The veſſel, he adds, in which lay perſons had baptized children, was to be devoted to the church: 'could this law (ſays Mr. Denne,) have been ſtrictly enforced, it might in a degree have checked the vanity and pomp of applying ſilver veſſels to this purpoſe.'—Dr. Featley, in a ſermon delivered, 1619, when Archbiſhop Abbot and the duke of Buckingham were ſponſors, thus exclaims, "Jeſus was baptized in the open and common river Jordan; where are they who diſdain the common font? no font will ſerve them but a font of gold new-made, or a ſilver baſon with their arms on it."—Cathedrals do not appear to have been always, nor generally, in poſſeſſion of fonts:—'A reaſon why the ruling members of cathedrals (Mr. Denne remarks) were not ſolicitous to have baptiſm celebrated in their churches was, that they could not turn it to their advantage: but as a profit accrued from the chriſm, which was then uſed in baptiſm, the miniſters of all churches and chapels which were baptiſmal, were enjoined to fetch it annually and to pay the accuſtomed fee.'—He concludes his tract by telling us that a font is now placed in the rotunda, (or dome,) reſpecting which he and Mr. Goſtling did not coincide: 'Doubtleſs (he adds) a baptiſtery is now as proper a denomination as in the days of the Benedictines was—a Lavatory.'

[*To be continued.*]

ART. IV. *Zoonomia; or the Laws of Organic Life.* Vol. II. By Eraſmus Darwin, M. D. F.R.S. Author of the Botanic Garden. 4to. pp. 772. 1l. 11s. 6d. Boards. Johnſon. 1796.

IT might perhaps be ſufficient for us barely to announce to our medical readers the appearance of the ſecond volume of a work, the former part of which has already excited the attention of moſt of thoſe who purſue the ſtudy of medicine as a branch of ſcience, and intereſt themſelves in all its ingenious novelties; and, indeed, we mean to do little more than give ſuch a general idea of its contents, as may ſerve to afford information of what may be expected from it. A full analyſis of the work would be dry; a minute criticiſm of it would occupy too many of our pages with a topic addreſſed only to profeſſional men; and partial criticiſms would be unfair and impertinent, where the whole is concatenated by a ſyſtem, only to be properly comprehended in an univerſal view.

The volume conſiſts of parts 2d and 3d of the Zoonomia. The 2d contains 'a catalogue of diſeaſes diſtributed according to their proximate cauſes, with their ſubſequent orders, genera, and

and ſpecies, and with their methods of cure.' The 3d comprizes 'the article of the Materia Medica, with an account of the operation of medicine.' Thus the volume is properly a practical ſyſtem of phyſic, founded on the doctrines of the animal economy laid down in the preceding volume. The claſſification of diſeaſes follows that of the faculties or powers of the ſenſorium, eſtabliſhed in the firſt part of Zoonomia. As all diſeaſes are affirmed to originate in the exuberance, deficiency, or retrograde action, of theſe faculties; and to conſiſt in diſordered motions of the fibres, the proximate effect of the exertions of theſe diſordered faculties: four natural *claſſes* of diſeaſes are derived from the four powers of the ſenſorium; which the author denominates thoſe of *irritation*, of *ſenſation*, of *volition*, and of *aſſociation*. The *orders* under each of theſe claſſes are formed from the circumſtances of increaſe, diminution, and retrogradation of the actions: the *genera* are derived from the proximate effect; the *ſpecies* from the locality of the diſeaſe in the ſyſtem.

It is not to be expected that a claſſification, founded on ſuch peculiar and abſtract notions, ſhould coincide with thoſe of former pathologiſts and noſologiſts. The reader muſt therefore prepare himſelf for a conſiderable portion of ſurprize, at the view of aſſemblages of which he has had no previous idea; and at the appearance of many things in the catalogue of diſeaſes which he had reckoned mere ſymptoms, and even ſome that are natural actions, and reducible to no received definition of diſeaſe. It would be eaſy for us to anticipate his ſurprize by the production of examples of this ſort: but this would be acting unfairly towards the truly ingenious author; who could doubtleſs ſhew that a regular purſuit of his ſyſtem led to analogies and aſſociations, which no other train of reaſoning could diſcover.

Meantime, it is obvious that an arrangement of diſeaſes from their proximate cauſes is a buſineſs ſo thoroughly ſcientific, that it muſt ſuppoſe a degree of perfection in our knowlege of the animal body in its healthy and diſeaſed ſtate, which elevates medicine from its humble rank of an experimental art, to that of a true and full-formed ſcience. This ſtate, indeed, is that in which every friend to its progreſs would wiſh to view it, and that which every man of genius will attempt to acquire for it:—but the misfortune is that ſuch attempts, if premature or inadequate, interfere with the humbler efforts of practical utility, and miſlead by falſe views as much as they inſtruct by true conceptions. It is not eaſy to imagine an arrangement of diſeaſes leſs applicable to common purpoſes than that in the preſent work; nor is it probable that even thoſe who receive,

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and comprehend, the author's ſyſtem of medical philoſophy, will always agree with him in his pathological concluſions.

We by no means intend, however, to give a haſty deciſion on a performance which is the reſult of much thought and labour, and is certainly replete with ingenuity. Though we do not think that it will make an era in medicine, yet it ſeems calculated to throw new light on many ſubjects, and conſiderably to improve the principles of medical reaſoning. It likewiſe contains much curious and entertaining fact, and many valuable practical hints and directions. With a marked propenſity to try new expedients, in caſes that call for extraordinary exertions, the author diſplays a thorough acquaintance with all the old rules; nor does he, more than the late Dr. Cullen, ſeem over-ſolicitous to make his practice ſquare with his theory, but freely allows its due preference to the former. Many ſuggeſtions are given in the modeſt form of queries; and though quickneſs of imagination may be the moſt prominent character, yet it is not emancipated from the rule of ſober judgment. As a ſupplement to the fourth claſs of diſeaſes of aſſociation, he gives a *ſympathetic theory of fever*, derived from the moſt intricate and recondite ſpeculations belonging to the Zoonomia, which requires not leſs attention in the reader to follow, than ingenuity in the writer to have conceived. The diſtribution of the Materia Medica into ſeven claſſes poſſeſſes as much novelty as the reſt of the work: it turns entirely on the ſuppoſed power of the ſeveral articles in influencing the different *motions* of the ſyſtem.

ART. V. *An Inquiry into the Corn Laws and Corn Trade of Great Britain*, and their Influence on the Proſperity of the Kingdom. With Suggeſtions for the Improvement of the Corn Laws. By the late Alexander Dirom, Eſq. of Muireſk in the County of Aberdeen. To which is added, a Supplement, by Mr. William Mackie of Ormiſton in Eaſt Lothian, bringing down the Conſideration of the Subject to the preſent Time, inveſtigating the Cauſes of the preſent Scarcity; and ſuggeſting Meaſures for promoting the Cultivation of the Waſte Lands, and for rendering the Produce equal to the increaſing Conſumption of the Kingdom. 4to. pp. 515. 12s. Boards. Nicol, &c. 1796.

THE public is much indebted to thoſe authors who ſubmit to the labor of collecting important facts, and ſtating them with ſuch preciſion as to admit of their being deliberately compared with each other, and of neceſſary inferences being fairly drawn from them. The taſk, however, is in its nature ſo laborious, and the reward, we fear, is in moſt caſes ſo inadequate to the trouble, that few writers on political ſubjects chooſe to

adopt this mode of inveſtigation in the ſtrict ſenſe of the word, though all of them are obliged apparently to have recourſe, at times, to ſomething of that ſort. The original compiler of the work before us, who ſeems to have been induced to take up the pen merely from a conviction of the importance, in a national point of view, of elucidating the ſubject with preciſion, has thought it neceſſary to check the rage for hypothetical reaſoning concerning practical ſubjects, which ſo much characteriſes the preſent times, by a copious ſtatement of facts; whence he afterward draws a few ſummary inferences, which he thinks are unavoidable when the facts are once known.

We cannot give a better idea of the ſcope of the work than in the words of the editor *, in a ſhort and well written preface to the volume.

'The great object, (he obſerves,) which the author appears to have had in contemplation, was to exhibit ſuch a view of the principles and effects of the corn-laws, enacted at different periods in Great Britain, as might ſhew that the corn trade, both as a manufacture and an article of commerce, is, of all others, the firſt in importance to the proſperity of the kingdom. His ſtatements, founded upon *facts*, tend to prove, that abundance of grain at home, and at a moderate price, cannot be obtained by *importation* from abroad, and can only be ſecured by giving ſuch liberal encouragement to *exportation*, as may render agriculture, or the raiſing of corn, the favourite object of induſtry in the kingdom. Thus, inſtead of purchaſing a conſiderable part of our ſubſiſtence from foreign countries, we may, by ſalutary regulations in the corn laws, be enabled, not only to ſupply ourſelves, but to render our country one of the principal granaries of Europe.'

If it ſhall appear that our author has been warranted in theſe concluſions, it ought to prove very conſolatory to the inhabitants of this country; who have for ſome time paſt been threatenened with a deficiency of corn, for the immediate ſupply of which no reaſonable proſpect has appeared—nor any hopes been afforded that ſimilar diſtreſs in future can be eaſily prevented.

Mr. Dirom, who, we are told, 'devoted a conſiderable part of his time to the ſtudy and practice of agriculture, and who, to a profeſſional knowledge of the law added extenſive literary acquirements, actuated by a ſtrong zeal for the public good, undertook this inveſtigation, which,' we agree with the editor in thinking, 'will appear to have been a work of much reflection and reſearch.'

* Lieut. Col. Dirom, [ſon of the author,] whoſe account of the campaign in India we had ſo lately occaſion to mention with applauſe, Rev. vol. xi. p. 439.

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The original performance is divided into five chapters. The firſt treats, *of the general State of Nations with reſpect to the alimentary* Support of *Mankind; and particularly that of Great Britain.*

II. *Of the Cauſes, and Effects of the ſeveral Corn Laws of Great Britain prior to the Revolution in* 1688.

III. *Of ditto ſubſequent to the Revolution.*

IV. *Recapitulation of the principal Heads of the Corn Laws of Great Britain, and a Deduction of Principles from their Effects.*

V. *Arrangements propoſed for carrying into Execution, and giving Effect to the Corn Laws.*

Theſe are followed by two ſupplementary letters on the ſame ſubject by Mr. Mackie, and an Appendix containing various tables of great importance, illuſtrative of the general propoſitions aſſumed in the body of the work.

We regret that our limits prevent us from following the ingenious author through the various details that occur in the firſt three chapters of this work, as they exhibit an intereſting delineation of the progreſs of the human mind in the ſcience of legiſlation. In them the reader will find a particular account of every legiſlative regulation that has been adopted in Britain, from the time of the conqueſt to the preſent era; with hiſtorical notices, as far as they can be obtained, of the effects of theſe ſeveral regulations on the propriety of the nation at large;—a curious detail, proſecuted with a diligence of reſearch, an acuteneſs of inveſtigation, and a ſolidity of remark, that do honour to the writer, and cannot fail to prove highly intereſting to the candid inquirer.

During the progreſs of this inveſtigation, the reader will often have occaſion to take notice of the amazing influence of habit and prejudice over the human mind, in blinding the underſtanding ſo as to prevent it from being able to draw the moſt obvious inferences from well eſtabliſhed facts. He will ſee, while the effects of injudicious regulations were ſeverely felt and univerſally deprecated as national grievances, that in conſequence of national prejudices the cauſe of theſe effects remained for ages unobſerved; ſo that while, with a view to remove thoſe evils, innumerable efforts were made, the real tendency of which meaſures was only to augment inſtead of diminiſhing them, no perſon ſeemed to have ſo much as conceived an idea of the very eaſy and, as it would ſeem, after they are once developed, obvious means for removing the evil entirely. He will alſo frequently find occaſion to remark that, after an idea of the principle has been once diſcovered on which judicious regulations may be made, it requires a painful effort, and long experience, ſo to digeſt the clauſes of a bill as to get

rid of the many unobſerved peculiarities that obſtruct its operation and render it inefficient. We know no book in which the reader can obtain ſuch a clear view of theſe peculiarities as in the preſent, unleſs it be the judicious obſervations of Dr. Smith on the laws that affect the commerce of wool; and theſe two works deſerve to be deeply ſtudied by every perſon who intends to take an active part in legiſlating, or to form accurate ideas of the *real* effect of particular laws on the proſperity of the community at large:—for laws, he will find, produce effects which are in many reſpects directly the reverſe of their *apparent* tendency.

To give the reader ſome idea of our author's manner of reaſoning, we ſhall ſelect a few ſhort paſſages:

'Many ancient laws (he obſerves,) had been made, inviting the importation of foreign proviſions, and the exportation of Engliſh grain had been prohibited. So that while the exportation of the exceſcent part of our own produce was prohibited, and the importation of foreign grains encouraged, we cannot conſider agriculture to have been cheriſhed as a national object.' P. 31.

'It does not ſeem to have occurred to the legiſlature at this time, that by keeping the corn at home in times of great plenty, the price muſt be raiſed, becauſe the farmers would not be able to continue their trade of raiſing corn at a diſadvantage, ſo that how ſoon [*as ſoon as*] the ſtock on hand was exhauſted, ſcarcity or famine would enſue; nor did it occur that by allowing an exportation of the exceſcent ſtock, plenty would be inſured, by keeping an open market to the farmers; and thereby enabling them to carry on their buſineſs, and to raiſe more corn than was generally neceſſary for home conſumption; nor did they attend to the benefit that would ariſe to the kingdom, from the additional number of people that might be employed in raiſing and exporting what corn could be ſpared, and the ſums of money that would be brought into the kingdom for the price of it.

'They ſeem to have proceeded upon the principle, that the only way to preſerve plenty, was to keep all the corn and other proviſions at home, and import as much as poſſible from abroad, which experience has proved to be totally erroneous.' P. 36.

'—— Laws are neceſſary for the regulation of ſociety; but they become inept when they either direct impoſſibilities, or order people to labour in profeſſions, by which they cannot earn a reaſonable ſubſiſtence. The wiſe laws of Henry VI. and Edw. IV. had ſubſiſted without repeal during the whole reigns of Henry VII. and Henry VIII. but without receiving any countenance or execution; and yet they, as well as Edw. VI. and Phil. and Mary, the latter of whom were the chief inſtruments in cruſhing huſbandry, made repeated laws *to oblige people to labour and ſow their lands.*' P. 38.

'A farmer knows little about laws; he ſeldom hears of them; if he did he probably would not underſtand them, or if he did underſtand them, his cry is at too great a diſtance to be heard; but he feels his ſituation, when he finds himſelf unable to maintain his family, and

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pay his landlord by the raiſing of corn. By theſe laws the poorer farmers came to be ruined, the richer were weakened, and obliged to turn their attention from corn to cattle, ſheep, or any other object by which they could ſupport their families; the price of corn roſe upon the manufacturers and labourers, and an importer of foreign grain became a great man, raiſed upon the ruins of the landholders, the farmers, and the manufacturers.' P. 66.

This picture, he adds, may, with propriety, be held up to the preſent day: but we may obſerve that, as the great corn importer can more eaſily obtain the ear of the miniſter than the *poor* farmer; and as he can in general bewilder the manufacturer ſo as to get him to range on his ſide; it is eaſy to ſee that it muſt require a very powerful effort indeed ſo far to overcome this influence, as to prevent it from miſleading the nation when the ſubject happens to claim the deliberation of the cabinet and of the parliament together. Theſe conſiderations ſerve in ſome meaſure to account for the ſingularity remarked in the following paragraphs, which conclude the ſecond chapter:

'It is very ſingular, that the benefit which muſt ariſe to every nation from raiſing as much corn as poſſible, and exporting ſuch parts of it as the home conſumption does not require, ſhould have been ſo long miſapprehended in Great Britain. The example of their neighbours, who wiſely exchanged their excreſcent ſtock of corn, for the raw materials and money of England and Scotland, ſhould have pointed out the benefit of that trade; for had it not been profitable they would not have continued it for ſo many centuries.

'This importation trade cut many ways againſt the moſt material intereſts of Great Britain. Our agriculture decayed, a great part of the lands lay without tillage, population conſequently decreaſed, the public revenue ſuffered a proportional diminution, and our remaining manufacturers came to be fed at a very high price with the productions of the lands of other nations, often our enemies, who drew immenſe profits therefrom, and drained our country of its wealth.' P. 71.

After having taken a view of the law of 1688, by which a bounty on exportation, under certain regulations, was granted, and a duty on importation which amounted to a prohibition in ordinary years was eſtabliſhed, with ſome other ſubſidiary regulations beneficial to agriculture, which we have not room to ſpecify, the author thus proceeds:

'Upon the removal of the ſubſidies and duties payable on the exportation of grain, in the year 1700, the ſeaſons alſo having become more favourable (this alludes to the barren ſeaſons 1694, 95, 96, &c.) the face of affairs was entirely changed; and a certain market having been opened by the bounties, for grain in all ſeaſons, the implements of huſbandry were ſeized with avidity; and, from that period, the diligence and emulation of our farmers were rewarded by encreaſing ſucceſs.

'During the ten years from 1701 to 1710 inclusive, the average yearly exportation amounted to 248,945 quarters, while the average importation came only to 442 quarters; and the average price of the quarter of wheat fell (from £2 : 16 : 10 equal to £3 : 8 : 3) to £2 : 3 : 2 (equal to £2 : 11 : 10 of present money). In one of these years (1709) above half a million of quarters, and during these ten years no less than 2,849,446 quarters, were exported, and only 4,442 quarters imported.

'The money, brought into the kingdom by this large exportation, enabled the farmers to extend their operations; and we accordingly find that for the ten years from 1711 to 1720 inclusive, the average yearly exportation had risen to 449,193 quarters; the average yearly importation was only 71 quarters; and the average price of the quarter of wheat continued comparatively low, having been only £2 : 4 : 10½ per quarter.

'The exportation of these ten years had nearly doubled that of the former ten years, having amounted to 4,491,933 quarters, while only 714 quarters had been imported.

'It may be asserted, that we had now above 53,000 more people employed in husbandry, than had been at any time before this period; and the yearly exportation of the grain had given employment for 90,000 tons of shipping, and a proportional number of sailors for one voyage.

'Of the ten years from 1721 to 1730 inclusive, two of these years had carried shorter crops than usual; and, upon a small start of the prices, the importers, always watchful of their interest, however hurtful it might be to the country, introduced considerable quantities of foreign grain to the kingdom, in the years 1728, 1729, and 1730, without payment of the duties; upon the old pretext that the justices of the peace had not fixed the prices of grain, according to which the duties were to be levied.

'Our *exportation*, however, kept up nearly to that of the preceding ten years; but the *importation* of foreign grain was greatly encreased, and the price of wheat continued nearly the same it had been for twenty years past; the average price of it having been £2 : 2 per quarter. There were in all *exported* during these ten years 4,479,683 quarters; and there were *imported* 732,692 quarters of the several kinds of grain;' [of which 667,862 quarters were imported in the years 1728—29 and 30, which being deducted leave only 64,730 quarters during the other seven years, which give an average of 9,246 quarters *per annum*.]

'The act 1729 having given a check to the importation of foreign grain, our agriculture again got forward, and the average yearly *exportation*, for the ten years from 1731 to 1740 inclusive, got up to 549,447 quarters, while the average *importation* amounted only to 4,690; and the average price of wheat fell to £1 : 17 : 6 per quarter.

'There were in all exported during these ten years 5,494,471 quarters; and there were *imported* only 46,909 quarters of the several kinds of grain.

'Such was the spirit of our farmers, when they were freed from the trammels of prohibitory and improper laws, that for the ten years, from

from 1741 to 1750 inclusive, the average yearly amount of our *exportation*, rose to the amazing quantity of 848,660 quarters; the importation amounted only to 15,193 quarters; and the average price of wheat fell to £1 : 13 : 8 per quarter.

'At this time there must have been above 100,000 people more employed in agriculture, in Great Britain, than there were at the time of the Union, to raise this excrescent stock of grain, the exportation of which would employ about 170,000 tons of shipping, for one voyage.

'Where then can be the necessity of importing foreign grain, when, with proper laws, upon the chance of a foreign sale *only*, we have raised, upon an average of many years, a quantity of corn, over our home consumption, equal to maintain near 450,000 people, and in some particular years, quantities equal to maintain near double that number?

'In the year 1748 there were exported 1,123,953 quarters; in 1749 there were 1,250,306 quarters; and in 1750 the immense quantity of 1,667,778 quarters were exported. There were exported in all during these ten years no less than 8,486,602 quarters; and there were only *imported* 159,437 quarters of the several kinds of grain.

'Is it not clear, from hence, that Great Britain, under proper laws, is capable to increase her growth of corn to any degree for which demand can be obtained; and that as her quantity encreases, the prices at home fall, and come to be, one year with another, nearly equal?

'The direct contrary may be expected from improper laws; and indeed will be woefully proved from the effects of the later laws, which have checked exportation, and facilitated importation.

'During that prosperous period of agriculture, a labourer or manufacturer, and every other person, had the bread of every one of his family at least 20 s. in the year cheaper, than in the present day.'

The reader will recollect that the above was written in the year 1786, so that the word *present* alludes only to that time; were the words *present day* to apply to the year 1795, instead of 20s. cheaper Mr. D. might have said that every one might have eaten the bread 80s. in the year cheaper than at present *!

We must once more regret that our limits prevent us from accompanying the ingenious author farther in his reasoning, in

* Our author computes (Appendix, p. 51) that the average price of all kinds of corn is a little more than half of that of wheat, and that each person consumes about two quarters of corn of all kinds, equal in price to about ten bushels of wheat: but ten bushels of wheat at 3l. 3s. 8d. (its average rate from 1740 to 1750) amount to 42s. 1d.—The price of wheat at present is at least 100s. per quarter; of course the price of ten bushels is 125s. from which deduct 42s. 1d. and there remain 82s. 11d. From this estimate, it appears that the price of corn necessary for the sustenance of one person, during one year, is at present THREE *times* as much as it was when our greatest exports took place.

detail, on the facts that occurred from the year 1750 to the preſent period: but we muſt content ourſelves with briefly ſtating that in the year 1757, on a ſmall alarm of ſcarcity, the corn laws which had proved ſo beneficial were, under frivolous pretexts, ſuſpended; and, as uſually is the caſe, when a fence is once broken down it is ſeldom much reſpected afterward, ſo it happened here: our legiſlators, when they once found that they might ſafely tamper with the law, made no difficulty in ſuſpending it whenever the whim ſtruck them. The laws were from that period frequently ſuſpended, and the farmer loſt all confidence in their protecting influence, on which he had relied for more than half a century preceding. The exports of courſe began to diminiſh and the imports gradually to increaſe, till in 1773 a law was framed with the avowed purpoſe of encouraging the importation of grain, under the pretext of reducing the price of corn to our own people. The conſequence has been that the farmer, finding no longer a ſteady demand for the produce of his corn fields at a price that was ſufficient to indemnify him for cultivating it, has ſo much abandoned the culture of grain as to make the importation increaſe as the exportation has diminiſhed; till it has become the general opinion that this iſland *cannot* grow a ſufficiency of corn for the ſupport of its inhabitants—and the difficulty of obtaining it from abroad has raiſed the price for ſome time paſt to a very alarming degree. To enable our readers to form a diſtinct idea of the effects of theſe two different modes of legiſlating with reſpect to corn, without taking up too much of our room, we ſhall give a view ſelected from the work before us, in a tabular form, with a few ſlight alterations, of the gradual progreſs of our exports and imports from the year 1710 to the year 1793 incluſive:

Average Imports of Corn Incluſive.		Exports of all ſorts to or from Great Britain.	Average price of Wheat.	
1710—	Quarters.	Quarters.	s.	d.
1720 -	71 -	449,193	During this period the law	44 10
1730 -	924* -	536,336	of 1688 was allowed to act	
1740 -	4690 -	549,477	without controul, unleſs	
1750 -	111† -	922,467	where marked in the tables	33 8

* During the years 1728, 1729, and 1730, the laws were ſuſpended; and therefore theſe years are not admitted into the average: including them, the average was 73,296 quarters imported—exports 447,968.

† The year 1741 is here alſo excluded from the average, as the law was then alſo ſuſpended:—admitting that year into the average, the imports would be 15,943—and the exports 848,660 quarters.

1760

1760 *	Quarters.		Quarters.	
1770	265,732	-	429,017	During this period the law
1780	515,636	-	239,948†	of 1773 operated.
1790	613,088	-	284,715	The law of 1791 operated
1793	1,322,828	-	227,273	now - - 45 10

This ſhort table exhibits a ſtriking reverſe in the ſtate of this country reſpecting the production of corn, which demands the ſerious conſideration of every houſeholder in the kingdom. During the firſt period, our *exports* went on in a *regular train* of augmentation, while our *imports* were trifling, and it may be ſaid ſtationary: during the ſecond period, our *exports* have continued gradually to decreaſe, while our *imports* have *as regularly* though much more rapidly increaſed; ſo that, in the courſe of 40 years, the imports have riſen from next to nothing to little leſs than one million and a half of quarters; while the exports have in the ſame period of time fallen from one million of quarters nearly to nothing, as probably it will be found to be at the preſent time. Such a *regular progreſſion*, correſponding at the ſame time ſo exactly with the changes that have taken place in our corn laws, clearly indicates that theſe laws, if they have not been the ſole cauſe of this deplorable change in the ſtate of this country, have at leaſt had a conſiderable influence on it; and that therefore theſe laws claim a very ſerious reviſal on the part of the legiſlature: in doing which the preſent volume ought to be carefully conſulted.

In the two letters by Mr. Mackie, that gentleman brings down the table of exports and imports from the end of the year 1784, when Mr. Dirom ſtopped, to the end of 1793; and, by many ſtrong arguments, he corroborates the general doctrines inculcated by Mr. Dirom. In this ſupplementary part, the ingenious letter-writer enters into a pretty full defence of the principle of the corn laws of 1688, in oppoſition to the doctrine of Dr. Adam Smith; who, in his Inquiry into the Wealth of Nations, contends that the trade in corn ſhould be left entirely free. This writer ſeems not to have known that Dr. Smith's opinion on this ſubject had been ſucceſsfully combated by a writer of his own nation, during the lifetime of that celebrated author ‡. We were at that time inclined to believe that the ar-

* The ten years from 1750 to 1760 are here omitted, as the corn laws were ſuſpended nearly half of that period. It is therefore left blank, as a point of partition above which the exports were always on the increaſe, and below which they are as regularly on the decreaſe, while the imports increaſe in a yet more rapid progreſſion.

† The exports of *malt* during the years 1788 and 1789 were large beyond all precedent, owing to ſome peculiarity not here explained. Theſe are here omitted, and the average is calculated without them.

‡ Letters on the means of exciting a ſpirit of national induſtry, by Dr. James Anderſon; ſee M. R. vol. lviii.

guments for the bounty outweighed the others, and we now find many additional reaſons for adhering to that opinion. Mr. Mackie takes a wider range than the original author had preſcribed to himſelf; and, in a manner agreeable enough, though ſomewhat diffuſe, he gives a view of many circumſtances which he thinks have contributed to diminiſh the production of corn, and to enhance the price of grain, in this kindgom,—which we cannot attempt to enumerate.

On the whole, we conſider the preſent volume as a valuable acquiſition to the public, and heartily recommend it to all thoſe who wiſh to attain accurate ideas in regard to the commerce of corn.

ART. VI. *Eſſays, hiſtorical and critical, on Engliſh Church Muſic.* By William Maſon, M. A. Precentor of York. 12mo. pp. 264. 3s. 6d. ſewed. Robſon. 1795.

We rejoice whenever we ſee the name of this elegant poet prefixed to any new work. Perhaps our expectations would have been now more conſiderably excited, had the eſſays before us been the production of his muſe, from whoſe inſpirations we have formerly received ſo much pleaſure: but, though Mr. Maſon's proſe may not be equally correct and poliſhed with his verſe, yet we here meet with many excellent reflections; among ſome ſingular opinions indeed, to which muſicians, and perhaps many lovers of muſic, will not readily ſubſcribe. The firſt of the ESSAYS is on the ſubject

Of Inſtrumental Church Muſic.

Mr. Maſon's character of Rouſſeau's muſical writings is well drawn, and indiſputable; and his explanations of muſical accent, rhythm, and cadence, are clear, elegant, and devoid of technical jargon. The following period nicely diſcriminates the difference between the muſic of the laſt age and the preſent, as to accent and rhythm. After having explained the analogy that ſubſiſts between literary and muſical compoſitions, Mr. M. adds:

'I ſhall be underſtood at leaſt, if not aſſented to, when I ſay that the Muſic both Vocal and Inſtrumental, produced by the Compoſers in the early part of this century, was leſs accentual and rhythmical, than that of their later Succeſſors. When we hear the Muſic of the former performed, we may be pleaſed, it is true, and greatly pleaſed with the artful contrivance of its modulation, and the ſtrong ſupport given to its melody by its accompanying, or rather leading, Harmony: yet, like that defect in proſe which Mr. Pope calls a period of a mile, or like the long irregular ſtanzas of an Ode, falſely called Pindaric, our ear will ever want due pauſes to reſt upon; our attention will find itſelf bewildered: the hand or foot, even the moſt expe-

rienced, will with difficulty beat time to it. By such Music we may be entertained and soothed, but seldom moved or affected. Its strains will be void of pathos and expression, and the memory of them, in consequence, imperfectly retained. But on the contrary where Rhythm, Pause, and Accent are peculiarly attended to by the Composer, his productions will have an immediate and striking effect upon the hearer. He will comprehend the spirit of the air at its very first opening; every succeeding passage will render it still more gratefully intelligible; and this however novel or uncommon the movement, or however varied by extraneous and unexpected Modulation'.

Our author frequently refers to the History of Music by Dr. Burney, of which he speaks with great respect: but the history of the organ he has taken chiefly from a book on the subject of organ-building, by D. Bedos de Collis, a Benedictine Monk, printed in 1766. We are inclined to think, however, that the organ had admission into churches, and was brought to a considerable degree of perfection, at a much earlier period than he seems to assign, when he says 'an organ in any degree deserving the name, could not have been fabricated many years before the æra of our Reformation.' Mr. M. forgets that Dante, born in 1265, mentions the organ as used in the churches in his time; and all the musical historians agree that pedals were added to that instrument in Germany, so early as the year 1470. We have somewhere read lately that the citizens of Florence, in the time of *Lorenzo il Magnifico*, born 1448, erected a monument to a celebrated organist in the cathedral of that city, which still subsists, with an encomiastic epitaph on his admirable performance. Now such celebrity could hardly be acquired on a very bad instrument.

As to the use to which Mr. Mason would confine this most noble of all instruments in our churches, we cannot help regarding it as not only degrading to able performers, but to the art of music itself. For *Voluntary*, the Italians long used the word *Fantasia*; for *Prelude*, *Toccata*; not *Capriccio*, as Mr. M. suggests. The definition which Rousseau has given of a *Prelude* in his *Dict. de Musique*, and which Mr. M. has translated, is admirable.

'After saying simply that it means any irregular and short exertion of the Fancy, passing through the essential notes of the Key, to try whether the instrument be in tune before the Performer begins his piece,—he (Rousseau) proceeds thus:

" But on the Organ, or Harpsichord, the Art of Preluding is much more important: It is the faculty of composing, and executing extempore, pieces replete with every thing, either in Design, Fugue, Imitation, Modulation, or Harmony, that a composition the most scientific can exhibit. It is principally, during such a prelude, that great Musicians, then exempted from that extreme subserviency to

rules, which the critical eye requires them to attend to on Paper, produce thoſe brilliant and ſkilful tranſitions, which enrapture the Ears of an Audience. To do this, a perfect maſtery of the Inſtrument, a delicate and well-practiſed finger, are by no means all that are ſufficient; that fire of Genius, that inventive ſpirit muſt be ſuperadded, which inſtantaneouſly creates and executes paſſages the moſt congenial to Harmony; the moſt ſeductive to the Ear."

This is not only eloquent, but liberal and enlarged; and Mr. M. allows that words cannot more perfectly expreſs the ſupreme excellency of Handel's extemporaneous performance in his oratorios:—but it is not ſuch playing as this which Mr. Maſon ſeems to want, if it could be obtained. If his notions of a voluntary were to be eſtabliſhed into a law, there would be an end to all attempts of maſterly and good organ-playing, by ſtudents on that inſtrument. A *barrel-organ*, with fit pieces, in ſimple counterpoint, would do the buſineſs much more to his ſatisfaction, than the fingers of a man of genius. The citizen of Geneva, originally a ſheep of the flock of Calvin, is not Calviniſtical enough for a divine of the Church of England!

Yet, p. 47. Mr. M. ſeems perfectly reaſonable, when he ſays:

'I demand no auſtere ſolemnity of ſtrain; but I would reject all levity of air. I require no recondite harmony; but I deprecate too rhythmical a melody. Nor let it be thought that I here contradict what I have before aſſerted concerning the ſuperiority of modern Muſic: It may have, and, I think, has all that peculiar merit which I then aſcribed to it, and yet be ill calculated for the particular purpoſe of which I am now treating.'

If he had ſtopt here, what Chriſtian, however he may love ſecular muſic, would deny the good ſenſe and propriety of his demands? When he requires *ſimple* and *unimpaſſioned* muſic, only, in the church, we underſtand that he means a more grave and ſolemn as well as more ſimple muſic, than that of the theatre or ſtreets; which is reaſonable, deſirable, and practicable. When, however, (p. 54.) Mr. M. aſks why the organiſts ſhould be *improviſatori?* the anſwer is obvious: 'that nothing vulgar, common, nor ſecular, ſhould have admiſſion into the church, to awaken ideas of profane places and things.' According to Mr. Maſon's ſyſtem, no *pathetic*, any more than *chearful*, ſtrains muſt have admiſſion in the church. All muſt be unaccented and unmeaning. Were this regulation immediately to take place, all the organs in the kingdom would be ſold or burned, and the organiſts beggared, as in the grand rebellion. Milton, whom our author quotes in favour of his ſyſtem, allows of *fancied diſcant*, and *lofty Fugues*, with artful and *unimaginable touches*. Diſcant, in Milton's time, was multiplying notes

without much fancy: but the muſician gave all that he had. There was little melody known then, and therefore little was expected. At preſent much is known, and much expected. Our great epic bard was ſo good a muſician, and had ſo good a taſte, that if he had lived at a much later period, when muſic had been more cultivated and refined, he would certainly have adhered to the beſt. He muſt have heard the organ properly treated in Handel's beſt manner, during his reſidence in Italy, at which time Freſcobaldi was organiſt of St. Peter's church in Rome *.

We do not underſtand, p. 59, how a fugue is too *fluent* for the purpoſe of modern maſters. We rather think it not fluent enough for the unreſtrained range of fancy, to which compoſers as well as extemporaneous players at preſent give way. After having analyzed Milton's idea of unpremeditated playing on the organ, and admirably deſcribed the neceſſary qualifications of an extemporaneous performer on that inſtrument; Mr. Maſon propoſes a ſtyle of voluntary playing that ſhall be wholly unimpreſſive, and ſuch as ſhall excite no attention in the hearer! It is marvellous how ſo excellent a poet ſhould be ſo ſevere a reformer of a ſiſter art, as to wiſh to render it a vapid nullity! Grave, ſolemn, and decorous ſtrains, rich harmony, and pleaſing modulation, we moſt ſincerely join with Mr. M. in recommending for the uſe of the church: but the *exceſs* of puriſm will injure an art which has always been thought one of the moſt innocent alleviations of our ſorrows and our cares.

Having ſaid, 'it were to be wiſhed, that in our eſtabliſhed church extempore playing were as much diſcountenanced, as extempore praying,' Mr. M. as the utmoſt extent of his toleration, adds that the organiſt 'might be allowed to diſcant on certain ſingle grave texts, which Tartini, Geminiani, Corelli, or Handel would abundantly furniſh, and which may be found at leaſt of equal elegance and propriety in the Largo and Adagio Movements of Hadyn or Pleyel.' How condeſcending and indulgent to men whoſe ſudden effuſions are frequently ſuperior not only to what cold reflection can enable them to write, but to whatever has been written! while to take *texts* from the popular compoſers, whom he mentions, would inſtantly carry the minds of many hearers from the church to the opera, concerts, and playhouſes.

Surely it is illiberal in a man of genius and ſcience to endeavour, in the ſpirit of ſyſtem, to aboliſh a talent which has ever been regarded as the moſt uſeful and pleaſing ſpecies of *inſpiration* which modern times can boaſt! Of nothing are the Germans ſo proud in the art of muſic, which they have ſo ſucceſſ-

* See Burney's Hiſtory of Muſic, vol. iii. p. 532.

fully

fully cultivated, as extemporaneous playing on the organ; and the Italians and French, however light their vocal muſic may have become in the church, have organiſts in their cathedrals and convents, as all travellers aſſure us, who play in the learned, full, and grave ſtyle of Handel, in a manner that is and ever will be reſpected by good Chriſtians and judges of muſic and propriety, as well as by the firſt ſecular profeſſors of the art. The *ſet forms*, which Mr. M. would preſcribe, might be very judiciouſly impoſed on Tyros in the art of muſic, on bungling deputies, and on coxcombs: but to chain down a great maſter of a *liberal art*, not to 39 articles, but to 3 *, would be an inquiſitorial act.

Mr. Maſon's objections to the uſe of violins in eccleſiaſtical muſic are narrow and ſingular. They are more ſeldom heard in our churches in England at preſent, than in any other Chriſtian country. Where there is an organ, we have no other inſtrument in our temples, except on extraordinary occaſions.

The taſte of Mr. M. and of his friend Mr. Gray in *Poetry*, now that Dr. Johnſon is no more, few will diſpute: but in *Muſic*, as mere *dilettanti*, like themſelves, we may venture to have an opinion of our own, though it ſhould be a little different from that which they hold. The high rank of Pope and Swift in poetry did not make them infallible judges of every other art, particularly of muſic; concerning which, to great ignorance, was added want of auricular ſenſibility. Mr. Gray's idea of an overture for his fine ODE, in the way of *argument* to the Poem, is extremely ingenious and ſeemingly practicable: but analogous overtures to OPERAS, though recommended by Algarotti and frequently tried, have been prevented from having the effect which might be expected from them, by the noiſe of opening and ſhutting the boxes, and the continual diſturbance occaſioned by the entrance of new company. Indeed this kind of prefatory ſymphony has been thought to *anticipate* too much of the plot of a dramatic repreſentation. If events, preceding the exact point of time at which the fable commences, could be conveyed to the mind of the audience by the overture, it would perhaps be preferable to ſuch an inſtrumental narrative as Mr. Gray propoſed.

We entirely agree with Mr. M. that the effects of ſimplicity and power of uniſons were never better applied and illuſtrated, than at St. Paul's on the King's recovery: but, becauſe the united voices of ſix thouſand children aſſembled on ſuch an extraordinary occaſion, and accompanied by no other inſtrument

* See the author's three propoſitions or canons, page 31 et ſeq.

than

than the organ, had all the impreſſive energy ſo well deſcribed by the Biſhop of London, are oratorios, anthems, ſervices, and pſalmody in different parts to be laid aſide, and no muſic to be heard in our churches but in a ſimilar uniſonous maſs of infant voices? Where and when ſhall we meet with it? At the performance of oratorios, ſo far from wiſhing to hear more of the organ through the voices and other inſtruments, we have often thought the organ's power too deſpotic; and ſo frequently abuſed by its miniſter, the organiſt, that, enemies as we have ever been to tyranny and oppreſſion of all ſorts, we wiſhed very much to have the orcheſtra new *organized* *, and its power more judiciouſly diſtributed.

Essay II. *On Cathedral Muſic.*

At the beginning of this eſſay, when Mr. M. ſpeaks of *harmonical* proportions, we ſuppoſe that he means *metrical* proportions and diviſions of time.

The whole object of this eſſay ſeems to be that of ſimplifying cathedral muſic to plain counterpoint of note againſt note, and only one ſound to each ſyllable, that the words may be rendered perfectly intelligible to the congregation. We readily admit that fugues, though a very ingenious contrivance, and the delight of muſicians and lovers of muſic of the old ſchool, is very unfavourable to poetry, and indeed to the intelligence of proſe, by the ſeveral performers having different words to pronounce at the ſame time. Whether Mr. M. would compound for florid counterpoint and even fugues, if the words were never to be tranſpoſed, repeated, nor frittered by diviſions, till they had firſt been heard plain and well accented, by a ſingle part, or by many parts in plain counterpoint, we know not: but we can hardly think that the compoſers, the organiſt, or the ſingers, would give great ſatisfaction, and be thought to deſerve their ſalaries, by ſuch inartificial and pſalmodic ſtrains as thoſe to which Mr. Maſon ſeems to wiſh our cathedrals limited. The venerable *ſervices* and *full anthems* of our old eccleſiaſtical compoſers are now ſo ſanctified by time, and, perhaps, by prejudice, that we ſhould be as ſorry to ſee them give way to flimſy compoſitions of a modern caſt, as to have our Gothic ſtructures of well-chizel'd ſtone transformed into tabernacles of brick.

In Mr. Maſon's new way of ſtringing the harp of David, not only air but ſcience is to be baniſhed from the church. In our old eccleſiaſtical muſic, *learning* and *ingenuity* made us amends for the want of air, and even of accent; and muſicians

* It is hoped that we do not often offend by *playing* on words.

might

might well be alarmed, if Mr. M. were ſuppoſed to be as good a judge of muſical as of poetical compoſition: but *their craft*, we truſt, will not be in much danger, beyond York cathedral, though he attacks the *citadel* of choral muſic as boldly as if he headed an army of eccleſiaſtics from the council of Trent. We might aſk why ſuch *ſcientific modulation* as that of Purcell is to be cleared away? How can modulation obſcure the ſenſe of the words, for which Mr. M. is contending? Purcell's modulation is ſimple and natural, compared with that of Haydn, and his affected imitators. It is known that Queen Eliz. prevented learned muſic from being baniſhed from our cathedrals, for the ſake of the art: but, though we wiſh, as much as the precentor of York, to repreſs the abuſe of this art, when it degenerates into pedantry and exceſs of complication, yet mere ſimple melody, without ſome ingenuity of contrivance in the accompaniments or interior parts, would, we imagine, appear ſecular, and ſoon be rendered vulgar and common, by its facility, and by being learned by rote. The *lively balladry*, which the modeſt Purcell wiſhed to avoid, would ſoon become a reaſonable cauſe for a farther reformation, perhaps a total excommunication of muſic from the church.

Mr. M. has admirably characterized ſome of our old maſters, and has cenſured their want of ſimplicity: but that is generally the caſe when the want of genius is ſupplied by labour. It is to be wiſhed that ſacred muſic ſhould be as different from ſecular as poſſible: but the ſimplicity, which Mr. M. wants, would infallibly unite and render them ſo ſimilar, that nothing but the words and place of performance would diſcriminate them. The *long* and *intricate diviſions*, in ſpeaking of the ſolo anthems of Croſts and Green, are very juſtly condemned by Mr. M. as they were purpoſely compoſed for common uſe in the church: but thoſe of Handel, being produced for great occaſions, great ſingers, and a great band, merit not the ſame cenſure.

Whether our gifted poet's recipe for compoſing church muſic will not be thought too methodiſtical for any thing but parochial pſalmodiſts, we know not; it will come with weight from ſo eminent a writer: but it ſeems likely to put an extinguiſher on all genius and ingenuity in our church compoſers, if adopted wholly and excluſively. When the author ſays that the compoſer 'is precluded from no other part of the muſical ſcience, than the *Fugue*,' he forgets that he is precluded from all ingenuity of contrivance in the under parts, to which, if we underſtand him rightly, not a note is to be given more nor leſs than to the principal part of a chorus.

With reſpect to the order in which the pſalms are chaunted in our cathedrals, we perfectly agree with the author, in wiſhing

'That a Cathedral Pſalter was compoſed by ſome judicious perſon, in which every Pſalm ſhould have a peculiar chaunt affixed to it; and that theſe chaunts, ſucceeding one another in the allotted portions of the Rubric for the day, ſhould paſs from major to minor keys, and *vice verſa*, according to the eſtabliſhed rules of Modulation. For this purpoſe no new chaunts need be invented, but only a good ſelection made from the great variety now in uſe. The metrical Pſalms, we know, have long had their peculiar Melodies, and I know no reaſon why thoſe in proſe have not as good a right to their peculiar chaunts.'

ESSAY III. *On Parochial Pſalmody.*

Mr. M. here gives a ſketch of the hiſtory of Lutheran and Calviniſtical pſalmody, from the late muſical hiſtorians, and from Mr. T. Warton's hiſtory of poetry. The late Laureat, however, though highly praiſed as a poet, is accuſed by our author of prejudice againſt the Puritans, and metrical ſinging; and an opportunity was here ſeized of attacking Dr. Johnſon for 'condemning all devotional poetry whatever.' He allows, however, that Milton in his earlieſt youth ſo failed in verſifying the Pſalms as not to have been a very formidable rival of Sternhold; and here we have a critical diſcuſſion of the merits of Mr. Merrick's verſion, and of Bp. Lowth's tranſlation of Iſaiah. The Hebrew poetry itſelf is cenſured by our author for its pleonaſms and repetitions—

'Yet ſtill a Metrical Verſion, happily executed on the model I have propoſed, might have merit intrinſically of its own. It might be good and even nervous Verſe; it might have ſtrong devotional Pathos: it might expreſs a fervency of gratitude to the Deity, a heart-felt ſenſation of benevolence to our fellow-creatures, and anſwer every laudable purpoſe, which is wiſhed to be obtained by Parochial Pſalmody.

'And this it might do, ſo far as the Public Service of our Church is concerned, without being a tranſlation of the whole Pſalter. Nobody, I hope, will think I have a tendency to Popery, when I give it as my opinion that the Church of Rome did well when ſhe inſerted only a ſmall portion of the Pſalms in her Liturgical Offices. Yet the Church of England, which opens the whole Pſalter to the People, who, with the Prieſt, are appointed alternately to repeat it, cannot be accuſed of ſhutting up any page of it, if in the Pſalmodical part it makes uſe only of a judicious ſelection; a ſelection of thoſe (and there are many in that ſacred miſcellany) which refer neither to Jewiſh ceremonials, nor abound with Jewiſh imprecations.'

Dr. Burney, it ſeems, is not ſo partial (in his hiſtory of muſic) to parochial pſalmody as Mr. M. wiſhes; and here (p. 197.) an amicable controverſy begins, which we have not room to inſert, nor time to diſcuſs. If the poetry and ſinging, as is often the caſe, be both ſo contemptible as to excite diſguſt or ridicule in the hearers, why, it may be aſked, *ſing* thoſe pſalms, as a part of the liturgy, in *verſe*, when the admirable *proſe tranſlation*

tranſlation may be and *is* read, and underſtood ſo much better, *without* muſic? If the whole congregation, or any part of it, *can* ſing ſo tolerably as not to diſgrace the ſacred rites, we ſhould ſuppoſe that no rational and ſerious man would object to it.—We ſhall not interfere farther in this controverſy, but agree with Mr. M. that it would be a great improvement to metrical pſalmody,

'To remove the capital defect, which reſults from its being totally diveſted of Accent and Rhythm by the prolongation of each note to almoſt an equal, and always a tedious length; by which the words become as unintelligible, as if they were united to Airs of the moſt modern caſt, frittered into Diviſions, or even loaded with parts as much in ſequence as in a Catch or a Glee. Muſic thus performed is as liable to obſcure the ſenſe of the words by its ſimplicity, as a more refined mode is by its complexity.'—

'The remedy, which I think both natural and eaſy, is this: Let the Pſalm tune be diveſted of all its bars, as it was at the firſt formation of that kind of Muſic, retaining only a ſingle bar at the end of every line of the verſes, and a double one at the concluſion of the Stanza. The Ear, in reading rhymed verſe, always dictates a pauſe to the voice at the end of each line, and a longer at the concluſion of the ſenſe; and theſe two bars are admitted for the ſame purpoſe. In the next place, as every verſe, in the various metres employed in our common verſion, is uſually of the Iambic ſpecies, that is, the firſt ſyllable, whether long or ſhort in actual quantity is always pronounced ſhort, and the next ſyllable long, and ſo alternately to the end of every line. Therefore the accompanying notes of the melody ſhould be regulated by the ſame law. For this purpoſe there would be no occaſion to change the notes already in uſe, but only to give them different durations, always ſinging the firſt as ſhort again as the ſecond; the third as the fourth, and ſo to the end of each line, prolonging the time of the whole ſtrain to about twice that of ſolemn recitation. This, while it added to intelligibility, would take from Pſalmody its tedious drawl, and certainly leave it ſufficient gravity.'

Now, from what we know of muſic, it ſeems as if this rule would change the 100dth Pſalm tune, and all the old eſtabliſhed melodies originally in common time, into triple time; nor could the organiſt, when many ſtanzas are ſung to the ſame tune, look at two books at once, in order to regulate the length of the notes by the length of the ſyllable.

With regard to *Barrel-organ* accompaniment, we own that, in or out of church, we think that its mechanical and ſtubborn preciſion deſtroys every thing in muſic which depends on feeling and expreſſion; and that few who have frequently heard the performance of good muſic, by human creatures, can prefer that of a *machine* to 'the finger of the beſt parochial organiſt.' This is indeed endangering the *craft*, not only by pointing out an expedient for ſaving the expence of a manual

organ

organ and organiſt, in ſuch pariſhes as are unable to purchaſe an inſtrument and eſtabliſh a ſalary, but for getting rid of all expence in the performance of ſacred muſic, except that of a *turnſpit*. A barrel-organ, indeed, ſeems beſt fitted for ſuch muſic as Mr. M. would preſcribe, not only in pariſh churches, but cathedrals.

Mr. M. ſeems to reſt Proteſtantiſm on a bad foundation, if parochial pſalmody be the teſt. To ſing thoſe pſalms ill in bad metre, which can ſo much better be read and comprehended in their venerable and often ſublime proſe tranſlation, ſeems not a neceſſary nor deſirable part of reformation; and we cannot help pronouncing that, with all Mr. Maſon's genius, learning, and taſte in the fine arts, his pſalmodic principles are little better than Calviniſtical and Puritanical.

ESSAY IV. *On the Cauſes of the preſent imperfect Alliance between Muſic and Poetry.*

On this ſubject, we had reaſon to expect more liberality, as well as more ſcience, from ſo claſſic a ſcholar and ſo eminent a poet as Mr. M.; and we have not been diſappointed.

Modern vocal muſic, by an imitation of inſtrumental powers, and by a rage for execution and novelty of melody and effect, is become an enemy to the ſenſe and expreſſion of good poetry. It has often been lamented that the original union and partnerſhip between poetry and muſic was diſſolved, and that each art had ſet up for itſelf, and eſtabliſhed a different and diſtinct intereſt. Fontenelle uſed to ſay that they would be always quarrelling and jealous of each other, till a reconciliation between them was brought about, by the poet and muſician being united in the ſame perſon. He aſcribed the great ſucceſs of Rouſſeau's *Devin du Village* to this union; which ſucceeded ſo well in that little French comic opera, compoſed in a ſtyle of muſic nearly as ſimple as that of a ballad farce, that he thought a tragedy written for muſic might be equally well ſet by the author of the poem: but Metaſtaſio, though he knew muſic, we have been told, better than Rouſſeau, never attempted to ſet his own ſerious operas. The public ear has been ſo long debauched by what connoiſſeurs call fine muſic and fine ſinging, that their depraved appetites have no reliſh for ſuch ſimplicity of melody and performance, as would render a drama intelligible without obliging the hearer to have recourſe to a *libretto*, or book of the words, inſtead of fixing his attention on the ſtage and the ſituation of the performers.

In this eſſay, Mr. M. and Dr. Burney ſeem perfectly to agree. With the aſſiſtance of that muſical hiſtorian, our author, in tracing the ſeparation of the two arts, deduces the licentiouſneſs

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in singing poetry from the airy forms in the church; from the invention of the time-table, which augmented the distinctions of notes from 3 to 6; and from the cultivation of *florid counterpoint*, divisions, and refinements in music as a separate art, but which seems them to be improvements in music as a separate art, are vices when connected with poetry, particularly that which is narrative and dramatic.

This subject appears to us to be well discussed, and cause and effect to be fairly stated. To simplify theatrical music seems a very natural wish for a dramatic poet: but exquisite singing is so captivating a luxury, that it makes an audience forget every thing except what they hear. We see in the present day how difficult it is for men, who are used to wheaten bread, to submit to eat that which is made of oats and barley; and we shall therefore hardly prevail on those who are accustomed to beautiful melodies, to submit to *plain-chant*, or recitative, throughout a drama. However, to the sentiments of this essay we freely subscribe; and though its principles may at present be impracticable, *in toto*, many of them may be easily and profitably adopted.

This little volume, though not ostentatiously given to the public on "*woven paper hot-pressed*," is printed with a good type;—yet it is far from correct, particularly in the foreign words and names; nor is the English always perfectly accurate. These, however, are considerations for humble critics, not for lofty poets.

ART. VII. *A Treatise on the Police of the Metropolis*, explaining the various Crimes and Misdemeanors which at present are felt as a Pressure upon the Community; and suggesting Remedies for their Prevention. By a Magistrate. 8vo. pp. 369. 6s. Boards. Dilly. 1796.

THE increase of crimes and the depravity of manners in the metropolis form a subject of frequent declamation: but, though the fact is universally acknowleged and severely felt, there seems, in tracing the cause of this growing evil, to be a great diversity of opinion; and perhaps the sentiments of men, on this as well as on almost every other subject, may receive a tincture from their modes of life, habits, and peculiar cast of disposition. The humane and tender-hearted, shocked at the numerous executions with which foreigners too justly reproach us, are apt to ascribe the growth of the evil to the severity of our penal laws; and many plans have been suggested for commuting the punishment of death, and substituting temporary or perpetual servitude. At the head of this well-meaning party stands

ſtands the Marquis of Beccaria; whoſe book on crimes and puniſhments has been univerſally read, and generally approved. The work, indeed, is written with eloquence and feeling, and the author's reaſoning is, for the moſt part, juſt, and always plauſible: but, if we appeal to experience, which is the ſureſt teſt of human wiſdom, we ſhall perhaps find that, as far as we have adopted the Marquis's plan, in the hulks of Woolwich, Portſmouth, and Langſton, we have no reaſon to boaſt of our ſucceſs; for very few (if any) of the convicts who have been ſent to thoſe ſeminaries have returned thence reformed by their education. Theſe and other conſiderations may have induced men of a rigid and inflexible character to look, on the other hand, for the ſource of crimes in the ill-judged *lenity* of our laws, the feeble adminiſtration of juſtice, and the frequency of pardons;—and many arguments may be alleged in favour of *this* opinion.

In our courts of juſtice, perhaps, too much tenderneſs is ſometimes ſhewn to the criminal; which gave occaſion to the diſcerning Henry Fielding to obſerve, that our laws ſeemed rather made for the protection of rogues againſt honeſt men, than for the ſafety of honeſt men againſt rogues.

It is certainly to be lamented that the difficulty and expence of conviction ſhould deter many people from proſecuting offenders: it is likewiſe the diſgrace of our country that numberleſs low retailers of the law ſhould ſupport themſelves, and even acquire fortunes, by protecting criminals from the puniſhments which they have merited; and if we conſider the practices which they adopt to obtain their end, (ſuch as hiring perſons to ſwear an alibi, cajoling, threatening, and bribing witneſſes to ſuppreſs or mutilate their evidence, on the day of trial,) the mind ſtarts back with aſtoniſhment and horror at ſuch an accumulation of wickedneſs.

The difficulty of an attempt to reform theſe abuſes may terrify the weak and timid: but it ſhould excite to a greater degree of exertion thoſe who are bleſt by nature with a ſufficient ſtrength of mind; and who, from the circumſtances of their ſituation in life, are ſuppoſed to be beſt qualified to trace the evil to its ſource, and to mark the various gradations of fraud, with their conſequences immediate or remote on the peace and happineſs of ſociety.

No writer that we have hitherto peruſed appears to us to have examined the ſubject ſo accurately as the author of the work before us. As a magiſtrate, he doubtleſs had the beſt means of information; and we muſt confeſs ourſelves aſtoniſhed and ſhocked at the extent of the evils here ſet forth, which, we are decidedly of opinion, require the immediate attention of the

legiſlature. Engaged in a war, the event of which is uncertain, and loaded with taxes for the ſupport of government, added to the conſequent dearneſs of proviſions, it is certainly incumbent on our rulers to prevent, as much as is poſſible, the depredations committed on public and private property. Theſe depredations, according to our author, amount to the incredible ſum of 2,000,000 annually; which he arranges under the following heads:

1. Small thefts - - -	£.710,000
2. Thefts upon the rivers and quays -	500,000
3. Thefts in the dock yards and on the Thames	300,000
4. Burglaries, highway robberies, &c. -	220,000
5. Coining baſe money - - -	200,000
6. Forging bills, ſwindling, &c. - -	70,000
Total eſtimate	£.2,000,000

The introduction to this truly important work contains ſome very ſenſible obſervations on the imperfection of our criminal laws. The author aſcribes the inſecurity which the public experiences with regard to life and property, and the inefficacy of the Police in preventing crimes, to the following cauſes:

1. The imperfections in our criminal code; and, in many inſtances, its deficiency with regard to regulations and proviſions applicable to the preſent ſtate of ſociety.

2. The want of a properly digeſted and energetic ſyſtem of Police, and of an adequate fund for giving effect to the exertions of magiſtrates in detecting criminals, and for rewarding officers of juſtice, and others, for uſeful ſervices.

3. The want of a public proſecutor for the crown, to prevent frauds in the adminiſtration of criminal juſtice.

4. The unneceſſary ſeverity and ſanguinary nature of puniſhments.

5. The abuſes in granting pardon to capital convicts.

6. The ſyſtem of hulks.

7. The want of proper penitentiary houſes for the employment and reformation of convicts.

In the firſt chapter, the author takes a general view of the cauſes of the increaſe of crimes. As this ſubject is of the greateſt importance, we ſhall give his ſentiments at length:

'In developing the cauſes which have ſo multiplied and increaſed thoſe various offences and public wrongs which are at preſent felt to preſs ſo hard upon ſociety, it may be truly affirmed in the firſt inſtance, much is to be imputed to *deficient and inapplicable Laws, and to an ill-regulated Police.*

'Crimes of every deſcription have their origin in the vicious and immoral habits of the people;—in the want of attention to the educa-

tion

tion of the inferior orders of ſociety;—and in the deficiency of the ſyſtem which has been eſtabliſhed for guarding the morals of this uſeful claſs of the community.

'Innumerable temptations occur in a great capital where crimes are reſorted to, in order to ſupply imaginary wants and improper gratifications, which are not known in leſſer ſocieties: and againſt which the laws have provided few applicable remedies in the way of prevention.

'The improvident and even the luxurious mode of living which prevails too generally among various claſſes of the lower ranks of the people in the metropolis, leads to much miſery and to many crimes.

'Accuſtomed from their earlieſt infancy to indulge themſelves in eating many articles of expenſive food in its ſeaſon *, and poſſeſſing little or no knowledge of that kind of frugality and care which enables well-regulated families to make every thing go as far as poſſible, by a diverſified mode of cookery and good management:—Aſſailed alſo by the numerous temptations held out by fraudulent lotteries, and places of public reſort and amuſement; and above all, by the habit of ſpending a great deal of valuable time as well as money unneceſſarily in public-houſes; and often allured by low gaming, to ſquander more than they can afford, there is ſcarce an inſtance of accommodating the income to the expenditure, even in the beſt of times, with a conſiderable body of the loweſt orders of the people inhabiting the capital: and hence a melancholy concluſion is drawn, warranted by a generally aſſumed fact; "that above twenty thouſand individuals riſe every morning in this great metropolis, without knowing how, or by what means they are to be ſupported during the paſſing day, or where they are to lodge on the ſucceeding night."

'Poverty is no where to be found cloathed in ſo great a degree with the garb and emblems of the extremeſt miſery and wretchedneſs, as in London.

'Developpe the hiſtory of any given number of theſe miſerable fellow-mortals, and their diſtreſſes will be found, almoſt in every inſtance, to have been occaſioned by extravagance, idleneſs, profligacy, and crimes;—and that their chief ſupport is by thieving in a little way.

'Allured and deceived by the facilities which the pawnbrokers and the old-iron ſhops hold out, in enabling the labouring people, when they marry, and firſt enter upon life in the metropolis, to raiſe money upon whatever can be offered as a pledge or for ſale; the firſt ſtep with too many, is generally to diſpoſe of wearing-apparel and houſhold goods, which is frequently done upon the leaſt preſſure, rather than forego the uſual gratification of a good dinner or a hot ſupper.—Embarraſſments are ſpeedily the conſequence of this line of conduct, which is too often followed up by idleneſs and inactivity. The ale-houſe is reſorted to as a deſperate remedy, where the idle and the

* 'The chief conſumption of oyſters, crabs, lobſters, pickled ſalmon, &c. when firſt in ſeaſon, and when prices are high, is by the *loweſt* claſſes of the people.—The middle ranks, and thoſe immediately under them, abſtain generally from ſuch indulgencies until the prices are moderate.'

diſſolute will always find aſſociates, who being unwilling to labour, reſort to crimes for the purpoſe of ſupplying an unneceſſary extravagance.

'It is truly melancholy to reflect upon the abject condition of that numerous claſs of profligate parents, who, with their children, are conſtantly to be found in the tap-rooms of public houſes, ſpending in two days as much of their earnings as would ſupport them a week comfortably, in their own dwellings;—deſtroying their health;—waſting their time, and rearing up their children to be proſtitutes and thieves before they know that it is a crime.'

In chapter II. the cauſes and progreſs of ſmall thefts are explained, and ſhewn to ariſe from the numerous receivers of ſtolen goods, under the denomination of dealers in rags, old iron, and other metals. The various arts uſed to ſeduce the giddy and the extravagant among the lower ranks of ſociety are laid open, together with the methods of concealment, and the wonderful dexterity with which detection is evaded. In the IIId chapter, the ſame ſubject is purſued, and we have a particular detail of the means employed in committing ſmall thefts on the Thames. The IVth chapter is highly intereſting, as it traces the cauſes of the prevailing abuſes, frauds, plunder, and pillage in the public arſenals, and in ſhips of war and tranſports.

Chapter V. chiefly relates to the commiſſion of the more atrocious offences of burglary and highway robbery.

The VIth chapter treats on coinage, and the circulation of baſe money, and contains a great variety of very curious information. The ſyſtematic manner in which this infamous trade is carried on, the incredible profits ariſing from it, its vaſt extent, and the numbers of people concerned in it, cannot be contemplated without *horror*.

The ſubjects of chapter VII. are the various kinds of forgeries and frauds committed in the metropolis. The author juſtly obſerves that Gaming is the ſource whence have ſprung up all that race of cheats, ſwindlers, and ſharpers, whoſe nefarious practices he endeavours to expoſe.

'So early as the reign of Queen Anne,' (continues the worthy writer,) 'this abandoned and miſchievous race of men ſeem to have attracted the notice of the legiſlature in a very particular degree, for the act of the 9th of Her Majeſty recites "*that divers lewd and diſſolute perſons live at great expences, having no viſible eſtate, profeſſion, or calling, to maintain themſelves; but ſupport theſe expences by Gaming only; enacts that any two juſtices may cauſe to be brought before them, all perſons within their limits whom they ſhall have juſt cauſe to ſuſpect have no viſible eſtate, profeſſion, or calling, to maintain themſelves by, but do for the moſt part ſupport themſelves by Gaming, and if ſuch perſons ſhall not make the contrary appear to ſuch juſtices, they are to be bound to their good behaviour for a twelvemonth, and in default of ſufficient ſecurity, to*

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be committed to priſon, until they can find the ſame, and if ſecurity ſhall be given, it will be forfeited on their playing or betting at any one time, for more than the value of twenty ſhillings."

'If in conformity to the ſpirit of this wiſe ſtatute, ſharpers of every denomination who ſupport themſelves by a variety of cheating and ſwindling practices, without having any viſible means of ſupport, were in like manner to be called upon to find ſecurity for good behaviour in all caſes where they cannot ſhew they have the means of ſubſiſting themſelves honeſtly, the number of theſe peſts of ſociety, under an active and zealous magiſtracy, would ſoon be diminiſhed, if not totally annihilated.

'By the 12th of George the Second "*the games of Faro, Hazard, &c. are declared to be Lotteries, ſubjecting the perſons who keep them to a penalty of two hundred pounds, and thoſe who play, to fifty pounds.*"—*One* witneſs is only neceſſary to prove the offence before any juſtice of the peace, *who forfeits ten pounds if he neglects to do his duty:*—and by the 8th of George the Firſt, "*the keeper of a Faro table may be proſecuted for a lottery, where the penalty is five hundred pounds.*"

'Such has been the anxiety of the legiſlature to ſuppreſs Faro Tables and other games of chance, that the ſevereſt penalties have been inflicted, founded on the fulleſt impreſſion of the pernicious conſequences of ſuch practices, and yet to the diſgrace of the Police of the metropolis, houſes are opened under the ſanction of high ſounding names, where an indiſcriminate mixture of all ranks are to be found, from the *finiſhed ſharper* to the *raw inexperienced youth*. And where all thoſe evils exiſt in full force which it was the object of the Legiſlature to remove.

'When a ſpecies of gambling, ruinous to the morals and to the fortunes of the younger parts of the community who move in the middle and higher ranks of life is ſuffered to be carried on in direct oppoſition to *a poſitive ſtatute*;—Surely, blame muſt attach ſome where!

'The idle vanity of being introduced into what is ſuppoſed to be genteel ſociety, where a faſhionable name announces an intention of ſeeing company, has been productive of more *domeſtic miſery* and more *real diſtreſs, poverty*, and *wretchedneſs* to *families* in this great metropolis, (who but for their folly might have been eaſy and comfortable,) than many volumes could detail.

'A miſtaken ſenſe of what conſtitutes human happineſs, leads the maſs of the people who have the means of moving, in any degree, above the middle ranks of life, into the fatal error of mingling in what is erroneouſly called genteel company, if that can be called ſuch where Faro Tables and other games of hazard are introduced in private families:—Where the leaſt recommendation (and ſharpers ſpare no pains to obtain recommendations) admits all ranks who can exhibit a genteel exterior, and where the young and the inexperienced are initiated in every propenſity tending to debaſe the human character, and taught to view with contempt every acquirement connected with thoſe duties which lead to domeſtic happineſs, or to thoſe objects of utility which can render either ſex reſpectable in the world.

'To the horde of ſharpers at preſent upon the town, theſe places of rendezvous furniſh a moſt productive harveſt.

'Many of this claſs, ruined perhaps themſelves in early life in ſeminaries of the ſame deſcription, to which they fooliſhly reſorted, when vanity predominated over prudence and diſcretion, have no alternative but to follow up the ſame miſchievous trade, and to prey upon the ignorant,—the inexperienced, and the unwary, until they too ſee the fatal deluſion when it is too late.

'When ſuch abominable practices are encouraged and ſanctioned by high-ſounding names,—when ſharpers and black-legs find an eaſy introduction into the houſes of perſons of faſhion, who aſſemble in multitudes together for the purpoſe of playing at thoſe moſt odious and deteſtable games of hazard, which the legiſlature has ſtigmatized with ſuch marks of reprobation, it is time for the civil magiſtrate to ſtep forward:—and to feel, that in doing that duty which the laws of his country impoſe on him, he is perhaps ſaving hundreds of families from ruin and deſtruction, and preſerving to the infants of thoughtleſs and deluded parents that property which is their birth-right: but which, for want of an energetic Police in enforcing the laws made for the protection of this property, would otherwiſe have been loſt, leaving nothing to conſole the mind but the ſad reflection, that with the loſs of fortune, thoſe opportunities (in conſequence of idle habits) were alſo loſt of fitting the unfortunate ſufferer for any reputable purſuit in life, by which an honeſt livelihood could be obtained.'

Theſe excellent obſervations are followed by an accurate deſcription of the various kinds of ſharpers, cheats, and ſwindlers, with which the metropolis ſwarms; and theſe are divided into twenty-one different claſſes. It might perhaps have mortified the pride of a late celebrated nobleman,—who, in his letters to his ſon, ſeemed to regard external manners, and what he termed the Graces, as of more importance than moral qualification,—to have been told that the great quality and leading indiſpenſible attributes of a ſharper, a cheat, a ſwindler, or a gambler, are to poſſeſs a genteel exterior, a demeanor apparently artleſs, and a good addreſs.

The VIIIth chapter, after having eſtabliſhed the old maxim that if there were no *receivers* there would be no thieves, ſets forth the neceſſity of ſuppreſſing thoſe peſts of ſociety. This leads to a review of the exiſting laws relating to the receivers of ſtolen goods; which are ſhewn (though in many reſpects commendable) to be inſufficient for the remedy of ſo great an evil. Some amendments are propoſed, which may be chiefly reduced to the general idea of conſolidating and improving the laws now in being relative to the receivers of ſtolen goods, by an arrangement which ſhall render the whole clear and explicit, and applicable to all the objects of proſecution which have been felt to exiſt.

The IXth chapter relates chiefly to the detection of offenders; the Xth to the proſecution; the XIth treats of puniſhments; and the XIIth of the preſent ſtate of the Police

of the metropolis. The author points out the defects and abuses in the present execution of our laws, which he traces to their usual causes; while the amendments which he proposes appear to be extremely judicious, and such as might be expected from a man who to the truest patriotism unites a love of justice, and a benevolent regard for the happiness of mankind. We therefore strongly recommend this book to general perusal; and we shall take leave of the worthy author with observing that the prevention of crimes, by a sensible and well-regulated Police, would contribute much more to the real glory of the nation, than any conquests which can possibly be made by the sword, or any wealth which may be acquired by the extension of commerce.

Since the foregoing article was written, we have seen a second edition [price 7s.] of this truly meritorious publication,—which is now much improved and enlarged, not only by the addition of three new chapters, but also by an extension of the work in general throughout. Various details are introduced relative to the causes of the corruption of morals,—the extent of that enormous evil the *river-plunder*,—the mischiefs of that scandal to government, *the lottery*,—the imperfections of the laws respecting crimes and punishments,—the state of the criminal, municipal, and civil Police of the Metropolis, &c. on all which topics, as the author justly hopes, 'the reader will find much new information, in its nature very curious as well as highly interesting.'

*** We are informed that the Public are indebted [and they are VERY MUCH indebted!] for this work, to Patrick Colquhoun, Esq. one of the Magistrates of the Police for the Metropolis.

ART. VIII. *Memoirs of the Literary and Philosophical Society of Manchester.* Vol. IV. Part II. 8vo. pp. about 400. 6s. Boards. Cadell jun. and Davies. 1796.

THE contents of the first part of this volume having been detailed to our readers in our xiiith vol. N. S. p. 65 and 182, we shall now proceed to consider the papers of the second part.

Observations on the Advantages of planting Waste Lands. By Thomas Richardson, Esq.

This is a well-intended paper. Every man who practises planting, or recommends the practice, may be considered as a patriot; even though he may, in some measure, mistake the end of his intentions. The writer of this paper is rather an amateur than a practical planter. Planting is capable of doing great mischief to a country, when applied to lands that ought

to produce corn and herbage, for the use of men and animals. No ground should be planted, which is capable of being employed in the purposes of agriculture.

The lands which Mr. Richardson more particularly recommends are *boggy wet lands:* but we have very few lands of this description, in these kingdoms, which may not be drained, and be applied, especially at this juncture, to a much more patriotic purpose than that of planting.

Mr. R.'s favourite tree is the *alder*; which, though useful for mechanical purposes, is, on the whole, one of the most worthless of the arborescent tribe. How far a few acres of it may be proper, in the neighbourhood of Manchester, we will not contend: but we know that to recommend it to the notice of planters in general is little less than criminal, at this time.

The next tree of which he speaks most particularly is the *Scotch fir*; thus joining, in his good intentions, the two least useful trees that can be propagated in this kingdom.

To write with profit on the subject of planting requires not only an extensive practical knowlege of the art itself, but a general acquaintance with the application of woods to their proper uses, and with the entire circle of rural concerns; planting being only one branch of the general subject.

The part of Mr. R.'s paper, which we would chiefly recommend to the reader's attention, is a note respecting the *bark of the sallow (salix caprea)*, as a material for the paper manufactory:

'From the bark of this plant in its green state, in the year 1788, were made, at Mill-Bank, near Warrington, fifteen reams of strong paper. It appears from the testimony of Mr. Greaves, the maker, that the paper made from ropes is sold at eight shillings and sixpence the ream; but that paper made from the bark of the *Withen* may be sold, with equal profit, at five shillings and eightpence the ream: And that pasteboard for book-backs, made from ropes, is sold at twenty five pounds per ton, long weight of one hundred and twenty pounds to the hundred; but pasteboard of the same thickness, made from withen bark, may be sold at seventeen pounds per ton.'

Sketch of the History of Sugar, in the early Times, and through the middle Ages. By W. Falconer, M. D.

The author has quoted or pointed out all the passages that have occurred to him on this subject. 'They are, (he adds,) few and inconsiderable, but may save trouble to others who are willing to make a deeper enquiry into the history of this substance.'

Copy of a Letter from Thomas Beddoes, M. D. to Mr. Henry.

Dr. B. observed, at the bottom of an iron smelting furnace, a mass, containing soda, iron, and a third colouring material, similar

similar to what Mr. Willis had described in the former part of these transactions.

Some Observations on the Flints of Chalk Beds. By the same.

Dr. B. thinks that the shape of the hollow nodules of flint must be owing to the extrication of an elastic fluid from matter in fusion within, after the external glassy coat had become dense, but not rigid. He thus describes one of his specimens: 'Take one of those oval phials, into which bent tubes are commonly inserted for the purpose of obtaining elastic fluids by solution. Into this phial put just acid and chalk enough to raise a foam that shall fill it; then conceive the foam to become concrete.'

He remarks that iron bars, used for grates in furnaces, are often found, after long exposure to heat, to contain a grey powder. He endeavours to shew how this powder is produced, and then applies the principle to a remarkable natural appearance:

'The dust and ashes, ejected in such abundance by volcanoes, must be produced by very nearly the same mechanism. Let us suppose a substance in fusion, from which, or from below which, air or steam is rapidly and copiously evolved—a very common occurrence at the time of an eruption. These elastic fluids issue with such prodigious violence as to dissipate the matter in fusion, and bear it forward, as dust is elevated by a strong wind. On its arrival in the atmosphere, or before, it is cooled, becomes concrete, and descends like snow upon the ground.'

Several other curious observations occur in the course of this paper.

Experiments and Observations on the Vegetation of Seeds. Farther Experiments and Observations on the Vegetation of Seeds. By Mr. John Gough.

Mr. G. here furnishes a very satisfactory investigation of the influence of oxygene air on vegetation, and of some other circumstances that take place during the process of germination. He finds the presence of air, containing oxygene, necessary to the germination of seeds previously steeped in water. Atmospheric air, in which such seeds have grown, is found to contain carbonic acid air. After a series of experiments, made in order to determine how this air is formed,

'It is plain,' says Mr. G. 'that seeds, in the act of vegetation, take oxygene from the atmosphere, part of which they retain, and reject the rest charged with carbone. The substance of the seed-lobes is hereby changed, an additional quantity of oxygene being introduced into their composition; and a part of their carbone lost. This change, in the proportion of their elementary principles, generates sugar, as is evident from the process of malting. But sugar

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and carbonic acid are more ſoluble in water, than the farinaceous oxyd. They therefore combine with the humidity in the capillary tubes of the ſeed, and find a ready paſſage to the germ, the vegetative principle of which they call into action by a *ſtimulus* ſuited to its nature. A nutritious liquor being thus prepared, by the decompoſition of the ſeed-lobes, and diſtributed through the infant plant, its organs begin to exert their ſpecific actions, by decompounding the nouriſhment conveyed to them, and forming new oxyds from the elementary principles of it, for the increaſe of the veſſels and fibres; and in this manner the firſt ſtage of vegetation commences.'

In another experiment, Mr. G. finds that ſeeds do not ſprout in azotic air; as indeed appeared indirectly from his preceding experiments. At the concluſion of his firſt paper, he lays down the following corollary:

'The uſe, and even the neceſſity of having the ſoil very well pulverized, for the reception of a crop of grain or pulſe, is explained by the preceding facts and obſervations: For when the turf of a field is reduced to a fine powder, the air finds free acceſs to every part of it; and the ſeeds it contains, being placed in a temperature that is nearly uniform, and ſupplied with a neceſſary portion of humidity from the moiſt ground, are expoſed, in the moſt favourable manner, to the united effects of thoſe cauſes, which are intended by nature to promote the growth and proſperity of the infant plant.'

In the ſecond paper, it is ſeen that ſteeped ſeeds loſe their vegetative power—in a longer or ſhorter ſpace, according to the temperature—in conſequence of a change which occaſions them to emit carbonated hydrogene and carbonic acid gaſes:

'The water, thus introduced into their compoſition, changes that proportion of their component parts, which is required to preſerve them in a ſound ſtate. If they be then expoſed to the atmoſphere, the action of its *oxygene* awakes the faculty of vegetation in them. On the contrary, when they are ſurrounded by *azote* or water, which do not appear to act on them, the component particles in their texture are left to form new combinations among themſelves, and are partly converted into *gas*; the appearance of which indicates the commencement of that ſtage of putrefaction, by which the faculty of vegetating in the atmoſphere is deſtroyed. We may now venture to explain, on rational grounds, a curious circumſtance alluded to in my former paper, (p. 310): I mean a property, which the ſeeds of particular plants poſſeſs, of continuing ſound and uninjured in the ground for many years, provided it remains fallow; but which vegetate vigorouſly as ſoon as the ſoil is pulverized by the plough. For it has been ſhewn, that an increaſe of heat accelerates the putrefaction of ſeeds charged with water and deprived of air; from which it may be ſafely inferred, that the preſervation of theſe bodies may be infinitely prolonged, by ſecluding them from the atmoſphere, in a ſituation where the temperature never exceeds a certain degree.'

Mr. G. afterward relates ſome experiments with bulbs, which, with regard to oxygene, terminate in the ſame reſult. Now,

Now, as Dr. Priestley found that *plants* grow in azote, a remarkable change in their vegetative powers must take place at some period after the commencement of growth. This change does not happen while the seed-lobes supply the infant plant with nutriment, as the author proves by his fourteenth experiment.

On parting, Mr. Gough admonishes his reader that the habits of aquatic plants must be very different. This is obvious; and, as they can only be ascertained by experiment, we hope that the author will not put the inquiry out of his hands, till he has made them the subject of investigation. We have not the French edition (in 4 vols.) of Dr. Ingenhousz on Vegetables: but, if we do not mistake, his researches led him to conclude that seeds could not germinate without oxygene.

On the Combustion of dead Bodies, as formerly practised in Scotland. By Alex. Copland, Esq.

Mr. C. here vindicates his former opinions on this subject against objections; and this paper will doubtless be read with the same pleasure which was afforded by its predecessor.

Conjectures on the Use of the antient terrassed Works in the North of England. By John Ferriar, M.D.

The slight conjectures in this paper are pleasingly illustrated by an engraving of Orton Scar.

Miscellaneous Observations on canine and spontaneous Hydrophobia; to which is prefixed, the History of a Case of Hydrophobia, occurring twelve Years after the Bite of a supposed mad Dog. By Samuel Argent Bardsley, M.D. &c.

This is an uncommonly interesting paper, and will equally repay the attention of the compassionate and the scientific. Of all within our recollection, the prefixed case is among the most cruel in its origin, and the most dreadful in its progress. Its commencement is reported in the following terms:

'John Lindsay, weaver, has been industrious, sober, and regular in his mode of living; but subject to low spirits from the difficulty he found, at times, of maintaining a wife and six young children. His exertions, however, were in general proportionate to his difficulties. But of late, from the depreciation of labour, (in 1794,) he found, that the most rigid economy and indefatigable industry were not sufficient to ward off, from himself and family, the calamities of hunger, debt, and the most abject poverty. The anxiety of his mind now became almost insupportable. As the last refuge for his distress, he applied, a few days previous to the attack of his complaint, to the overseers of his parish for their assistance to pay his rent, and thereby prevent the seizure of his goods; but obtained no relief. Overwhelmed with grief and disappointment, he yielded to despair, resigning himself and family to their wretched fate. He was soon roused

roused from this state of fancied apathy, by the piercing cries of his children demanding bread. In a paroxysm of rage and tenderness, he sat down to his loom on the Monday morning, and worked night and day, seldom quitting his seat, till early on the ensuing Wednesday morning. During this period of bodily fatigue and mental anxiety, he was entirely supported by hasty draughts of cold buttermilk, sparingly taken. Nor did he quit the loom, until his strength was completely exhausted. He then threw himself upon his bed, and slept a few hours. On waking, he complained of giddiness and confusion in his head, and a general sense of weariness over his body. He walked five miles that morning, in order to receive his wages, for the completion of his work; and, on his return, felt much fatigued, and troubled with a pain in his head. During the night, his sleep was interrupted by involuntary and deep sighs—slight twitchings in the arms—and a sense of weight and constriction at the breast. He complained of much uneasiness at the light of a candle, that was burning in the room. On evacuating his urine, he was obliged to turn aside his head from the vessel, as he could not bear the sight of the fluid without great uneasiness. Being rather thirsty, he wished for balm tea to drink; but was unable to swallow it from a sense of pain and tightness, which he experienced about the throat, when the liquid was presented to him. He suddenly exclaimed, on perceiving this last symptom, "Good God! it is all over with me!" and immediately recalled to his wife's recollection the circumstance of his having been bitten *, twelve years ago, by a large dog apparently mad.'

The symptoms of the disease became progressively more severe, and on Saturday he died. Of the scenes which his illness exhibited, Dr. B. appears to have been a spectator not less sympathizing than observant. The following was one among a number equally tragic:

'He was now alarmed to a degree of distraction, at being left alone. He examined every object with a timid and suspicious eye; and, upon the least noise of a footstep in the gallery of the hospital, he begged, in the most piteous accents, to be protected from harm. He had never offered the least violence to any one, since the commencement of the disease; and even now, when the increased secretion of saliva occasioned him to spit out very frequently, he apologized to the bystanders, and always desired them to move out of the way. I observed, he frequently fixed his eyes, with horror and affright, on some ideal object; and then, with a sudden and violent motion, buried his head underneath the bed-cloaths. The last time I saw him repeat

* 'Soon after this accident, he applied to a surgeon at Ashton in this neighbourhood, who dressed the wound for a short time, and ordered the Ormskirk medicine to be taken. The wound was speedily healed; and the patient had never distrusted his being cured, till the moment he was unable to swallow liquids. I wrote to the surgeon, with a view of obtaining particular information relative to the state of the wound, &c.; but the circumstance had altogether escaped his memory.'

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this action, I was induced to enquire into the cause of his terror.—He eagerly asked, if I had not heard howlings and scratchings? On being answered in the negative, he suddenly threw himself upon his knees, extending his arms in a defensive posture, and forcibly throwing back his head and body. The muscles of the face were agitated by various spasmodic contortions;—his eye-balls glared, and seemed ready to start from their sockets;—and at that moment, when crying out in an agonizing tone—"Do you not see that black dog?" his countenance and attitude exhibited the most dreadful picture of complicated horror, distress, and rage, that words can describe, or imagination paint!'

We agree perfectly with Dr. B. 'that this patient fell a victim to other causes than the poison of a rabid animal.' We have no sufficient evidence of canine madness lying dormant for two years; we know that it may arise from accidents very different from the bite of a dog; and this poor patient's sufferings of mind and body cannot fail to excite a suspicion, that the cause here did not long precede the effect.—There are various observations, in this extensive and learned paper, which deserve attention, though we have it not in our power to pay them due regard.

An Attempt to explain the Nature and Origin of the antient carved Pillars and Obelisks, now extant in Great Britain. By Mr. Thomas Barrit.

Mr. B. supposes that all the figured pillars and obelisks, which have been reckoned monuments of battles with Danes and Norwegians, are crosses, erected either to excite devotion, or over the burying-places of noble families, or in commemoration of military events of a later period. For this opinion, we think, he advances very cogent reasons.

Meteorological Observations, collected and arranged by T. Garnett, M. D.

We are glad to find the society persevering in their collection of documents towards a knowlege of the atmosphere. The curious reader will find a number of tables and observations arranged by Dr. Garnett, from the communications of various correspondents; among whom Mr. Copland of Dumfries is again conspicuous.

Two mathematical articles, viz. '*The inverse Method of central Forces, communicated by Dr. Holme*;' and '*The Laws of Motion of a Cylinder, compelled by the repeated Strokes of a falling Block, to penetrate an Obstacle, the Resistance of which is an invariable Force; by Mr. John Gough*;' are too long and abstruse to allow an analysis of them to be interesting to the general reader. We shall, therefore, only point them out to the attention of the learned mathematician.

ART.

ART. IX. *Planting and Rural Ornament.* Being a ſecond Edition, with large Additions, of "Planting and Ornamental Gardening, a Practical Treatiſe." 8vo.. 2 Vols. pp. 862. 141. Boards. Nicol. 1796.

THE antients do not appear to have had any idea of what we mean by Landſcape Gardening. Their grounds were ſmall and formal. The celebrated garden of Alcinous contained but four acres, and conſiſted of no more than an orchard, vineyard, and beds for eſculent vegetables; and the gardens of Pliny at his Tuſcan villa, which he ſeems to have ſo much ſatisfaction in deſcribing (Lib. v. Ep. 6.), muſt have reſembled our old-faſhioned ſtyle of gardening: for he ſpeaks of his terraces, graſs-plots, box-edgings, trees cut into the figures of divers animals, and, in one place, of his own name with that of his gardener being cut in a box-hedge. This ſtrange taſte of ornamenting the dreſſed ſoil, round the manſion, continued in vogue for many ages: it is now, however, happily exploded, and a much preferable ſyſtem is adopted. Now the ideas of the rural ornamentaliſt, inſtead of being circumſcribed within the narrow ſpace of a few acres, expatiate over an ample field; and, inſtead of being employed in torturing nature, they have for their object her real embelliſhment. Modern profeſſors and writers on gardening are often as ſublime as the antients were narrow in their conceptions. The object of Sir Wm. Chambers, in his treatiſe on Oriental Gardening, was to excite and to cheriſh the thought of converting the kingdom by degrees into one immenſe Landſcape Garden; and, though this may be deemed romantic, more we are perſuaded may be done towards its accompliſhment than may at firſt be imagined. By employing ſcientific men and men of taſte in marking and forming the line of our public roads; by ſtudying beauty of effect as well as utility in conducting the traveller through a country; by imitating the magnificent Romans in the ſtructure of our bridges and public buildings; by an attention in our nobility and gentry to make their own decorations and improvements blend with thoſe of the public; by planting and improved cultivation; and by a regard to elegance in the laying out of waſte lands under acts for incloſure *; the face

* We have obſerved, with concern, that diſtricts in which incloſures have taken place have had their beauty diminiſhed rather than improved by them. The ſtrait lines of diviſion deſtroy every idea of picturesque, and render the proſpect diſguſting to the eye of taſte. It is to be wiſhed that, when waſte lands are incloſed, ſuch men as Mr. M. were conſulted, who could ſhew how to plant and where to mark the line.

of

of the country would be greatly ameliorated. Gentlemen will not probably be induced to ſpeculate to ſo wide an extent: but as far as their own domains reach, it appears to be a general wiſh among them to avail themſelves of the hints of ſcientific men in their improvement.

The practical treatiſe on planting and ornamental gardening, now before us, having come to a ſecond edition, and which the well-known author, Mr. Marſhall, has been induced ſo much to improve, is a mark of the taſte of the age in this reſpect, as well as of the encouragment which this gentleman had received in the character of a Rural Ornamentaliſt. Our account of the firſt edition of his publication will be found in M. R. vol. lxxiii. p. 368. We there briefly deſcribed the nature of the work, and intimated our perſuaſion of its utility. We have no doubt that it has been found as uſeful as we predicted; for, on the ſubject of plants and planting, it contains much valuable matter. To this ſecond impreſſion ſeveral additions are made, particularly under the head of *Rural Ornament.* Some things, Mr. M. reminds us, he has omitted, *viz.* his obſervations on *the ſale and felling of timber*, a ſubject which does not properly belong to planting, and is much leſs compatible with Rural Ornament; and alſo Mr. Farquharſon's remarks on the propagation of the *Scotch Fir*; a tree, he ſays, 'which, now that the ſuperior merits of the *Larch* are aſcertained, can ſeldom be planted with propriety.' In this condemnation of the Scotch firs we cannot entirely agree. We admire their effect in belts and clumps as little as Mr. Marſhall: but their hardineſs is a recommendation of them, eſpecially as a nurſery or protection to other trees in all bleak and expoſed ſituations.

On the whole, the volumes before us clearly manifeſt the attention which the author has beſtowed on Planting and Rural Ornament; and, though we are aware with Partridge that *De guſtibus non eſt diſputandum*, we will venture to add that the remarks and obſervations of Mr. Marſhall on the principles of the Rural Art evince his taſte.

ART. X. *Remarks upon the Conduct of the Perſons poſſeſſed of the Powers of Government in France*; and on the official Note of M. Barthelemi, dated at Baſle, March 26, 1796. 8vo. pp. 116. 1s. 6d. Owen.

IGNORANT, as we profeſs to be, of the quarter whence this pamphlet proceeds, and incredulous of the report which deſcribes it as the manifeſto of a powerful parliamentary party, we ſhall comment on it without reſerve.

To

To the remarks the following ſtate-papers are prefixed.—1. A note to M. Barthelemi from Mr. Wickham, dated Bern, 8th March 1796.—2d. A reply from M. Barthelemi to Mr. Wickham, dated Baſle, 26th March 1796.—3. A *French* note in the name of '*the Court of London*,' dated Downing-ſtreet, 10th April.—4. A liſt of the French territory ſpecified in their Conſtitutional Law.

The object of the work is to prove, from this baſis of evidence, that the French government, by its conduct, has ſhewn itſelf inimical to peace; that it is unreaſonable in its pretenſions; and conſequently that it has to anſwer before the tribunal of poſterity for the guilt of prolonging this diſaſtrous war.

The pages are not written with calm argument, but in the eloquent declamatory ſtyle:—they are full of Burkiſms. The author delights in wreſtling victoriouſly with reluctant metaphors; in vixen railings; in emptying the quiver of his irony of its whole artillery of taunts, ſneers, and inſults; in bliſtering inflammation into eruption; and in goading anger into fury.

It would have been very proper firſt to offer an apology for the paper No. 1.; it ought not to have been aſſumed that this provoking note is innocent. Nothing can be more contemptuous and inſulting than the manner of opening the firſt queſtion: *Eſt-on diſpoſé en France?* &c. an introduction which intimates a refuſal to recognize the very conſtituted authorities of whom peace is ſought, and which affects an offenſive ignorance of any regular organ of communication between the French nation and the reſt of Europe. The ſcornful *on* is effectedly repeated in the two other queſtions: *Seroit-on? Deſireroit-on?* and, as a reward for the complaiſance of tranſmitting theſe *queries to nobody knows whom*, it is ſtated in the concluding paragraph that a reply will be *received, (autoriſé à recevoir,)* as if France were a place of infection, whence a man dares not take in the anſwer to his own letter, without eſpecial permiſſion of the police.

In the paper No. 2. one ſentence is apparently miſinterpreted by our author. "*L'acte conſtitutionnel ne* lui *permet de conſentir à aucune aliénation de ce qui, d' après les loix exiſtantes, conſtitue le territoire de la République.*" This ſentence is ſuppoſed to imply that no authority now exiſts in France, which can legally alienate any of the territory comprehended in the Conſtitutional Law; and that an aſſembly of Reviſion (which it requires nine years to convene) muſt meet before Pondicherri could be ceded to Great Britain. On this ſtrange hypotheſis, half of the reaſoning of the pamphlet is founded. Now be it obſerved that the pronoun *lui* certainly refers to the preceding words *Directoire*

voire exécutif. This ſentence then really means no more than that ſuch unconſtitutional ceſſions may not take place at the private pleaſure of the *Directory*, and without an eſpecial decree of the legiſlature—may not take place without meaſures of which the *Directory* cannot recommend the adoption, nor controul the reſult—and, conſequently, that all projects relative to ſuch annexed territory muſt come in the ſhape of ſpecific propoſitions from the adverſe party.

The note No. 3. preſuppoſes the interpretation, here controverted, to be juſt; and, inſtead of merely declining the terms intimated by France, it very raſhly declares the French pretenſion *inadmiſſible* and that the war will be continued by *the Court of London* as long as *(tandis que)* theſe diſpoſitions ſhall be maintained. Thus the French are made to have declared that they will liſten to no propoſals of peace, except on the baſis of retaining the conſtituted territory; and the Engliſh to have declared that they will conſent to no peace, except on the baſis of ſome portion of this territory being relinquiſhed:—ſo that the war, according to our author, is ſolemnly agreed to be (as Mr. Burke in its origin called it) *interminable.*

The liſt of French territory, accurately given in No. 4. demands the remark that the duty of fidelity towards provinces, which had ſubmitted rather to the conſtitution than to the arms of France, required from the Convention nothing more than to declare their then European territory an integral part of the empire; and that the incluſion of their colonial poſſeſſions forms an uſeleſs barrier againſt peace. It was therefore unjuſt to comprehend the colonies in this law.

We diſmiſs unnoticed the firſt eighteen pages of this pamphlet, as the argument which they contain reſts on the interpretation of M. Barthelemi's note which we have been conteſting. Next follow ſome pleas in behalf of the good old practice of ſovereigns treating in concert, and by a congreſs of ambaſſadors. Reaſon no doubt points out this method of treaty, where many parties are engaged on each ſide of a quarrel: but, where a ſingle nation is ſtruggling againſt a combination of aſſailants, reaſon as obviouſly points out the ſuperior expediency of ſuch nation treating ſeparately, and ſucceſſively, with every party whom it can detach from the confederacy. We are next informed (p. 21.) that it 'would be both abſurd and unjuſt, and contrary to the practice and uſages of nations,' 'for one country to refuſe to receive any propoſition whatever from another.'

The author proceeds to divide the politicians of England into three parties. He ſeems diſpoſed to affix the name of *Imperialiſt* to thoſe 'who thought the war could only be terminated

by the unqualified ſubmiſſion of France;' 'who went the full length of the Court of Vienna; and conſidered peace, even abſtractedly, as a ſanction and indemnity of the Regicide and other crimes that had been perpetrated and ſuffered in France.' We preſume that, by analogy of gradation, he would affix the name of *Royaliſt* to thoſe 'who thought the war juſt, neceſſary, and indiſpenſable;' and that of *Conſtitutional* to thoſe 'who thought it might have been avoided or poſtponed.' He then endeavours to ſhew that, by the late attempt to negotiate, the *Royaliſt* has not forfeited the ſupport of the *Imperialiſt* party, and has neceſſarily acquired that of the *Conſtitutional*: whence 'it follows (ſays our author, p. 34.) that the whole of England is *unanimous*, and determined in the final proſecution of the war.' We have often heard of the omnipotence of reaſon, and we at length find a ſtriking proof of it: a war has here been demonſtrated to be *interminable* and to have the *unanimous* ſupport of the nation, the continuance of which, for another three years, even *the Court of London* may think it imprudent to attempt.

The endeavour, extending from the 35th to the 45th page, to make the French people believe that M. Barthelemi's note is a *treaſonable* act of the Directory, muſt be acknowleged to be very ingenious; and it will no doubt amuſe the Pariſians to find us ſo jealous of their conſtitutional liberties. The ſucceeding epiphonema forms a bitter and eloquent concluſion.

We are afraid that the future hiſtorian ſhould diſcover, in the conduct of the French rulers, a more ſincere diſpoſition towards peace than in our own. They have intimated the terms on which they would have ceaſed from ſtrife: we have not. It is always fair and juſt to offer peace on the baſis of the *uti poſſidetis*; becauſe each party has an equal right to put confidence in its own good luck, and to eſtimate its ability by its ſucceſs. The French have done this, and more: they have manifeſted no reluctance to let go ſuch of their conqueſts as are not comprehended in their Conſtitutional Law. On what ſpeculation of probable advantage we can gamble for another campaign, we know not. Are our miniſters boldly diſpoſed to throw Bremen and Holland into the hands of Pruſſia, and to aggrandize that people into a maritime power tending to encroach on the northern coaſt of France? Are they about to create a nation in Germany ſtrong enough to accept the burden of habitual rivalſhip to France, and willing to inherit that Hercules's mantle of animoſity, in which we have tormented ourſelves almoſt to extinction? Or are they merely about to prolong, by ſubſidies, the eroſion of Auſtria; until Ruſſia, and Pruſſia, and France, ſhall diſcover that they can advantageouſly confederate to partition its remains?

ART.

ART. XI. *The Life of Lorenzo de' Medici, called the Magnificent.* By William Roſcoe. 4to. 2 Vols. 2l. 2s. Boards. Edwards. 1795.

IT was aſſerted, probably with juſtice, by Gibbon, that there is no ſcholar in Aſia who might not receive acceſſions to his knowlege from the peruſal of the work of *d'Herbelot*, a native of the remote and * unbelieving countries of the Weſt. It might perhaps be affirmed, with equal propriety, that the moſt learned men of Iſpahan and Conſtantinople would profit by the ſtudy of the Oriental writings of Sir William Jones. We know with certainty that d'Anville was capable of inſtructing the inhabitants of the banks of the Nile and the Euphrates, in the antient geography of Egypt and Aſſyria.—None of theſe triumphs of learned induſtry, however, over the obſtacles of a foreign language of diſſimilar manners, and of diſtance both in time and place, are in our opinion ſo ſtriking as that which is exhibited in the work now before us. In all the inſtances to which we have alluded, the nations which ſuffered themſelves to be ſurpaſſed in their own national literature, by foreigners, had declined from their antient ſplendour. In ſome of the examples, thoſe nations had become altogether rude and barbarous. It excites no wonder that the ſcholars of Oxford and Gottingen ſhould be more familiar with the hiſtory of Pericles, and more converſant with the writings of Thucydides, than the wretched and ignorant inhabitants of modern Athens:—but that diſcoveries ſhould be made in the literature of one of the moſt polite and learned nations of Europe, by a foreigner who had never viſited that country, who was not profeſſionally devoted to ſtudy, who did not enjoy the eaſe of lettered leiſure, but who was immerſed in the purſuits of an active and laborious profeſſion; is a circumſtance ſo ſingular and ſo wonderful, as to be of itſelf ſufficient to confer no mean degree of intereſt and importance on the work of Mr. Roſcoe.

That Italian poems of the 15th century, unknown to the ſcholars of Italy in the preſent age, ſhould be given to the public by an attorney of Liverpool, is a fact which we believe to be unparallelled in the hiſtory of literature.

The reader will naturally be curious to learn how a writer, in the circumſtances of Mr. Roſcoe, could have been encouraged to attempt a work not implying merely the addition of elegance and philoſophy to the narrative of facts already known, which a Hume, a Robertſon, or a Gibbon, might

* In the eye of Mohammedans *unbelieving*.

have beſtowed in their cloſets, but containing valuable and important acceſſions to the ſtock of our hiſtorical knowlege. This curioſity will be beſt ſatisfied by the author himſelf.—Speaking of the labours of his predeceſſors, he ſays,

"Such being the attempts that had been made to exhibit to the public the life and labours of Lorenzo de' Medici, I conceived that there could be no great degree of arrogance in endeavouring to give a more full and particular account of them: nor was I deterred from the undertaking by the conſideration, that Providence had placed my lot beyond the limits of that favoured country,

"*Ch' Appennin parte, e'l mar circonda e l' Alpe.*"

"The truth is that, in a remote part of this remote kingdom, and deprived of the many advantages peculiar to ſeats of learning, I ſaw no difficulty in giving a more full, diſtinct, and accurate idea of the ſubject than could be collected from any performance I had then met with. For ſome years paſt the works of the Italian writers had amuſed a portion of my leiſure hours; a partiality for any particular object generally awakens the deſire of obtaining further information reſpecting it, and from the peruſal of the Italian poets, I was inſenſibly led to attend to the literary hiſtory of that cultivated nation. In tracing the riſe of modern literature, I ſoon perceived that every thing great and eſtimable in ſcience and in art revolved round Lorenzo de' Medici, during the ſhort but ſplendid æra of his life, as a common centre, and derived from him its invariable preſervation and ſupport. Under theſe impreſſions, I began to collect ſuch ſcattered notices reſpecting him as fell in my way; and the Florentine hiſtories of Machiavelli* and Amirato, the critical labours of Creſcimbeni, Muratori, Bandini, and Tiraboſchi, with other works of leſs importance of which I then found myſelf poſſeſſed, ſupplied me with materials towards the execution of my plan. I had not however proceeded far, before I perceived that the ſubject deſerved a more minute inquiry; for which purpoſe it would be neceſſary to reſort to contemporary authorities, and if poſſible to original documents. The impracticability of obtaining in this country the information of which I ſtood in need would perhaps have damped the ardour of my undertaking, had not a circumſtance preſented itſelf in the higheſt degree favourable to my purpoſe. An intimate friend, with whom I had been many years united in ſtudies and affection, had paid a viſit to Italy, and had fixed his winter reſidence at Florence. I well knew that I had only to requeſt his aſſiſtance, in order to obtain whatever information he had an opportunity of procuring, from the very ſpot which was to be the ſcene of my intended hiſtory. My inquiries were particularly directed towards the Laurentian and Riccardi Libraries, which I was convinced would afford much original and intereſting information. It would be unjuſt merely to ſay that my friend afforded me the aſſiſtance I required; he went far beyond even the hopes I had formed, and his return to his native country was, if poſſible, rendered ſtill more

* Machiavel is now a naturalized Engliſh word, and ought therefore to be uſed. *Rev.*

grateful

grateful to me, by the materials he had collected for my uſe. Amongſt theſe I had the pleaſure to find ſeveral beautiful poems of Lorenzo de' Medici, the originals of which are depoſited in the Laurentian Library, although the former editors of his works appear not to have had the ſlighteſt information reſpecting them. Theſe poems, which have been copied with great accuracy, and, where it was poſſible, collated with different manuſcripts, will for the firſt time be given to the Public at the cloſe of the preſent volume. The munificence of the late Great Duke Leopold, and the liberality of the Marquis Riccardi had laid open the ineſtimable treaſures of their collections to every inquirer; and under the regulations of the venerable Canonico Bandini, to whoſe labours the literary hiſtory of Italy is highly indebted, ſuch arrangements have been adopted in the Laurentian Library, that every difficulty which might retard reſearch is effectually removed. Unlike the immenſe but ill-digeſted and almoſt prohibited collections of the Vatican, the Libraries of Florence are the common property of the learned of all nations; and an inſtitution founded by Coſmo, and promoted by Lorenzo de' Medici, yet ſubſiſts, the nobleſt monument of their glory, the moſt authentic depoſitory of their fame.'

After ſome remarks on a Hiſtory of Lorenzo de' Medici by Monſignor Fabroni, an Italian prelate, Mr. Roſcoe thus concludes his preface, in a ſtrain of modeſt dignity, equally remote from offenſive arrogance and affected diffidence:

'I am not, however, arrogant enough to conceive that, even with theſe advantages, I have been able to do juſtice to ſo extenſive and ſo diverſified a ſubject. Precluded by more ſerious and indiſpenſable avocations from devoting a continued attention to it, I am apprehenſive that facts of importance may either have eſcaped my diligence, or may be yet imperfectly related. The difficulties attending the critical examination of works of taſte written in a foreign language, contribute to render me diffident of the ſucceſs of my labours. In the few attempts to tranſlate or imitate the poetical pieces of Lorenzo and his contemporaries, I muſt regret my inability to do them more complete juſtice; an inability of which I am fully ſenſible, but for which I do not mean to trouble my reader with any further apology. Such as it is, I ſubmit this performance to the judgment of the public, ready to acknowledge, though not pleaſed to reflect, that the diſadvantages under which an author labours are no excuſe for the imperfections of his work.'

The firſt chapter of this valuable work is introductory. It contains a ſlight ſketch of the Hiſtory of the Republic of Florence and of the Houſe of Medici, till the time of Coſmo de' Medici, the grandfather of Lorenzo, of whoſe life it preſents us with a full and intereſting account. The Hiſtory of Florence had indeed been delineated in a manner ſo maſterly by Machiavel, that it would have been prudent in any modern author to have abſtained from it, even if it had a natural con-

nexion with his ſubject. It is perhaps the moſt inſtructive work which has appeared in modern times, on the nature and cauſes of thoſe convulſions that are incident to popular governments. If Tacitus be juſtly celebrated for having painted with ſo much force the exceſſes of regal tyranny, and the atrocious cruelty that lurks beneath the exterior of poliſhed manners, among nations who are advanced from refinement into corruption, the Florentine Hiſtory of Machiavel deſerves ſimilar praiſe for an equally admirable picture of the vices which belong to a different ſtate of ſociety,—of the rage of faction and ferocity of civil diſſenſion which ſeem inſeparable from extreme democracy,—of the baniſhments, preſcriptions, and confiſcations which have but too uniformly characterized that ſpecies of government.

The account of the Houſe of Medici is ſcarcely intereſting till, under Coſmo, the hiſtory of that family becomes the hiſtory of literature. From that period, indeed, the remark of *Lipſius* is juſtified, that they ſeem to have been a race particularly deſtined by Providence for the reſtoration and protection of polite letters *. There is perhaps nothing more intereſting in literary annals, than the diſcovery of antient manuſcripts by thoſe learned men who were patronized by Coſmo de' Medici. What cultivator or admirer of literature will not, even now, feel ſome agitation, when he reflects that fifty years more of neglect might have deſtroyed the works of Lucretius and Quintilian; and who can help feeling the moſt poignant regret, when he conſiders that, at that critical and intereſting period, a little more early or more fortunate ſearch might have preſerved the Decades of Livy?—Though, however, the more early hiſtoy of the Houſe of Medici does not poſſeſs ſo general an intereſt, it is not without important political inſtruction. We find that this family, which at length acquired abſolute power in the republic of which they were citizens, paved the way to that deſpotic authority by being champions for popular privileges and leaders of the democratic party. This is the path which, in almoſt every age, has been trodden by thoſe who have ſhackled the liberties of their country. It was from the ſhoulders of the rabble that Piſiſtratus, Cæſar, and Cromwell, mounted the throne; and the patrons of licentiouſneſs have almoſt uniformly proved to be only candidates for tyranny. Far be it from us to make any inference from theſe facts which might diſcourage great and generous minds from exertions in the defence of liberty, the nobleſt exerciſe of the human faculties in

* *Stirps ad inſtaurandas et fovendas literas quaſi fataliter nata.*

the

the ſervice of mankind; and equally diſtant is it from our wiſhes to impede the progreſs of ſuch minds, and to defraud them of that glory which is their juſt reward, by diffuſing a baſe, ignoble, and haraſſing diſtruſt of their purity:—but, if our voice could have any authority or effect, we ſhould never ceaſe to inculcate on the citizens of free ſtates the neceſſity of ſuſpecting the honeſty of violent men, of detecting the tyrant in the diſguiſe of the demagogue, and of perpetually diſtinguiſhing thoſe who contend for the laws, the conſtitution, and the liberties of their country, from thoſe who would ſacrifice that conſtitution and thoſe laws under pretext of viſionary philanthropy, but often merely for the purpoſes of intereſted ambition:—*Homines non tam commutandarum quam evertendarum rerum cupidi.*

The ſecond chapter of Mr. Roſcoe's work is employed in deſcribing the early periods of the life of Lorenzo, and the adminiſtration of Piero de' Medici, who was inferior in abilities both to his father Coſmo and his ſon Lorenzo; and whoſe life is diſtinguiſhed by little elſe than that patronage of literature which was hereditary in his family. In the third chapter, we find Lorenzo himſelf, as the firſt citizen of Florence, without any name or appearance of ſupreme magiſtracy, called to the adminiſtration of the affairs of the republic; with a ſingular and undefinable ſpecies of authority, ſomewhat ſimilar to that which Pericles enjoyed at Athens, and which ſatisfied the ambition of Pompey at Rome. The authority and aſcendancy of a powerful citizen guided the public affairs, without violating the forms of a free conſtitution. *Salva Libertate Potens.*—This chapter opens with a picture of the ſtate of Italy, in which the following ſketch of the Venetian government is drawn with a maſterly hand:

'Its internal tranquillity is remarkably contraſted with the turbulence of Florence; but the Venetian nobility had erected their authority on the necks of the people, and Venice was a republic of nobles, with a populace of ſlaves. In no country was deſpotiſm ever reduced to a more accurate ſyſtem. The proficiency made by the Venetians in literature has accordingly borne no proportion to the rank which they have in other reſpects held among the Italian ſtates. The talents of the higher orders were devoted to the ſupport of their authority or the extenſion of their territory; and among the lower claſs, with their political rights, their emulation was effectually extinguiſhed. While the other principal cities of Italy were daily producing works of genius, Venice was content with the humble, but more lucrative employment of communicating thoſe works to the public by means of the preſs. Other governments have exhibited a different aſpect, at different times, according to the temper of the ſovereign, or the paſſions of the multitude; but Venice has uniformly preſerved the

ſame ſettled features, and remains to the preſent day a phenomenon* in political hiſtory.'

Several curious ſubjects are treated in this chapter. The city of Florence is perhaps the only one of which the "Merchants" literally became "Princes." Mr. Roſcoe has preſented us with ſome very ſtriking proofs of the wealth of the Houſe of Medici. In a period of only thirty-ſeven years, they had expended, in works of charity or public utility, a ſum of not leſs than 663,755 florins; and if we take into the account the value of money 360 years ago, this ſum will appear almoſt incredible. The inquiries of our author into the particulars of the traffic, which was the ſource of ſuch enormous wealth, have not proved very ſucceſsful; though it would have highly gratified our curioſity to have underſtood the commercial tranſactions of theſe illuſtrious merchants, who "correſponded at once with Cairo and London, and often imported a cargo of Indian ſpices and Greek books in the ſame veſſel †."

The prevalence of the Platonic philoſophy in Italy forms another ſubject of pleaſing and intereſting deſcription. The amiable and ſublime viſions of Plato aſſociated more eaſily with that polite literature which began to revive in the weſt, than the ſevere and harſh logic of his great diſciple and rival. Even the adoption of new errors contributed to reſtore the activity and independence of the human mind, by delivering it from that bigotted adherence to the Peripatetic philoſophy, which had for ſo many centuries ſhackled its powers and impeded its progreſs.

From theſe elegant topics of literature and philoſophy, we are, in the fourth chapter, called to the contemplation of one of the blackeſt and moſt atrocious ſcenes recorded in hiſtory. This was the celebrated conſpiracy of the Pazzi;

'A tranſaction in which a Pope, a Cardinal, an Archbiſhop, and ſeveral other eccleſiaſtics, aſſociated themſelves with a band of ruffians, to deſtroy two men who were an honour to their age and country; and purpoſed to perpetrate their crime at a ſeaſon of hoſpitality, in the ſanctuary of a Chriſtian church, and at the very moment of the elevation of the hoſt, when the audience bowed down before it, and the aſſaſſins were preſumed to be in the immediate preſence of their God.

'At the head of this conſpiracy were Sixtus IV. and his nephew Girolamo Riario. Raffaelle Riario, the nephew of this Girolamo, who, although a young man then purſuing his ſtudies, had lately been

* Whether the uſe of *Phenomenon* in this ſenſe be correct may be doubted. It is certainly unſuitable both to the dignity and the ſimplicity of the Hiſtorical ſtyle.

† Gibbon, Decline and Fall, vol. 12. 8vo. edition, p. 136.

raiſed to the dignity of Cardinal, was rather an inſtrument than an accomplice in the ſcheme. The enmity of Sixtus to Lorenzo had for ſome time been apparent, and if not occaſioned by the aſſiſtance which Lorenzo had afforded to Nicolo Vitelli, and other independent nobles, whoſe dominions Sixtus had either threatened or attacked, was certainly increaſed by it. The deſtruction of the Medici appeared therefore to Sixtus as the removal of an obſtacle that thwarted all his views; and by the accompliſhment of which the ſmall ſurrounding ſtates would become an eaſy prey. There is, however, great reaſon to believe that the Pope did not confine his ambition to theſe ſubordinate governments, but that, if the conſpiracy had ſucceeded to his wiſh, he meant to have graſped at the dominion of Florence itſelf. The alliance lately formed between the Florentines, the Venetians, and the Duke of Milan, which was principally effected by Lorenzo de' Medici, and by which the Pope found himſelf prevented from diſturbing the peace of Italy, was an additional and powerful motive of reſentment. One of the firſt proofs of the diſpleaſure of the Pope was his depriving Lorenzo of the office of treaſurer of the papal ſee, which he gave to the Pazzi, a Florentine family, who as well as the Medici had a public bank at Rome, and who afterwards became the coadjutors of Sixtus in the execution of his treacherous purpoſe.

'This family was one of the nobleſt and moſt reſpectable in Florence; numerous in its members, and poſſeſſed of great wealth and influence. Of three brothers, two of whom had filled the office of Gonfaloniere, only one was then living.'—

'This conſpiracy, of which Sixtus and his nephew were the real inſtigators, was firſt agitated at Rome, where the intercourſe between the Count Girolamo Riario and Franceſco de' Pazzi, in conſequence of the office held by the latter, afforded them an opportunity of communicating to each other their mutual jealouſy of the power of the Medici, and their deſire of depriving them of their influence in Florence; in which event, it is highly probable, the Pazzi were to have exerciſed the chief authority in the city, under the patronage if not under the avowed dominion of the Papal ſee. The principal agent engaged in the undertaking was Franceſco Salviati, Archbiſhop of Piſa, to which rank he had lately been promoted by Sixtus, in oppoſition to the wiſhes of the Medici, who had for ſome time endeavoured to prevent him from exerciſing his epiſcopal functions. If it be allowed that the unfavourable character given of him by Politian is exaggerated, it is generally agreed that his qualities were the reverſe of thoſe which ought to have been the recommendations to ſuch high preferment. The other conſpirators were Giacopo Salviati, brother of the Archbiſhop, Giacopo Poggio, one of the ſons of the celebrated Poggio Bracciolini, and who, like all the other ſons of that eminent ſcholar, had obtained no ſmall ſhare of literary reputation; Bernardo Bandini, a daring libertine, rendered deſperate by the conſequences of his exceſſes; Giovan Battiſta Monteſicco, who had diſtinguiſhed himſelf by his military talents as one of the *Condottieri* of the armies of the Pope; Antonio Maffei, a prieſt of Volterra; and Steſano da Bagnone, one of the apoſtolic ſcribes; with ſeveral others of inferior note.

'In

'In the arrangement of their plan, which appears to have been concerted with great precaution and ſecrecy, the conſpirators ſoon diſcovered that the dangers which they had to encounter were not ſo likely to ariſe from the difficulty of the attempt, as from the ſubſequent reſentment of the Florentines, a great majority of whom were ſtrongly attached to the Medici. Hence it became neceſſary to provide a military force, the aſſiſtance of which might be equally requiſite, whether the enterprize proved abortive or ſucceſsful. By the influence of the Pope, the King of Naples, who was then in alliance with him, and on one of whoſe ſons he had recently beſtowed a Cardinal's hat, was alſo induced to countenance the attempt.

'Theſe preliminaries being adjuſted, Girolamo wrote to his nephew Cardinal Riario, then at Piſa, ordering him to obey whatever directions he might receive from the Archbiſhop A body of two thouſand men were [was] deſtined to approach by different routes towards Florence, ſo as to be in readineſs at the time appointed for ſtriking the blow.

'Shortly afterwards, the Archbiſhop requeſted the preſence of the Cardinal at Florence, where he immediately repaired, and took up his reſidence at a ſeat of the Pazzi, about a mile from the city. It ſeems to have been the intention of the conſpirators to have effected their purpoſe at Fieſole, where Lorenzo then had his country reſidence, to which they ſuppoſed he would invite the Cardinal and his attendants. Nor were they deceived in this conjecture, for Lorenzo prepared a magnificent entertainment on this occaſion; but the abſence of Giuliano, [the brother of Lorenzo,] on account of indiſpoſition, obliged the conſpirators to poſtpone the attempt. Diſappointed in their hopes, another plan was now to be adopted; and on further deliberation it was reſolved that the aſſaſſination ſhould take place on the ſucceeding Sunday, in the church of the Reparata, ſince called Santa Maria del Fiore, and that the ſignal for execution ſhould be the elevation of the hoſt. At the ſame moment the Archbiſhop and others of the conſpirators were to ſeize on the palace, or reſidence of the magiſtrates, whilſt the office of Giacopo de Pazzi was to endeavour, by the cry of liberty, to incite the citizens to revolt. The immediate aſſaſſination of Giuliano was committed to Franceſco de' Pazzi and Bernardo Bandini, and that of Lorenzo had been entruſted to the ſole hand of Monteſicco. This office he had willingly undertaken while he underſtood that it was to be executed in a private dwelling, but he ſhrunk from the idea of polluting the houſe of God with ſo heinous a crime. Two *eccleſiaſtics* were therefore ſelected for the commiſſion of a deed, from which the *ſoldier* was deterred by *conſcientious* motives. Theſe were Stefano da Bagnone, the apoſtolic ſcribe, and Antonio Maffei.

'The young Cardinal having expreſſed a deſire to attend divine ſervice in the church of the Reparata, on the enſuing Sunday, being the 26th day of April 1478, Lorenzo invited him and his ſuite to his houſe in Florence. He accordingly came with a large retinue, ſupporting the united characters of Cardinal and Apoſtolic Legate, and was received by Lorenzo with that ſplendor and hoſpitality with which he was always accuſtomed to entertain men of high rank and conſequence. Giuliano did not appear, a circumſtance which alarmed the conſpirators,

conſpirators, whoſe arrangements would not admit of longer delay. They ſoon, however, learned that he intended to be preſent at the church. The ſervice was already begun, and the Cardinal had taken his ſeat, when Franceſco de' Pazzi and Bandini, obſerving that Giuliano was not yet arrived, left the church and went to his houſe, in order to inſure and haſten his attendance. Giuliano accompanied them, and, as he walked between them, they threw their arms round him with the familiarity of intimate friends, but in fact to diſcover whether he had any armour under his dreſs; poſſibly conjecturing from his long delay, that he had ſuſpected their purpoſe. At the ſame time, by their freedom and jocularity, they endeavoured to obviate any apprehenſions which he might entertain from ſuch a proceeding. The conſpirators having taken their ſtations near their intended victims, waited with impatience for the appointed ſignal. The bell rang—the prieſt raiſed the conſecrated wafer—the people bowed before it—and at the ſame inſtant Bandini plunged a ſhort dagger into the breaſt of Giuliano. On receiving the wound, he took a few haſty ſteps and fell, when Franceſco de' Pazzi ruſhed on him with incredible fury, and ſtabbed him in different parts of his body, continuing to repeat his ſtrokes even after he was apparently dead. Such was the violence of his rage that he wounded himſelf deeply in the thigh. The prieſts who had undertaken the murder of Lorenzo were not equally ſucceſsful. An ill-directed blow from Maffei, which was aimed at the throat, but took place behind the neck, rather roufed him to his defence than diſabled him. He immediately threw off his cloak, and holding it up as a ſhield in his left hand, with his right he drew his ſword and repelled his aſſailants. Perceiving that their purpoſe was defeated, the two eccleſiaſtics, after having wounded one of Lorenzo's attendants who had interpoſed to defend him, endeavoured to ſave themſelves by flight. At the ſame moment, Bandini, his dagger ſtreaming with the blood of Giuliano, ruſhed towards Lorenzo; but meeting in his way with Franceſco Nori, a perſon in the ſervice of the Medici, and in whom they placed great confidence, he ſtabbed him with a wound inſtantaneouſly mortal. At the approach of Bandini, the friends of Lorenzo encircled him, and hurried him into the Sacriſty, where Politiano and others cloſed the doors, which were of braſs. Apprehenſions being entertained that the weapon which had wounded him was poiſoned, a young man attached to Lorenzo ſucked the wound. A general alarm and conſternation took place in the church; and ſuch was the tumult which enſued, that it was at firſt believed by the audience that the building was falling in; but no ſooner was it underſtood that Lorenzo was in danger, than ſeveral of the youth of Florence formed themſelves into a body, and receiving him into the midſt of them conducted him to his houſe, making a circuitous turn from the church, leſt he ſhould meet with the dead body of his brother.'

After ſo long an extract, we are obliged to paſs over the particulars of the ſuppreſſion of the conſpiracy and the puniſhment of the conſpirators: but there is nothing in the whole of this memorable and atrocious tranſaction, more remarkable than the incredible

incredible effrontery of Sixtus IV. (himſelf an accomplice) who anathematized Lorenzo and the Florentines for having ſacrilegiouſly hanged an Archbiſhop convicted of murder! There is no inſtance in hiſtory of ſuch audacity in a defeated inſtigator of aſſaſſination. Such was the irreſiſtible aſcendancy of the See of Rome, that the indignation of Italy was transferred from the murderers to thoſe who had puniſhed them; and Sixtus was able to form a confederacy againſt Florence, which threatened the ſecurity and independence of the republic. Lorenzo de' Medici did not heſitate to expoſe his perſon to the moſt imminent danger for the preſervation of his country. In a private journey to Naples, he prevailed on the Neapolitan monarch, who was a member of the confederacy againſt Florence, to liſten to terms of peace. The capture of Otranto, by the arms of Mahomet II. the conqueror of Conſtantinople, taught the Pope and the Venetians the neceſſity of compoſing the domeſtic quarrels of Italy to preſerve it from the domination of the victorious Ottomans. A general peace was concluded, in which the Florentines were graciouſly pardoned for the execution of murderers, by that very pontiff who had inſtigated theſe wretches to the perpetration of their aſſaſſinations.

In the fifth chapter, we are removed from theſe ſcenes of tumult and blood, and breathe once more the pure and ſerene atmoſphere of literature. A review of the poems of Lorenzo, with ample ſpecimens, forms the ſubject of this chapter; in which the author is naturally led to an account of the riſe of Italian poetry in general. With ſome of his remarks on the nature of poetry we cannot coincide. 'The great end and object of poetry, and conſequently the proper aim of the poet, is to communicate to us a clear and perfect idea of his propoſed ſubject.' P. 255. If this definition were true, perſpicuity and preciſion would be higher poetical excellencies than ſublimity, and Euclid would be an incomparably greater poet than Milton. So far is clearneſs of idea from being the whole end and object of poetry, as this definition would repreſent it, that it may be deemed not even univerſally neceſſary nor uniformly deſirable in poetical compoſitions. It has been well obſerved by Mr. Burke, and fully proved by the example of The Paradiſe Loſt, that an artful obſcurity is ſometimes neceſſary to the production of the greateſt beauties which poetry can boaſt. When maxims of criticiſm are delivered in hiſtory, (which perhaps is not their place,) inſtead of being ſo doubtful and objectionable as that on which we have now animadverted, they ſhould be of the cleareſt and moſt univerſally acknowleged kind.

'Franceſco Berni,' (we are told by Mr. Roſcoe,) 'cultivated a branch of poetry with ſo much ſucceſs, that it has from him obtained the

the name of *Berneſche*. The characteriſtic of this ſpecies of poetry is an extreme ſimplicity, which the Italians denominate *idioti ſmo*. The moſt extravagant ſentiments, the moſt ſevere ſtrokes of ſatire, are expreſſed in a manner ſo natural and eaſy, that the author himſelf ſeems ſcarcely to be conſcious of the effect of his own work. Perhaps the only indication of a ſimilar taſte in this country appears in the writings of the facetious Peter Pindar.'

This remark we conſider as a piece of very correct and delicate criticiſm.

We ſhall terminate our extracts from this chapter, and from the firſt volume of the preſent hiſtory, by a paſſage of which the concluſion cannot, at this moment, be read without melancholy ſentiments, by any admirers of genius:

'Few attempts have been made in England to adapt the provincial idiom of the inhabitants to the language of poetry. Neither *the Shepherds' Calendar* of Spenſer, nor the *Paſtorals* of Gay, poſſeſs that native ſimplicity, and cloſe adherence to the manners and language of country life, which ought to form the baſis of this kind of compoſition. Whether the dialect of Scotland be more favourable to attempts of this nature, or whether we are to ſeek for the fact in the character of the people, or the peculiar talents of the writers, certain it is that the idiom of that country has been much more ſucceſsfully employed in poetical compoſitions, than that of any other part of theſe kingdoms, and that this practice may there be traced to a very early period. In later times, the beautiful dramatic poem of *The Gentle Shepherd* has exhibited ruſticity without vulgarity, and elegant ſentiment without affectation. Like the heroes of Homer, the characters of this piece can engage in the humbleſt occupations without degradation. If to this production we add the beautiful and intereſting poems of the Ayrſhire Ploughman, we may venture to aſſert that neither in Italy nor in any other country, has this ſpecies of poetry been cultivated with greater ſucceſs. *The Cotter's Saturday Night* is perhaps unrivalled in its kind in any language.'

It is impoſſible to read this juſt panegyric without ſighing at the recent fate of poor Burns, and without breathing a hope that the ſtarving widow and children of ſuch a poet may not be ſuffered to remain a reproach on the humanity of an age, which has never enrolled among its faults a deficiency in bounty and compaſſion.

[*To be continued.*]

ART. XII. *The Miſcellaneous Works of Edward Gibbon, Eſq. &c.*

[*Article continued from the laſt Review*, p. 376.]

WE have now examined at ſome length the Memoirs of the author, which are the moſt original and intereſting part of this collection. If, with all their excellencies, they are yet defective in ſome reſpects, as a picture of his character, we ſee

no

no reaſon to aſcribe any part of that deficiency to a deſire in Mr. Gibbon of withholding any thing from his readers. He ſeems to have entertained no wiſh to diſguiſe or diſſemble any part of his character: he is, we have no doubt, perfectly ſincere and ingenuous:—but unaffected ſimplicity of narration is as eſſential to a biographical picture, as the moſt unreſerved ingenuouſneſs. That happy *naiveté*, for which no language can furniſh a correſpondent word, is the peculiar attraction of this ſpecies of compoſition. Thoſe familiar incidents, thoſe diſplays of peculiarity, thoſe minute but characteriſtic traits of manners, which diffuſe a ſecret and inexpreſſible charm over biography, are ſcarcely reconcileable with modulated periods, with balanced antitheſes, with diſciplined rhetoric, and with a ſtately and artificial elegance. A ſimplicity even bordering on amiable negligence is alone adapted to the artleſs diſplay of unadorned and undiſguiſed nature; for, though it may be ſaid to exclude the artificial ornaments of compoſition, it more than compenſates for them. A perfect judge of ſtyle, pronouncing on the work of one of the greateſt maſters, though in a ſort of writing different from that now before us, has well characteriſed it: "*Atque etiam Commentarios quoſdam ſcripſit (Cæſar)* "*rerum ſuarum—valde quidem quam in probandos; nudi enim* "*ſunt, recti et venuſti, omni ornatu orationis tanquam veſte de-*"*tracto.*" Cic. de Clar. Orat. 75.

To this ſimplicity, and, if we may uſe another French word, to this *abandon*, the ſtyle of Mr. Gibbon is not well adapted. It can ſcarcely deſcend to familiar incidents, and to ſtrokes of nature and character. Occupied too conſtantly in general views, he gives us but few ſpecimens, in any part of his writings, of that minute narrative which alone is painting. His memoirs are accordingly deficient in lively and intereſting particularities. He is deſcribed as by an hiſtorian, inſtead of being painted by himſelf. It is not an elegant and faithful ſummary of a man's character that we expect from his own pen:—but an animated and dramatic repreſentation of his talents, opinions, habits, humours, fancies, peculiarities, and weakneſſes:—an exhibition ſo pleaſing that, for its ſake, we pardon egotiſm, and become intereſted in trifles. Mr. Gibbon, however, far from pouring out

——— himſelf as plain
As downright Shippen, or as old Montaigne,

ſuffers us only to catch a diſtant and indiſtinct view of his character through the miſt of rhetoric. At the commencement of his memoirs, we deſire and expect to be familiarly acquainted with a celebrated writer:—We wiſh to be admitted into his cloſet; to ſee him in an undreſs; to follow him through the

buſineſs of ordinary life; and, after having admired the writer, at length to know the man: but Mr. Gibbon is *indocilis privata loqui*; he cannot deſcend from his dignity: he will not admit us to his familiar acquaintance: he will only receive us in dreſs; he cannot, even in the moſt private interview, lay aſide the ornaments in which he appears before the public;—in a word, he is like thoſe Monarchs of the Eaſt who never exhibit themſelves to their people, except on occaſions of ceremony, and in all the ſplendor of royalty.

To reſume an alluſion which may indeed appear humble, but which ſeems not badly to illuſtrate the ſubject, the reaſon for which we cannot become intimately acquainted with Mr. Gibbon is not becauſe his diſpoſition is arrogant or his demeanour haughty; far leſs becauſe he has any wiſh or intereſt to be inſincere: but merely becauſe his manners are too anxiouſly and ſtudiouſly ceremonious. We often ſmile at vain egotiſm and careleſs loquacity, but we cannot diſlike them when they open to us the heart and ſoul of the writer. Whether they flow from the good-humoured vanity of Cibber, or from the genius and philoſophy of Montaigne, they are intereſting, they are invaluable, becauſe they are a diſplay of human nature:—but, in an uniformly laboured and elevated ſtyle, every thing characteriſtic evaporates, every circumſtance that diſtinguiſhes one man from another is loſt; as in a cultivated ſociety the ſtrong peculiarities of character are hidden under an uniform exterior of poliſhed manners.

It would be unjuſt, however, to ſay that theſe Memoirs, as far as they exhibit the character of Mr. Gibbon, do not recommend it to our eſteem. They diſplay the portrait of a moſt able, an amiable, and a very accompliſhed man, placed in that happy condition both of ſociety and of fortune which is favourable to cultivated talents, if not to ſublime genius; and which, if it be not the beſt ſchool of the higheſt moral excellence, tends at leaſt to exempt us from degrading or ferocious vices. His manners appear to have been as pure as thoſe of moſt men, his mind unſtained by any ſelfiſh and malignant paſſions, and his diſcharge of the duties of a relation and a friend exemplary. A vein of ſocial good nature runs through his whole life, and his ſteady attachment to his old aunt Mrs. Porten is peculiarly amiable and engaging. The paſſions which he felt were on the ſide of benevolence and rectitude; and his love of virtue, if not ſo ardent as that of ſome men, was at leaſt conſtant and unmixed. His ſolicitude for his literary reputation appears to have been untainted by either jealouſy or envy, and his ſucceſs ſeems to have produced no unbecoming vanity. He appears to have poſſeſſed, in no inconſiderable

ſiderable degree, that *Epicurean* unconcern about public affairs, and inſenſibility to public duties, which too frequently diſtinguiſh both the characters of a ſcholar and a man of faſhion; which in Mr. Gibbon were united, and of which he is not averſe from diſplaying the union. From this political indifference he ſeems only to have been rouſed by thoſe late unfortunate commotions, which ſeemed to him to threaten alike the quiet of ſtudy and the elegance of poliſhed life. He treats his own public conduct on the moſt momentous occaſions with ſomewhat too much levity. He tells us that, in voting for the American war, he ſupported the 'Rights' though not perhaps 'the intereſt of his country.' An Antitheſis is not an argument; and it will be very difficult to reconcile this account of his conduct to good ſenſe or ſound philoſophy. He tells us that he was unjuſtly accuſed of having deſerted oppoſition: but an obſcure alluſion is a bad commentary on ſuſpected conduct. An ardent affection for our country; a pious veneration for its laws and inſtitutions; an anxious zeal for its liberty, its welfare, and its glory; a ſacred union of private with political friendſhip, which diſtinguiſhes the ſpirit of party from that of faction; are virtues unfortunately not prevalent in refined ſociety: though under their protection alone can all its elegances and enjoyments ſecurely repoſe. When theſe ſentiments are enfeebled, the fabric of civilized ſociety may retain its ſplendour, indeed, but it has loſt its ſtrength; and it falls an eaſy ſacrifice to the firſt band of martial ſavages, or determined fanatics, who ſhall diſcover and deſpiſe its weakneſs. When the paſſions which attack are ſtronger than the paſſions which guard, the aſſailants muſt eternally prevail.

We have thus ſpoken of the merits of theſe celebrated Memoirs, with the impartiality and ſincerity with which it was our duty to ſpeak; and we have preſumed to deliver our ſentiments on the character of the writer with hiſtorical liberty, without the moſt diſtant wiſh either to flatter or to offend, and removed by our ſituation from the poſſible influence of thoſe prejudices which either friendſhip or enmity might have produced:—yet we ſhall neither be ſurprized nor concerned if the friends of Mr. Gibbon accuſe us of uncandid cenſure, and his enemies of partial praiſe. Though, however, we ſhall be perfectly indifferent to theſe accuſations, we are ſenſible that our readers in general may juſtly charge us with having detained them too long with our own opinions; and we ſhall therefore haſten to return to the volumes before us, and to the diſcharge of what is more ſtrictly and properly our duty as reviewers.

Subjoined to the Memoirs, as a proper continuation of them, we have a collection of Mr. Gibbon's letters, from the period of his

his return to Switzerland in 1788 till his death in 1793, chiefly addreſſed to his friend Lord Sheffield; whoſe active and intelligent friendſhip relieved him from laſting anxiety about his private affairs, and enabled him to devote a more calm and uninterrupted attention to ſtudy; and whoſe pious affection for the memory of his illuſtrious friend is conſpicuous both in the care which he has beſtowed on this publication, and by his intention to erect a monument to Mr. Gibbon:—for which an inſcription is to be compoſed by the ſame celebrated ſcholar who has already diſcharged that duty to the fame of Johnſon.

This collection of letters is followed by an *Appendix*, containing a general ſelection from the epiſtolary correſpondence of our author from the year 1756 till his death. It contains letters to and from Crevier, Allamand, Breitinger, Geſner, Mrs. Porten, Dr. Waldegrave, Mr. Gibbon the father, Mr. Mallet, Mr. G. L. Scott, Mrs. Gibbon, Colonel Holroyd (ſince Lord Sheffield), Biſhop Hurd, Dr. Robertſon, Dr. A. Ferguſon, Mr. Hume, Dr. Campbell, Mr. Wallace, Biſhop Watſon, Sir William Jones, Lord Hardwicke, Dr. Prieſtley, M. Deyverdun, Sir S. Porten, Mr. Cadell, Dr. Adam Smith, a Lady and a Nobleman whoſe names are concealed, but who, from ſome circumſtances, appear not unlikely to be Lady Elizabeth Foſter and Lord Loughborough, &c. We conſider this correſpondence as a very valuable preſent to the public. The free and unreſerved communication of the ſentiments of ſuch a mind as that of Mr. Gibbon, on the moſt intereſting characters and events of our own time, is a great ſource both of inſtruction and amuſement. The public has ſometimes been admitted to the peruſal of the private correſpondence of celebrated men, but it has been generally ſo long after their death, that they have loſt the livelineſs of contemporary intereſt:—but, in the collection before us, we are favoured with the private opinions of Mr. Gibbon on the events of nearly the laſt year. It is not very eaſy to ſelect ſpecimens, both becauſe the whole is ſo amuſing, and becauſe few of the letters have, or indeed ought to have, any peculiar or diſtinguiſhing features; being all written in that ſtrain of eaſy and ſmooth equality, which muſt prevail in the unlaboured effuſions of familiar friendſhip. We ſhall tranſcribe a few letters, however, ſuch as we think likely to be regarded as a fair ſample of this entertaining collection. The firſt that we ſelect are congratulations on the ſucceſs of his firſt volume:

'Extract of a Letter from Dr. ROBERTSON to Mr. STRAHAN, dated Edinburgh College, March 15, 1776.

'* * * * Since my laſt I have read Mr. Gibbon's Hiſtory with much attention, and great pleaſure. It is a work of very high merit indeed.

indeed. He poſſeſſes that induſtry of reſearch, without which no man deſerves the name of an Hiſtorian. His narrative is perſpicuous and intereſting; his ſtyle is elegant and forcible, though in ſome paſſages I think rather too laboured, and in others too quaint. But theſe defects are amply compenſated by the beauty of the general flow of language, and a very peculiar happineſs in many of his expreſſions. I have traced him in many of his quotations, (for experience has taught me to ſuſpect the accuracy of my brother pen-men,) and I find he refers to no paſſage but what he has ſeen with his own eyes. I hope the book will be as ſucceſsful as it deſerves to be. I have not yet read the two laſt chapters, but am ſorry, from what I have heard of them, that he has taken ſuch a tone in them as will give great offence, and hurt the ſale of the book.

'Mr. FERGUSON to Mr. GIBBON.

'DEAR SIR, Edinburgh, March 19th, 1776.

'I received, about eight days ago, after I had been reading your Hiſtory, the copy which you have been ſo good as to ſend me, and for which I now trouble you with my thanks. But even if I had not been thus called upon to offer you my reſpects, I could not have refrained from congratulating you on the merit, and undoubted ſucceſs, of this valuable performance. The perſons of this place whoſe judgment you will value moſt, agree in opinion, that you have made a great addition to the claſſical literature of England, and given us what Thucydides propoſed leaving with his own countrymen, a *poſſeſſion in perpetuity*. Men of a certain modeſty and merit always exceed the expectations of their friends; and it is with very great pleaſure I tell you, that although you muſt have obſerved in me every mark of conſideration and regard, that this is, nevertheleſs, the caſe, I receive your inſtruction, and ſtudy your model, with great deference, and join with every one elſe, in applauding the extent of your plan, in hands ſo well able to execute it. Some of your readers, I find, were impatient to get at the fifteenth chapter, and began at that place. I have not heard much of their criticiſm, but am told that many doubt of your orthodoxy. I wiſh to be always of the charitable ſide, while I own you have proved that the cleareſt ſtream may become foul when it comes to run over the muddy bottom of human nature. I have not ſtayed to make any particular remarks. If any ſhould occur on the ſecond reading, I ſhall not fail to lay in my claim to a more needed, and more uſeful admonition from you, in caſe I ever produce any thing that merits your attention. And am, with the greateſt reſpect,

'Dear Sir,

'Your moſt obliged, and moſt humble Servant,

'ADAM FERGUSON.

'Extract of a Letter from Mr. DAVID HUME to Mr. STRAHAN, dated Edinburgh, April 8th, 1776.

'* * * * * I am very much taken with Mr. Gibbon's Roman Hiſtory, which came from your preſs, and am glad to hear of its ſucceſs. There will no books of reputation now be printed in London but through your hands and Mr. Cadell's. The author tells me, that he is already preparing a ſecond edition. I reſolved to have given him my

advice

advice with regard to the manner of printing it; but as I am now writing to you, it is the ſame thing. He ought certainly to print the number of the chapter at the head of the margin; and it would be better if ſomething of the contents could alſo be added. One is alſo plagued with his notes, according to the preſent method of printing the book: when a note is announced, you turn to the end of the volume; and there you often find nothing but a reference to an authority. All theſe authorities ought only to be printed at the margin, or the bottom of the page. I deſire a copy of my new edition ſhould be ſent to Mr. Gibbon; as wiſhing that gentleman, whom I ſo highly value, ſhould peruſe me in a form the leaſt imperfect to which I can bring my work.

'* * * * * Dr. Smith's performance is another excellent work that has come from your preſs this winter; but I have ventured to tell him, that it requires too much thought to be as popular as Mr. Gibbon's.

'Mr. Ferguson to Mr. Gibbon.

'Dear Sir, Edinburgh, April 18th, 1776.

'I ſhould make ſome apology for not writing you ſooner an anſwer to your obliging letter; but if you ſhould honour me frequently with ſuch requeſts, you will find, that, with very good intentions, I am a very dilatory and irregular correſpondent. I am ſorry to tell you, that our reſpectable friend † is ſtill declining in his health; he is greatly emaciated, and loſes ſtrength. He talks familiarly of his near proſpect of dying. His mother, it ſeems, died under the ſame ſymptoms; and it appears ſo little neceſſary, or proper, to flatter him, that no one attempts it. I never obſerved his underſtanding more clear, or his humour more pleaſant and lively. He has a great averſion to leave the tranquillity of his own houſe, to go in ſearch of health among inns and hoſtlers. And his friends here gave way to him for ſome time; but now think it neceſſary that he ſhould make an effort to try what change of place and air, or any thing elſe Sir John Pringle may adviſe, can do for him. I left him this morning in the mind to comply in this article, and I hope that he will be prevailed on to ſet out in a few days. He is juſt now ſixty-five.

'I am very glad that the pleaſure you give us, recoils a little on yourſelf, through our feeble teſtimony. I have, as you ſuppoſe, been employed, at any intervals of leiſure or reſt I have had for ſome years, in taking notes, or collecting materials, for a Hiſtory of the diſtractions that broke down the Roman Republic, and ended in the eſtabliſhment of Auguſtus and his immediate ſucceſſors. The compliment you are pleaſed to pay, I cannot accept of, even to my ſubject. Your ſubject now appears with advantages it was not ſuppoſed to have had; and I ſuſpect that the magnificence of the mouldering ruin will appear more ſtriking, than the ſame building when the view is perplexed with ſcaffolding, workmen, and diſorderly lodgers, and the ear is ſtunned with the noiſe of deſtructions and repairs, and the alarms of fire. The night which you begin to deſcribe is ſolemn, and there are gleams of light ſuperior to what is to be found in any

'† Mr. Hume.'

other time. I comfort myſelf, that as my trade is the ſtudy of human nature, I could not fix on a more intereſting corner of it, than the end of the Roman Republic. Whether my compilations ſhould ever deſerve the attention of any one beſides myſelf, muſt remain to be determined after they are farther advanced. I take the liberty to trouble you with the incloſed for Mr. Smith, whoſe uncertain ſtay in London makes me at a loſs how to direct for him. You have both ſuch reaſon to be pleaſed with the world juſt now, that I hope you are pleaſed with each other.

'I am, with the greateſt reſpect,

'Dear Sir,

'Your moſt obedient, and moſt humble Servant,

'ADAM FERGUSON.'

If theſe letters are complimentary, it ought to be remembered that the nature of the occaſion made compliment becoming, and the merit of the work juſtified it as ſincere. The correſpondence between Mr. Gibbon and his liberal and candid, though powerful and formidable, antagoniſt, Dr. Watſon, is already known to the public. That illuſtrious prelate has ever preſerved the *ſpirit* of Chriſtianity in defending its *doctrines*.

The next extract ſhall conſiſt of Mr. G.'s firſt correſpondence with a celebrated Hiſtorian, whoſe friendſhip he afterward cultivated.

'Mr. GIBBON to Dr. ROBERTSON.

'SIR, Paris, 1777.

'When I ventured to aſſume the character of Hiſtorian, the firſt, the moſt natural, but at the ſame time the moſt ambitious, wiſh which I entertained, was to obtain the approbation of Dr. Robertſon and of Mr. Hume; two names which friendſhip united, and which poſterity will never ſeparate. I ſhall not therefore attempt to diſſemble, though I cannot eaſily expreſs, the pleaſure which I received from your obliging letter, as well as from the intelligence of your moſt valuable preſent. The ſatisfaction which I ſhould otherwiſe have enjoyed, in common with the public, will now be heightened by a ſentiment of a more perſonal and flattering nature; and I ſhall frequently whiſper to myſelf, that I have in ſome meaſure deſerved the eſteem of the writer whom I admire.

'A ſhort excurſion which I have made to this place, during the ſummer months, has occaſioned ſome delay in my receiving your letter, and will prevent my poſſeſſing, till my return, the copy of your Hiſtory, which you ſo politely deſired Mr. Strahan to ſend me. But I have already gratified the eagerneſs of my impatience; and although I was obliged to return the book much ſooner than I could have wiſhed, I have ſeen enough to convince me, that the preſent publication will ſupport, and, if poſſible, will extend the fame of the Author; that the materials are collected with diligence, and arranged with ſkill; that the firſt book contains a learned and ſatisfactory account of the progreſs of diſcovery; that the achievements, the dangers, and the crimes, of the Spaniſh adventurers are related with

with a temperate ſpirit; and that the moſt original, perhaps the moſt curious, portion of the hiſtory of human manners is at length reſcued from the hands of ſophiſts and declaimers. Lord Stormont, and the few in this capital, who have had an opportunity of peruſing the Hiſtory of America, unanimouſly concur in the ſame ſentiments. Your work is already become a favourite topic of public converſation; and Mr. Suard is repeatedly preſſed, in my hearing, to fix the time when his tranſlation will appear.

'I flatter myſelf you will not abandon your deſign of viſiting London next winter; as I already anticipate, in my own mind, the advantages which I ſhall derive from ſo pleaſing and ſo honourable a connection. In the mean while, I ſhould eſteem myſelf happy, if you could think of any literary commiſſion, in the execution of which I might be uſeful to you at Paris, where I propoſe to ſtay till very near the meeting of Parliament. Let me, for inſtance, ſuggeſt an enquiry, which cannot be indifferent to you, and which might, perhaps, be within my reach.' A few days ago I dined with Baguiouſki, the famous adventurer, who eſcaped from his exile at Kamſchatſka, and returned into Europe by Japan and China. His narrative was amuſing, though I know not how far his veracity, in point of circumſtances, may ſafely be truſted. It was his original deſign to penetrate through the North Eaſt Paſſage; and he actually followed the coaſt of Aſia as high as the latitude of 67° 35', till his progreſs was ſtopped by the ice, in a Streight between the two Continents, which was only ſeven leagues broad. Thence he deſcended along the coaſt of America, as low as Cape Mendocin; but was repulſed by contrary winds, in his attempts to reach the port of Acapulco. The Journal of his Voyage, with his original Charts, is now at Verſailles, in the *Depôt des Affaires Etrangeres*; and if you conceived that it would be of any uſe to you for a ſecond edition, I would try what might be obtained: though I am not ignorant of that mean jealouſy which you yourſelf have experienced, and ſo deſervedly ſtigmatiſed. I am, &c.

'Dr. Robertson to Mr. Gibbon.

'Sir,

'I had the honour of your obliging Letter, and I ſhould be a very proud man indeed, if I were not vain of the approbation which you are pleaſed to beſtow upon me. As you will now have had an opportunity to peruſe the book, which you had only ſeen when you wrote to me, I indulge myſelf in the hopes, that the favourable opinion you had formed of it, is not diminiſhed. I am much pleaſed with your mentioning my friendſhip with Mr. Hume; I have always conſidered that as one of the moſt fortunate and honourable circumſtances of my life. It is a felicity of the age and country in which we live, that men of letters can enter the ſame walk of ſcience, and go on ſucceſſfully, without feeling one ſentiment of envy or rivalſhip. In the intercourſe between Mr. Hume and me, we always found *ſomething to blame*, as well as *ſomething to commend*. I have received frequently very valuable criticiſms on my performances from him; and I have ſometimes ventured to offer him my ſtrictures on his works. Permit me to hope for the ſame indulgence from you. If, in reading the

Hiſtory of America, any thing, either in the matter or ſtyle, has occurred to you as reprehenſible, I will deem it a moſt obliging favour if you will communicate it freely to me. I am certain of profiting by ſuch a communication.

'I return you thanks for your frank offer of executing any literary commiſſion for me. I accept of it without ceremony, and am flattered with the idea of receiving ſuch aid from your hands. I know nothing of Bagnouſki's Adventures, but what was publiſhed in ſome newſpaper. If one can rely on his veracity, what he relates muſt be very intereſting to me. If you had been writing the Hiſtory of America, the queſtion concerning the mode of peopling it, might not perhaps have occupied your attention very much. But it was proper for me to conſider it more fully. Bagnouſki (if he may be credited) has ſeen what it may be uſeful for me to know. I can ſee no reaſon why the Court of France ſhould be ſhy about communicating his Journal, and the Charts which illuſtrate it; poſſibly my name may operate ſomewhat towards obtaining a copy of both; your interpoſition, I am confident, will do a great deal. It will be very illiberal indeed, if ſuch a communication were refuſed. My Lord Stormont (by whoſe attention I have been much honoured) would not decline to give his aid, were that neceſſary. But if your Court reſembles that of Spain, I am afraid every propoſal from an ambaſſador is received with ſome degree of jealouſy. Your own private application will, I apprehend, be more effectual. As it is probable that a ſecond edition may go to preſs early in the winter, it will add to the favour, if you can ſoon inform me concerning the ſucceſs of your negociation. As this is ſomething in the ſtyle of the *Corps Diplomatique*, allow me to recommend one of its members to you. Mr. Fullarton, the new ſecretary of the embaſſy, is a particular friend of mine. He is a young man of ſuch qualities both of head and heart, that I am ſure you will eſteem and love him. Pleaſe remember me to him. I have the honour to be, with great reſpect,

'Your obliged humble Servant,

'WILLIAM ROBERTSON.'

It is impoſſible not to remark that the ſtyle of Dr. Robertſon adapts itſelf more naturally to the eaſe of epiſtolary compoſition than the ſtately elegance of Mr. Gibbon; though the letters of Dr. Robertſon fall conſiderably ſhort of the ſimplicity and vivacity which diſtinguiſh thoſe of Mr. Hume.

The following letter of Sir W. Jones will be acceptable to the public as a memorial of that extraordinary perſon; the only ſcholar, perhaps, to whom the epithet "all accompliſhed" could ever have been applied without extravagance:

'Sir WILLIAM JONES to Mr. GIBBON.

'DEAR SIR, Lamb's-Buildings, June 30th, 1781.

'I have more than once ſought, without having been ſo fortunate as to obtain, a proper opportunity of thanking you very ſincerely for the elegant compliment which you pay me, in a work abounding in elegance of all kinds.

'My

'My *Seven Arabian Poets* will ſee the light before next winter, and be proud to wait upon you in their Engliſh dreſs. Their wild productions will, I flatter myſelf, be thought intereſting, and not venerable merely on account of their antiquity.

'In the mean while, let me requeſt you to honour me with accepting a copy of a Law Tract, which is not yet publiſhed: the ſubject is ſo generally important, that I make no apology for ſending you a profeſſional work.

'You muſt pardon my inveterate hatred of C. Octavianus, baſely ſurnamed Auguſtus. I feel myſelf unable to forgive the death of Cicero, which, if he did not promote, he might have prevented. Beſides, even Mecænas knew the cruelty of his diſpoſition, and ventured to reproach him with it. In ſhort, I have not *Chriſtian* charity for him.

'With regard to Aſiatic letters, a neceſſary attention to my profeſſion will compel me wholly and eternally to abandon them, *unleſs* Lord North (to whom I am already under no ſmall obligation) ſhould think me worthy to concur in the *improved* adminiſtration of juſtice in Bengal, and ſhould appoint me to ſupply the vacancy on the India Bench. Were that appointment to take place this year, I ſhould probably travel, for ſpeed, through part of Egypt and Arabia, and ſhould be able, in my way, to procure many Eaſtern tracts of literature and juriſprudence. I might become a good *Mahomedan* lawyer before I reached Calcutta, and, in my vacations, ſhould find leiſure to explain, in my native language, whatever the Arabs, Perſians, and Turks, have written on ſcience, hiſtory, and the fine arts.

'My happineſs by no means depends on obtaining this appointment, as I am in eaſy circumſtances without my profeſſion, and have flattering proſpects in it; but if the preſent ſummer and the enſuing autumn elapſe without my receiving any anſwer, favourable or unfavourable, I ſhall be forced to conſider that ſilence as a polite refuſal, and having given ſincere thanks for paſt favours, ſhall entirely drop all thoughts of *Aſia*, and, "deep as ever plummet ſounded, ſhall drown my *Perſian* books." If my politics have given offence, it would be manly in Miniſters to tell me ſo. I ſhall never be *perſonally* hoſtile to them, nor enliſt under party banners of any colour; but I will never reſign my opinions for *intereſt*, though I would cheerfully abandon them on *conviction*. My reaſon, ſuch as it is, can only be controlled by better reaſon, to which I am ever open. As to my freedom of thought, ſpeech, and action, I ſhall ever ſay what Charles XII. wrote under the map of Riga, "*Dieu me l'a donnée; le diable ne me l'otera pas.*" But the fair anſwer to this objection is, that my ſyſtem is purely ſpeculative, and has no relation to my ſeat on the bench in India, where I ſhould hardly think of inſtructing the Gentoos in the maxims of the Athenians. I believe I ſhould not have troubled you with this letter, if I did not fear that your attendance in Parliament might deprive me of the pleaſure of meeting you at the Club next Tueſday; and I ſhall go to Oxford a few days after. At all times, and in all places, I ſhall ever be, with undiſſembled regard, dear Sir, your much obliged and faithful ſervant,

W. Jones.'

The correſpondence between Dr. Prieſtley and Mr. Gibbon has already been before the public; and it is ſomewhat difficult to deliver an impartial and diſpaſſionate opinion on a ſubject connected with ſo many topics of recent and furious conteſt. We cannot think Dr. Prieſtley's ungovernable rage for proſelytiſm a valuable part of his character, however much it may evince the ſincerity of his conviction:—but, though we do not undertake to vindicate the prudence and decorum of that zeal which was manifeſted by Dr. Prieſtley, yet we cannot think that he was treated with perfect equity and mildneſs by Mr. Gibbon. It might not have been diſhonourable to the hiſtorian, if, after ſuch a perſonal altercation, he had ſuppreſſed paſſages in the latter volumes of his hiſtory againſt Dr. Prieſtley, on which we ſhall refrain from beſtowing any other comment than the epithet *ſevere*.

The following ſhort extract is an amuſing contraſt of Mr. Gibbon's paſtime at Lauſanne, with Lord Sheffield's occupations in England:

'EDWARD GIBBON Eſq. to the Right Hon. Lord SHEFFIELD.

'Lauſanne, Nov. 14, 1783.

'Laſt Tueſday, November eleventh, after plaguing and vexing yourſelf all the morning, about ſome buſineſs of your ſertile creation, you went to the Houſe of Commons, and paſſed the afternoon, the evening, and perhaps the night, without ſleep or food, ſtifled in a cloſe room by the heated reſpiration of ſix hundred politicians, inflamed by party and paſſion, and tired of the repetition of dull nonſenſe, which, in that illuſtrious aſſembly, ſo far outweighs the proportion of reaſon and eloquence. On the ſame day, after a ſtudious morning, a friendly dinner, and a cheerful aſſembly of both ſexes, I retired to reſt at eleven o'clock, ſatisfied with the paſt day, and certain that the next would afford me the return of the ſame quiet and rational enjoyments. *Which has the better bargain?*'—

The following ſhort letter muſt have been more grateful to the paternal feelings of an author, than many volumes of correſpondence;

'Dr. ADAM SMITH to Mr. GIBBON.

'MY DEAR FRIEND, Edinburgh, Dec. 10, 1788.

'I have ten thouſand apologies to make, for not having long ago returned you my beſt thanks for the very agreeable preſent you made me of the three laſt volumes of your Hiſtory. I cannot expreſs to you the pleaſure it gives me to find, that by the univerſal aſſent of every man of taſte and learning, whom I either know or correſpond with, it ſets you at the very head of the whole literary tribe at preſent exiſting in Europe. I ever am, my dear friend, moſt affectionately yours, ADAM SMITH.'

In the earlieſt alluſion which Mr. G. makes to the affairs of France, we find him thus queſtioning his friend Lord Sheffield:

'Are

'Are you not amazed at the French revolution? They have the power, will they have the moderation, to eſtabliſh a good conſtitution?' (P. 202) The hiſtory of the laſt ſeven years is but a melancholy anſwer to this moſt important queſtion. On the farther progreſs of the revolution, we find him thus delivering his ſentiments: (Dec. 15, 1789.)

'What would you have me ſay of the affairs of France? We are too near, and too remote, to form an accurate judgment of that wonderful ſcene. The abuſes of the court and government called aloud for reformation; and it has happened, as it will always happen, that an innocent well-diſpoſed Prince has paid the forfeit of the ſins of his predeceſſors; of the ambition of Lewis the Fourteenth, of the profuſion of Lewis the Fifteenth. The French nation had a glorious opportunity, but they have abuſed, and may loſe their advantages. If they had been content with a liberal tranſlation of our ſyſtem, if they had reſpected the prerogatives of the crown, and the privileges of the nobles, they might have raiſed a ſolid fabric on the only true foundation, the natural ariſtocracy of a great country. How different is the proſpect! Their King brought a captive to Paris, after his palace had been ſtained with the blood of his guards; the nobles in exile; the clergy plundered in a way which ſtrikes at the root of all property; the capital an independent republic; the union of the provinces diſſolved; the flames of diſcord kindled by the worſt of men; (in that light I conſider Mirabeau;) and the honeſteſt of the aſſembly, a ſet of wild viſionaries, (like our Dr. Price,) who gravely debate, and dream about the eſtabliſhment of a pure and perfect democracy of five-and twenty millions, the virtues of the golden age, and the primitive rights and equality of mankind, which would lead, in fair reaſoning, to an equal partition of lands and money. How many years muſt elapſe before France can recover any vigour, or reſume her ſtation among the Powers of Europe!'

Whatever juſtice there may be in the obſervations contained in the earlier part of this paſſage, the fallacy of the latter part of it is now but too conſpicuous for the ſecurity and independence of Europe.—France has not indeed reſumed her former ſtation, but ſhe has aſſumed a new one far more threatening to the ſafety of other ſtates. Whether that new and formidable power, which now overſhadows all Europe, was the ſpontaneous fruit of the Revolution, or has been created by the unwiſe aggreſſion of foreign powers, is a queſtion which it is not for us on the preſent occaſion to examine:—yet we cannot forbear remarking that, from the commencement of theſe unfortunate convulſions, the gaiety and vivacity of Mr. Gibbon's correſpondence ſeem almoſt to have forſaken him; and his ſubſequent letters are tinged with the gloom of the melancholy period in which they were written. We cannot make this obſervation without feeling a new abhorrence for political commotions, which not only diſturb the repoſe of ſtates, but extend

their

their baneful influence even to the moſt private intercourſe of amiable men. In one paſſage of theſe letters, about the year 1785, Mr. G. ſpeaks of 40,000 Engliſh as being abroad travelling in a ſingle autumn. Who can look back on thoſe days of gaiety and tranquillity, without a ſigh at a moment like that in which we now write; when there is ſcarcely one ſpot on the continent of Europe, on which an Engliſhman can put his foot without fear of meeting the armies of a victorious enemy!

Mr. Gibbon's judgment of Mr. Necker is, in our opinion, notwithſtanding the intimacy of their friendſhip, juſt and impartial:

'Of M. Necker I have really a much higher idea than I ever had before; in our domeſtic intimacy he caſt away his gloom and reſerve; I ſaw a great deal of his mind, and all that I ſaw is fair and worthy. He was overwhelmed by the hurricane, he miſtook his way in the fog, but in ſuch a perilous ſituation, I much doubt whether any mortal could have ſeen or ſtood.' (P. 239—240.)

It is curious to obſerve how early he ſaw the poſſibility of the failure of the invaſion of France. The letter from which the following is extracted was written when the French affairs were at their loweſt ebb. It is dated September 12, 1792.

'How dreadfully, ſince my laſt date, has the French road been polluted with blood! and what horrid ſcenes may be acting at this moment, and may ſtill be aggravated, till the Duke of Brunſwick is maſter of Paris! On every rational principle of calculation he muſt ſucceed; yet ſometimes, when my ſpirits are low, I dread the blind efforts of mad and deſperate multitudes fighting on their own ground.'

The retreat of the Duke of Brunſwick ſeems to have raiſed the ſame doubts and ſuſpicions in the mind of Mr. Gibbon, that it ſo generally excited throughout Europe:

'Do you underſtand this moſt unexpected failure? I will allow an ample ſhare to the badneſs of the roads and the weather, to famine and diſeaſe, to the ſkill of Dumourier, a heaven-born general! and to the enthuſiaſtic ardour of the new Romans; but ſtill, ſtill there muſt be ſome ſecret and ſhameful cauſe at the bottom of this ſtrange retreat.'

The following paſſage relates to an event ſo recent, ſo momentous, and ſo awfully intereſting to Great Britain, that it cannot be unacceptable to our readers:

'I ſhould judge from your laſt letter, and from the Diary, that the French declaration of war muſt have rather ſurpriſed you. I wiſh, although I know not how it could have been avoided, that we might ſtill have continued to enjoy our ſafe and proſperous neutrality. You will not doubt my beſt wiſhes for the deſtruction of the miſcreants; but I love England ſtill more than I hate France. All reaſonable chances are in favour of a confederacy, ſuch as was never

never oppoſed to the ambition of Louis the Fourteenth; but, after the experience of laſt year, I diſtruſt reaſon, and confeſs myſelf fearful for the event. The French are ſtrong in numbers, activity, enthuſiaſm; they are rich in rapine; and, although their ſtrength may be only that of a phrenzy fever, they may do infinite miſchief to their neighbours before they can be reduced to a ſtrait waiſtcoat. I dread the effects that may be produced on the minds of the people by the increaſe of debt and taxes, probable loſſes, and poſſible miſmanagement. Our trade muſt ſuffer; and though projects of invaſion have been always abortive, I cannot forget that the fleets and armies of Europe have failed before the towns in America, which have been taken and plundered by a handful of Buccaneers.' (Feb. 18, 1793.)

With this prophetic extract we take our leave of this correſpondence; the charms of which have perhaps, in the opinion of ſome readers, already too long detained us. The ſecond volume, to which we next proceed, will not occupy us ſo long; ſince the moſt intereſting parts of it are republiſhed works, which we have long ago reviewed, and thoſe parts of it which are now original are inferior, in importance and attraction, to the contents of the volume that we have juſt cloſed.

(To be concluded in another Article.)

ART. XIII. *Leonora.* Tranſlated from the German of Gottfried Auguſtus Bürger. By W. R. Spencer, Eſq. With Deſigns by the Right Hon. Lady Diana Beauclerc. Folio. 1l. 1s. Boards. Edwards, &c. 1796.

To the general remarks on this poem which we prefixed to our account of two former tranſlations, (ſee M. R. for the laſt month,) we have nothing to add but ſome brief notices concerning the original author. G. A. Bürger, a writer now living, as we believe, and of middle age, has been well known in Germany ever ſince 1779, when the firſt collection of his poems appeared; many of which, indeed, had before been printed in periodical miſcellanies. They have occaſionally been republiſhed with additions, and conſiſt chiefly of ſmall pieces, ſerious and comic, and of ballads, ſeveral of them tranſlated with alterations from Engliſh originals: ſo that our writers are now only making lawful repriſals on him. His pieces are become very popular in his own country, where they are eſteemed for ſtrength of ſentiment and uncommon force of ſtyle; for which they are much indebted to their ſimple and natural diction, borrowed rather from the language of paſſion and common life, than from the uſual phraſeology of poetry. His peculiar excellence, therefore, ſeems to conſiſt in ſuch popular narrations of the wild and impaſſioned kind as that before us; and his diſtinguiſhing ſtrain of writing is that of the genuine ballad ſtyle, in

in which (as we formerly obſerved) he ought to be imitated by all who attempt to give an idea of him in another language.

In order to enable our readers to form a fair compariſon between the merit of Mr. Spencer's verſion and that of the tranſlations already reviewed, we ſhall tranſcribe exactly the ſame paſſage which we copied from them:

'Thus did the demons of deſpair
Her wildered ſenſe to madneſs ſtrain,
Thus did her impious clamours dare
Eternal wiſdom to arraign.
She beat her breaſt, her hands ſhe wrung,
Till weſtward ſunk the car of light,
And countleſs ſtars in air were hung
To gem the matron weeds of night.

'Hark! with high tread, and prancings proud,
A war horſe ſhakes the rattling gate:
Clattering his clanking armour loud,
Alights a horſeman at the grate:
And, hark! the door bell gently rings,
What ſounds are thoſe we faintly hear?
The night-breeze in low murmur brings
Theſe words to Leonora's ear.

"Holla, holla! my life, my love
Does Leonora watch or ſleep?
Still does her heart my vows approve?
Does Leonora ſmile or weep?"
"Oh! Willhelm, thou, theſe eyes for thee
Fever'd with tearful vigils burn,
Aye fear, and woe, have dwelt with me,
Oh, why ſo late thy wiſh'd return?"

"At dead of night alone we ride,
From Prague's far diſtant field I come;
'Twas late ere I could 'gin beſtride
This coal black barb, to bear thee home."
"Oh, reſt thee firſt, my Willhelm, here!
Bleak roars the blaſt through vale and grove;
Oh come, thy war-worn limbs to chear
On the ſoft couch of joy and love!"

"Let the bleak blaſt, my child, roar on,
Let it roar on; we dare not ſtay;
My fierce ſteed maddens to be gone,
My ſpurs are ſet; away, away.
Mount by thy true love's guardian ſide;
We ſhould ere this full far have ſped;
Five hundred deſtin'd miles we ride
This night, to reach our nuptial bed."

" Our nuptial bed, this night ſo dark,
So late, five hundred miles to roam?
Yet ſounds the bell; which ſtruck, to mark
That in one hour would midnight come."
" See there, ſee here, the moon ſhines clear,
We and the dead ride faſt away;
I gage, though long our way, and drear,
We reach our nuptial bed to-day."

" Say where the bed, and bridal hall?
What gueſts our bliſsful union greet?"
" Low lies the bed, ſtill, cold, and ſmall;
Six dark boards, and one milk white ſheet."
" Haſt room for me? " Room, room, enow;
" Come mount; ſtrange hands our feaſt prepare;
To grace the ſolemn rite, e'en now.
No common brideſmen wait us there."

' Looſe was her zone, her breaſt unveil'd,
All wild her ſhadowy treſſes hung;
O'er fear confiding love prevailed,
As lightly on the barb ſhe ſprung.
Like wind the bounding courſer flies,
Earth ſhakes his thundering hoofs beneath;
Duſt, ſtones, and ſparks, in whirlwind riſe,
And horſe and horſeman pant for breath.'

This publication is a ſplendid piece of typography, having the German printed on one ſide of the page. The deſigns with which it is decorated poſſeſs much elegance, and are not deficient in expreſſion, though painting muſt ever fall much ſhort of poetry in delineating the wilder conceptions of the fancy.

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TALK OF THE TOWN.

Art. 14. *Obſervations on the various Accounts of a late Family Difference in High Life, &c.* 4to. 1s. Faulder. 1796.

A COLLECTION of newſpaper paragraphs, on the ſubject of a miſunderſtanding reported to have unhappily broken out at Carl—e Houſe. The Editor has *prefixed* and *ſubjoined* ſome obſervations on the ſubject; and we hope he was not premature in aſſerting that the differences are ' now happily adjuſted, to the ſatisfaction of all parties:' Vide title-page.

Art. 15. *The Correſpondence between the Earl and Counteſs of Jerſey, and the Rev. Dr. Randolph*, on the Subject of ſome Letters belonging to her R. H. the Princeſs of Wales, of late ſo much the Topic of Public Converſation. 8vo. 1s. R. White.

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The deſign of this authentic publication is to free Lady Jerſey from the imputation of having prevented a packet of letters, directed by Dr. Randolph * to the care of her Ladyſhip, but intended for the Princeſs of Wales, from ever reaching the hands of her Royal Highneſs.

The ſuppoſed interception of this packet has, by ſome, been ſaid to have occaſioned, or to have inflamed, the miſunderſtanding to which the preceding article alludes. Lord Jerſey, whoſe name is here affixed to a preliminary advertiſement, declares, in direct terms, that the packet 'never was in Lady Jerſey's hands:' but no ſuch explicit declaration and diſavowal appear in her Ladyſhip's own letters to Dr. R. Perhaps ſhe did not conſider a perſon of her rank as amenable to ſuch condeſcenſion. On the whole, we do not imagine that any light has been thrown on this myſterious ſubject, nor much ſatisfaction given to the public, by this publication. The *accident* happened about a year ago.

FARRIERY, &c.

Art. 16. *The Sportſman, Farrier, and Shoeing-Smith's new Guide*; being the Subſtance of the Works of the late Charles Vial de St. Bell, Profeſſor of Medicine at the Veterinary College, or Hoſpital for the Diſeaſes of Horſes, St. Pancras, London. With Plates. To which is prefixed an Account of his Life, and the Origin of the College. Alſo an Appendix, containing valuable Extracts from the moſt approved Veterinary Writers. By John Laurence. 12mo. 3s. 6d. Boards. Croſby, &c. 1796.

This abridgment of the works of the late Profeſſor St. Bell, which are certainly too voluminous and expenſive for common uſe, cannot fail of being generally acceptable. In our xiith vol. N. S. p. 400, we gave an account of M. Saint Bel's 'Lectures on the Elements of Farriery, and the Art of Horſe-Shoeing,' in quarto; and in vol. xix. p. 142, we reviewed the poſthumous publication of his works; at the ſame time lamenting the death of a perſon whoſe ſkill and induſtry in his profeſſion, had his life been prolonged, might have rendered great ſervice to this country in the line of his ſtudies: eſpecially, as the preſent Editor obſerves, 'in the promotion of a more humane and gentle method of treating a noble animal of the higheſt deſert,—which has hitherto been invariably the ſad victim of barbarous ignorance.'

AGRICULTURE, &c.

Art. 17. *A Plan of an Orchard.* Exhibiting, at one View, a ſelect Quantity of Trees ſufficient for planting an Acre and a Half of Land, properly arranged according to their uſual Size of Growth and Hardineſs of Bearing: in which is comprized, a Collection of the moſt eſteemed *Orchard Fruit*, proper for the Table and the Kitchen, in regular Succeſſion throughout the Seaſon: ſhewing alſo, in a diſtinct *Table*, others nearly ſimilar in Quality, Size, Uſe, and Time of Maturity; with an *Alphabetical Liſt* of above

* See a poetical article on this ſubject; claſs POETRY.

Eight

Eight Hundred Species and Varieties, ſuch as are now cultivated in England, together with the different Names by which they are generally known. By George Lindley. Folio Sheet. 2s. Printed at Norwich, and ſold in London by Champante and Whitrow, &c. 1796.

This is a pretty preſent to the young orchardiſt; and the alphabetical liſt of fruit trees may be found uſeful to the more experienced. Norfolk, however, is the laſt county in the kingdom from which we ſhould have expected to have received ſuch a liſt; as it contains fewer orchards than any other county of equal ſize. Indeed, its ſoil, in general, is unfavourable to fruit trees. Difficulty, however, will always be a ſpur to ingenuity:—gardening, therefore, is ſtudied in Scotland, and orcharding in Norfolk.

Art. 18. *Outlines of Agriculture*, addreſſed to Sir John Sinclair, Bart. Preſident of the Board of Agriculture. By A. Hunter, M. D. F. R. S. L. & E. 8vo. 2s. York, Wilſon; London, Cadell jun. and Davies. 1795.

In the Advertiſement, inſerted at the *end* of this pamphlet, we are told that 'the profits ariſing from the ſale of it are to be *occaſionally* applied to the clothing of a few poor lunatics.' We are, therefore, cordially inclined to promote the ſale of it, as far as truth and juſtice will warrant us.

Dr. Hunter ſets out with the poſitions that the art of huſbandry is, 'at preſent, extended but a few degrees beyond its primitive inſtitution;' that, 'until the philoſopher condeſcends to direct the plough, huſbandry muſt remain in a torpid ſtate;' and 'that, to be a good huſbandman, it is neceſſary to be a good chemiſt.' We ſhould be concerned to find that the latter poſitions were well founded; for to excel either in huſbandry or in chemiſtry requires, in itſelf, a lifetime of experience. We rather think that it is the province of the experienced chemiſt to furniſh the farmer with ſome well-aſcertained principles of the ſcience, as far as it relates to manures, and with ſome plain directions for applying them. Indeed, this we conceive to be the chief intention of the paper before us.

The firſt principle here aſſerted is ſimple: 'I lay it down as a fundamental maxim that all plants receive their principal nouriſhment from oily particles, incorporated with water, by means of an alkaline ſalt, or abſorbent earth.' P. 7. Is this, however, a ſound principle? Lord Dundonald does not admit it: nor do we find any of the modern writers on agricultural chemiſtry favouring ſuch an idea; except Biſhop Watſon, whoſe chemical eſſays, as well as the Georgical eſſays of Dr. Hunter, are now left in the rear, by the rapid marches of the chemiſts of the day.—We mention the Georgical eſſays of Dr. H. becauſe we find little, in the paper before us, which was not publiſhed in that miſcellany, nearly twenty years ago; not on *manures* only, but on the *vegetable-economy*; the two ſubjects which alone form the preſent Outlines of Agriculture; excepting an additional plate and deſcription, reſpecting the ſtructure and appearance of the egg on the fourth day of incubation,—which we do not recollect to have ſeen in any of the Doctor's former works.

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best experiments, adduced in support of Dr. H.'s favourite
[illegible] almost all vegetables, whose seeds are of an oily nature,
[illegible] remarkable impoverishers of the soil, as hemp, rape,
[illegible] that rape-dust, when laid upon the land, is a speedy
[illegible] a manure;' and, notwithstanding the less substantial theo-
[illegible] ace at present on the wing, we are of opinion that oil is a
[illegible]—but we are far from considering oil, or any one thing
[illegible] nature, as the universal principle of vegetation! Even Dr.
[illegible] has a secondary principle, which is nitre: 'to the universal
[illegible] oil, (he says,) we must add another of great efficacy, though
[illegible] understood; I mean the nitrous acid of the air.' His con-
[illegible] it, however, we cannot help thinking, is somewhat
vague and unphilosophical:

'After saying so much in praise of nitre, it will be expected that I should produce some proofs of its efficacy, when used as a manure. I must confess that experiments do not give us any such proofs. I shall therefore consider this nitrous acid, or, as some philosophers call it, the *acidum vagum*, in the light of a vivifying principle, with whose operation we are not yet fully acquainted.'

The remarks, in page 14, on the nature of marl, and the method of making it, are equally loose and unchemical; and the proposed process is altogether impracticable; unless at an expence much too great for the purpose intended.

Lightly, however, as we think of the *chemical* part of this paper, and so far as it relates to *manures*, — we have ever considered Dr. H.'s explanations of the vegetation of grain, and of the roots of seedling plants, as interesting to the philosophic mind, and valuable to the practical husbandman; and we think that the public are greatly indebted to him for the present favourable opportunity (to those who are not possessed of them) of procuring them at an easy cost, and of doing an act of charity at the same time. His elegant delineation of, and impressive remarks on, the vivifying process of oviparous animals cannot fail to interest every admirer of Nature's operations: for, to use the concluding words of his pamphlet,

'How beautiful are the general laws of Providence: the more we explore them, the more we have cause for wonder and astonishment. Every thing is wisely disposed; nothing is fortuitous; all is order, regularity, and wisdom.'

EDUCATION, &c.

Art. 19. *An Essay on an Analytical Course of Studies*, containing a complete System of Human Knowledge. By J. B. Florian, A M. 8vo. pp. 76. 2s. 6d. Stockdale. 1796.

In constructing a table of universal knowlege, the different branches of science may either be referred to the objects which are contemplated, or to the faculties of the soul. The authors of the French Encyclopædia have followed the latter method; Mr. Florian, in this ingenious essay, has adopted the former. With a considerable degree of philosophical precision, he has traced out an analytical arrangement of the sciences, under the three leading heads of man in his relations to natural beings, to himself, and to other men. This arrangement

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he has made the basis of a new system of general education, which may deservedly claim the attention of the public, as well adapted to furnish a regular series of instruction in the principal branches of natural knowlege, in the room of that narrow plan of education which has devoted eight or ten precious years of early life to the mere acquisition of dead languages.

Mr. Florian lays down precisely the business of each year, from the 7th to the 17th, as follows:

First year, from 7 to 8. Principal study—French language, arithmetic. *Accessary studies*—writing, drawing, music.

Second year. Elementary geometry, drawing, music, dancing, antient history.

Third year. Algebra, application of algebra to geometry, drawing, music, dancing, antient history.

Fourth year. Mechanics, astronomy, dialing, drawing, music, dancing, &c. antient history.

Fifth year. Physics, elements of chemistry, drawing, music, bodily exercises, antient history.

Sixth year. Natural history, Italian or Latin, modern history.

Seventh year. Anatomy, theory of surgery, of medicine, and pharmacy, pneumatology, physiognomy, Italian, modern history.

Eighth year. General and particular grammar, logic, eloquence, poetry, Latin, modern history.

Ninth year. Agriculture, mechanical and liberal arts, duties of man in society, Latin, reading of travels and works on political œconomy.

Tenth year. Politics, military sciences, Latin, reading political œconomy and memoirs of generals and statesmen.

It will probably be objected to the preceding plan, that mathematics, which require the exercise of the reasoning faculty more than of memory, are introduced too early; that geography, as a distinct study, is omitted; that physiognomy is taught as a science; and that no provision is made for religious instruction, which Mr. F. refers entirely to the clergy. Nevertheless, the plan seems constructed with some attention to the order of nature, and, as far as it is practicable, promises something like a regular edifice of useful instruction. At the close of the pamphlet, the public is informed that the author, in concurrence with several associates, purposes carrying this plan into execution, in an academy which he is about to open at Bath, where Mr. Florian now resides. Concerning the probable success of such a plan, we shall not hazard a prediction: but it may be observed, that the undertaking seems to promise considerable utility to the public.

Art. 20. *Elements of Geography, and of Natural and Civil History.* By John Walker. Second Edition. 8vo. pp. 516. 8s. Boards. Darton and Harvey, &c. 1796.

It cannot be expected, in an elementary work like the present, comprehending such an immense variety of matter, that any thing more than a general view of things can be taken. Mr. Walker has, however, compressed a great deal of information in a very small compass, and has interspersed his narrative with a variety of remarks and reflections, which do equal honour to the man and the philosopher.

We have been particularly pleaſed with thoſe parts of this work to which the following declaration of the author immediately refers:

'In deſcribing the different ages and nations of the earth, I have endeavoured to expoſe the evils which have been impoſed by oppreſſors on their own ſpecies, as well as on the brute creation; and yielding to ſuch diſpoſition, I have been led into details which I am ſenſible may alarm the fears and awaken the prejudices of many whom I eſteem and love. I wiſh them to obſerve, and every reader whom it may concern, that in my moſt earneſt declamations againſt tyranny, whether palpable or ſpecious, the ſentiments are my own, and many of them are inſerted in oppoſition to the judgment of ſeveral whom I eſteem. I believe I have not declaimed againſt tyranny through diſlike to the men who were the inſtruments of oppreſſion; I conceived it a duty I owed to the injured, with a ſenſe of whoſe ſufferings I was forcibly impreſſed; and when I was ready to ſhrink from the charge, when it would have been more pleaſing to my diſpoſition to have complaiſantly declined cenſure, and to have amuſed myſelf with a tranquil hope that prejudices were paſſing away, and that certain abuſes would not long continue; when it was painful to me to expoſe and cenſure what I had often lamented in ſecret, and I was ready to lay down the pen and drop the ſubject, the viſionary ſcene of hoſts of the injured people whoſe cauſe I was ready to deſert, ſtarted into the view of my imagination, I ſeemed inſtantly penetrated with their plaintive looks and deſponding ſighs, complaints or groans, and no longer halted between two opinions.'

This work abounds with ſtriking and ſome *peculiar* ſentiments; which, on the whole, juſtly merit our commendation, as being well adapted for the information and improvement of youth. It may alſo be conſidered as an agreeable companion for thoſe who have frequently turned over the pages of antient and modern hiſtory.

Books of this nature are generally written in a dry unanimated manner, with ſcarcely the ſhadow of ſentimentality: but the character of Mr. W.'s performance is ſo much the reverſe of this, that we think it peculiarly valuable for the author's multifarious reflections and remarks on a great variety of topics, as they occaſionally occurred to his obſervation, in the courſe of his compilement *.

POLITICAL, *&c.*

Art. 21. *A Summary Defence of the Right Hon. Edmund Burke.* In two Letters. Letter I. addreſſed to the Rev. G. Wakefield. Letter II. addreſſed to the Hon. Somerſet Lowry Corry. By T. Townſhend, Eſq. of Gray's Inn. 8vo. pp. 135. 3s. R. White. 1796.

Among the various exhibitions of human folly, there are none perhaps more exquiſitely and conſummately ridiculous, than the ſtrained efforts of men of ordinary talents to ape the peculiarities of great genius. The pamphlet before us is one of the brighteſt examples of

* The author has ſome angry ſtrictures on "the Reviewers;" for which he may poſſibly have had provocation: but with reſpect to this matter we are in total ignorance.

this

this glaring abſurdity. The author, filled with a very juſt reverence for the genius, and admiration of the writings, of Mr. Burke, has conceived the hopeful project of imitating and rivalling one of the moſt inimitable and unrivalled writers that the world has ever ſeen. The iſſue of this project has been ſuch as might naturally have been expected. The excellences of his model were ſo far from being attainable, that they were perhaps ſcarcely diſcernible, by Mr. Townſhend. If he had been capable of taſting and reliſhing them, they muſt have taught him ſuch a leſſon of humility as would have effectually repreſſed the preſumptuous hope of imitation. It was not, however, difficult for him to ſeize ſome of thoſe peculiarities which, in Mr. Burke, are ſo interwoven with excellence, as almoſt to form a part of it, but which, when they are exhibited in the caricature copies of Mr. Townſhend, become contemptible faults. It is the fate of ſuch imitators to ſee

All that diſgrac'd their betters met in them.—

Guided by this ſpirit of imitation, Mr. T. has produced a pamphlet which would furniſh a profeſſor of rhetoric with as perfect examples of every fault in compoſition that he could wiſh his pupils to avoid, as any publication with which we are acquainted in the Engliſh language. It abounds with excellent ſpecimens of quaint phraſeology, confuſed metaphor, the licentious uſe of poetical words, the taſteleſs revival of antiquated language, ranting bombaſt, and pure, genuine, unmixed nonſenſe. Where did this writer ever hear of ſuch expreſſions as the following: 'efflorescence bewailing,' p. 1.—'exotic ſenſibility,' p. 3.—'to premiſe the throes of languiſhing authority,' p. 13.—'to affix a pulpit as a place;'—a 'mulled indifference,' p. 15. 'to obfuſcate* the times,' ib.—'to expound the import of an auguſt period,' p. 16.—'a *vicious current* gliding in occult wickedneſs,' p. 59.—'faſtuous philoſophers,' p. 74.—'meandering in devious ſtreams through the diſturbed ſurface of ages,' p. 9.—'retail detailers in traduction†,' p. 99.—'inflated exotiſm,' p. 100. (exotiſm is not an Engliſh word,) 'incurred the public attention,' ib.—'*Gaſſamer* miſts,' p. 115.—'the entire of this paſſage,' p. 121.—'the *tedious ſtructure* of argumentation he decorates with the *tufted* ſplendour of ornament, here *cluſtered* in appropriate ſolidity, and there ſcattered in the light profuſion of careleſs beauty!!' p. 134.—'he can *glide* in the ſmooth elegant *ſubtlety*, &c.' p. 134: one would think he was ſpeaking of Lyſias, but know, reader, this is his character of Cicero!

The public may perhaps wonder that we ſhould have troubled ourſelves with making this collection of *Townſhendiana*:—but, in our opinion, next to the care with which Reviewers ought to mark and reprehend every thing offenſive to morals, is the duty which they owe to the language and taſte of their country. It is uſeful to ſhew, by a ſtriking example, how vain and deſperate an attempt it is, in un-

* *Obfuſcate* is not an Engliſh word; *offuſcate* has only dictionary authority.

† *Traducement* is the act of traducing; not *traduction*, which has quite another ſenſe.

fledged writers, to hazard thoſe violent innovations in language which the moſt eſtabliſhed reputation could hardly juſtify, and the moſt finiſhed taſte in compoſition ſcarcely manage with ſucceſs.

All the ſpecimens of Mr. Townſhend's pamphlet, which we have hitherto produced, yield in ridiculouſneſs to that which we ſhall now quote: 'In none of his [Mr. Burke's] writings can you diſcover man *unfledged* and *plucked* of all his habitudes, modes of mind, and diſpoſition of heart, ſtanding an *abſtract crop*, a rifled metaphyſical thing, to be *forged* and *hammered* into any fantaſtic ſhape to which the decree of a Convention may doom him.' P. 13. Some of our readers may recollect an humorous account of an *abſtract Lord Mayor*: but the idea of an abſtract *crop* was reſerved for Mr. Townſhend. This, however, does not content him. This abſtraction muſt be *malleable!* To hammer and forge an abſtract idea is an art which blackſmiths have yet to learn from Mr. Townſhend.

That this author may have no right to complain of unfairneſs, we ſhall ſelect a paſſage which he doubtleſs conſiders as among the beſt in his pamphlet; viz. his account of Engliſh liberty degenerating into French licentiouſneſs:

'Liberty—the mellowed, cultivated, manly liberty of his country—has ever been the proud theme of his talents. The ſpears of our iron Barons of old, like the rod of the Jewiſh Legiſlator, opened in the vaſt deſerts of ignorance and ſlavery, the ſacred fountain of liberty; and from that, our Engliſh ſpring, have meandered in devious ſtreams throughout the diſturbed ſurface of deſcending ages, thoſe irriguous rivulets, which, coaleſcing in their force, have ſometimes burſt in cataracts, and ſometimes glided clear, tranquil, and majeſtic, purifying the atmoſphere by their ſmooth currency, and fertiliſing the ſoil by gentle overflowings.—The lips of the thirſty multitude have drank this limpid boon of nature,—not to glut, but to refreſh themſelves. No bloated, anaſarcous, dropſical liberty aroſe from their temperate and wholeſome meaſures. Percolating through all the vaſt intervening ſtrata of clays, but rendered fæculant from the many noxious particles which it imbibed in its progreſs—it trickled through all the vaſt impediments which temporarily checked its courſe, and ſtole in concealed ſtreams, fathoms deep, to bleſs the ſoil of France, in happier days.—Time, defecating Time, might, as it ſpontaneouſly approached the ſurface, have purified and rendered it ſalutary; but the mad-brained metaphyſical delvers, who dug the hell-deep grave of royalty, opened the noxious turbid puddle, which burſt upon them into day, worſe than Circe's cup, converting thoſe who taſted of it into worſe than ſwine.'

Having culled a ſufficiency of flowers from this gentleman's garden, let us now walk out of the premiſes, and ſhut the door.

Art. 22. *Conſiderations on the Subject of Poor Houſes and Work Houſes*, their pernicious Tendency, and their Obſtruction to the propoſed Plan for the Amendment of the Poor Laws. In a Letter to the Rt. Hon. W. Pitt. By Sir William Young, Bart. F. R. S. 8vo. pp. 53. 1s. 6d. Stockdale. 1796.

In this very able and ingenious pamphlet, the author ſtrenuouſly contends againſt the preſent ſyſtem of work-houſes, which he forcibly calls

calls 'gaols without guilt;' and which, with no small appearance of probability, he represents as injurious to the health, the industry, and the morals of the people. They dissolve those family connections which are the sources of the virtues as well as of the enjoyments of the lower ranks of the community, and often tend to corrupt the sober and diligent by the example of the dissolute and idle, with whom they are compelled to herd. That these are great and real evils in our present system, there can be no doubt: but we are somewhat surprised that Sir W. Young, who seems to have bestowed so much thought and inquiry on this interesting subject, should not have adverted either to the account of the management of the poor at Hamburgh by Mr. Voght*, or to the admirable institution established at Munich by the advice of Count Rumford†; who may truly claim the exalted praise of having reclaimed thousands, in an apparently civilized country, from barbarity into civilization. Both the publications of these gentlemen would have furnished Sir William with valuable materials on the subject, and, as we think, with a powerful argument in support of his opinion,—that, generally speaking, it is much more wise and benevolent to succour the distresses and aid the industry of the poor in their own dwellings, than to crowd them together in work-houses.

Art. 23. *A Warm Reply to Mr. Burke's Letter.* By A. Macleod. 8vo. pp. 75. 2s. Crosby.

We could not without some astonishment proceed in reading this extraordinary and incomprehensible production, till we found the solution of the riddle in the fifth page. The writer there says, in a strain of obsequious politeness which we believe was never before shewn to any author by his answerer: 'My labours shall, I trust, be uniform. Where the antagonist is warm I shall also be warm, where phlegmatic I shall be phlegmatic, *where absurd I shall exemplify that absurdity; if at any time, in any of his flights, he acts the madman, I shall even act that part too!*' After the last declaration, we can no longer wonder at any thing in the writings of this author. Of any other writer, who had made a less sublime declaration, we should have been strongly tempted to ask the meaning of those choice phrases with which this pamphlet abounds: 'ephemerous horrors of hideous self views,' p. 2. 'the republic of *periodic* wit,' ib. 'corybantiate shrieks,' p. 3. 'champion of infernality,' p. 4. 'dulciated minister,' p. 13. He tells us that Mr. Burke was 'in his closet a demagogue.' The idea of a man playing the part of a demagogue in his closet, haranguing *mobs* of *books*, and arranging *factions* of *chairs*, is unrivalled by anything but the description by Cervantes of the unfortunate Knight of *La Mancha* mistaking wine-skins for giants, and the wine for their blood. Forums and senate-houses used to be the scenes in which the character of the demagogue was displayed; and even the most restless and turbulent spirits were supposed, till the discoveries of Mr.

* See Rev. vol. xviii. N. S. p. 66.

† Of whose important publications on this and other subjects we have not yet been able to give an account.

Macleod appeared, to lay aſide, in ſome meaſure, the demagogue, when they entered the quiet retreat of their cloſets.

Reviewers are often condemned to toil through the inſane ravings of unfortunate writers: but we rarely meet with any who make declarations ſo ingenuous as that which we have quoted from this author. As a curious ſpecimen of that ſort of compoſition which he produces, when '*he acts the part*' above mentioned, we ſhall extract the following: 'Liberty is the ſoul of nature and the birthright of man. In the abſtract, a nation revolving from an orderly to a diſorderly tyranny may become indebted to individuals for the preſervation of her trading liberty; but the conſolidated capital neither ſuffers dilapidation nor waſte. The ſtock is indented in the rock of time, and can only be diminiſhed in the wreck of worlds. Like the deſtination of kingdoms, liberty is regiſtered in the journals of heaven; God is the arbiter; *the Archangel Keeper of the ſeals.*' P. 68.

Since the author informs us that the facts ſtated in the above paſſage are authenticated by certain hiſtorians, we wiſh that he would favour the public with their names, as they muſt certainly have had acceſs to very *curious* and *ſecret* information. Yet this is the writer who preſumes to call the army of King William III. 'a freebooting army.' If he had diſplayed ſuch talents as would entitle him to ſerious notice, we ſhould have deemed it our duty to beſtow a due caſtigation on ſuch audacity:—but, as it is, we can only feel compaſſion towards a writer who truly poſſeſſes '*tribus Anticyris inſanabile caput.*"

Art. 24. *Two Letters addreſſed to his Grace the Duke of Bedford, and to the People of England.* 8vo. pp. 44. 1s. Owen.

No cauſe has probably ever given riſe to ſuch an inundation of abſurdity, as the preſent prevalent rage for what is called '*fine writing.*' Very ſhortly, we ſuppoſe, it will extend to *fine ſpeaking*; when no man ſhall order a beef-ſteak without perſonification, nor call a coach without a metaphor. In the ſecond page of this pamphlet, we find a remarkable example of this ridiculous ſtyle: 'the crop of ſedition and diſcontent, the ſeeds of which your Grace has ſo copiouſly ſown, promiſed a plentiful and abundant harveſt, had not the ſickle of ſuperior power been timely employed to cut it ere it became ripe, and the foot of authority to trample it down.' In the ſame page, the author, whoſe knowlege in hiſtory ſeems to be much on a footing with his taſte in literature and his liberality in politics, informs us that 'the doctrine of reſiſtance is a *new* and fatal one.'

It is honourable to the Duke of Bedford and Mr. Fox to be traduced by ſuch a writer as this; who is the diſciple of Sacheverell, without probably being acquainted with the exiſtence, the writings, or the fate of his maſter. The *practice* of reſiſtance is as old as the practice of oppreſſion, and the *doctrine* of reſiſtance is coeval with common ſenſe.

Art. 25. *Speech of the Right Hon. Henry Dundas*, delivered in the Houſe of Commons the 15th of March 1796, on the farther Conſideration of the Report of the Committee upon the Bill for the Abolition of the Slave-Trade; with a Copy of the Bill, and Notes illuſtrative of ſome Paſſages in the Speech. 8vo. 1s. Debrett.

The

The opinion of Mr. Dundas concerning the abolition of the ſlave-trade is well known. His motion, made four years ago in the Houſe of Commons, that, on the firſt of January 1796, the African ſlave-trade ſhould ceaſe and determine, is not forgotten. The ſame ingenuity, which ſo effectually poſtponed the abolition at that time, now, *after* the firſt of January 1796, deviſes means ſtill to poſtpone it. If this copy be genuine, we are left wholly at a loſs how to reconcile the general purport and tendency of this ſpeech, which are, manifeſtly, to oppoſe the ſpeedy abolition of the ſlave-trade, with the Right Hon. Speaker's confeſſion that "many circumſtances concur which incline him to the opinion, that this trade is irreconcileable to juſtice." Muſt injuſtice continue to be ſanctioned by law, out of delicacy to thoſe who have chiefly profited by it? or ſhall a nation, not diſpoſed to abandon all pretenſions to virtue, perſevere in ſupporting an iniquitous traffic, becauſe the abolition may affect the property of thoſe who have been the principal actors in this diſgraceful buſineſs? To this argument, which is the ſum of the preſent ſpeech, the only honeſt reply is, *Fiat juſtitia, ruat cælum.*

Art. 26. *Speeches (out of Parliament) addreſſed to the Electors of the City of Weſtminſter,* by the reſpective Candidates for their Suffrages to repreſent them in the enſuing Parliament; the Rt. Hon. Charles James Fox, John Horne Tooke, Eſq. and Sir Alan Gardner, Bart. Impartially taken as delivered each Day, from the Beginning of the Election to the End; with the correct Numbers that polled each Day, from May 27 to June 13: together with an Account of the Public Meeting of the Friends of Mr. Tooke, at the Crown and Anchor Tavern, June 18, 1796. 8vo. 1s. Smith.

If no other reaſon exiſted for recording and preſerving, by means of the preſs, theſe curious ſpecimens of electioneering oratory, than a deſire to reſcue from oblivion ſo ſtriking a memorial of the adroitneſs, eloquence, and ready wit of Mr. Horne Tooke, the motive will, no doubt, be generally allowed. The collection now before us never was, we believe, equalled; and poſſibly never may be ſurpaſſed.

AFFAIRS OF FRANCE.

Art. 27. *A View of the Cauſes and Progreſs of the French Revolution.* By John Moore, M.D. 8vo. Two Vols. 14s. Boards. Robinſons. 1795.

From various accidents, which it would be impertinent to ſtate to the public, we have been prevented from paying attention to this work, till it is too late to allot to it that ſpace in our Review which the importance of the ſubject, and the merit of the performance, would otherwiſe demand. A very ample account of it is now become unneceſſary, as we are perſuaded that the deſerved popularity of the author, and the ardour of public curioſity reſpecting the events to which it relates, muſt have by this time inſured it the peruſal of moſt of our readers. As a proof of the ſpirit of moderation with which it is written, we ſhall extract the Dedication; which deſerves praiſe alſo for reconciling elegance with ſincerity, and for diſplaying politeneſs without adulation:

'To his Grace the DUKE of DEVONSHIRE.

'My Lord Duke,

'It is very difficult to write on the ſubject of the French Revolution, without being accuſed of partiality. I endeavoured to avoid that imputation in my Journal; but a very near connection of yours told me, that, when ſhe was abroad, thoſe who are called *Democrates*, and had read the book, declared that, with other faults, it had an intolerable leaning towards ariſtocracy. Thoſe, on the other hand, who are denominated *Ariſtocrates*, were of opinion, that its greateſt fault was a ſtrong bias to democracy. In the writer's mind, however, there is no more inclination to either than is to be found in the Conſtitution of Great Britain, as it was eſtabliſhed by the efforts of your Grace's anceſtor, in conjunction with thoſe of other patriots, at the Revolution in the year 1688. The preſent work has been executed in the ſame diſpoſition, and will be expoſed to the ſame cenſure.

'At a period when prejudices operate with unuſual acrimony; when, merely from viewing a particular object in different lights, two ſets of men in this country reciprocally accuſe each other of deſigns, of which, I am convinced, neither are capable; when that ſpirit of hatred which alienated the minds of men from their countrymen, and even relations, on account of a difference of religious opinions, about the middle of the ſixteenth century, ſeems to revive on account of political ones at the end of the eighteenth; at ſuch a time, the qualities of moderation, of candour, and benevolence, under the direction of a good underſtanding and ſcrupulous integrity, derive uncommon luſtre from their uncommon rarity. This conſideration induced me to addreſs the following work to your Grace.'

The concluſion exhibits to us thoſe leſſons which, the author juſtly thinks, have been taught by the French Revolution:

'Thus the French people, having obtained a limited monarchical Conſtitution, under which, with the timely alterations and reforms that experience would have indicated and new circumſtances rendered expedient, the nation might have been proſperous and happy, had they not with equal levity and guilt overthrown it almoſt without a trial.

'The French Revolution exhibits at once the miſchiefs that attend the abuſe of power and thoſe that attend the abuſe of liberty; affording a warning to ſovereigns, not only againſt direct acts of cruelty, but alſo againſt that laviſhneſs of the public money which neceſſarily leads to the oppreſſion of the people, and raiſes general diſcontent and indignation. It affords likewiſe a warning to the ſubjects of every free government againſt all licentious diſregard of law, all attacks on the rights of any claſs of their fellow-citizens, or the aſcertained prerogatives of the ſovereign; as every unprovoked attack of that nature tends to render all men's rights inſecure, leads to the horrors of anarchy, and generally terminates in the deſtruction of that liberty they wiſh to preſerve.'

We are ſatisfied that this ſenſible and candid writer will not be diſpleaſed at the abuſe which has been thrown on his work by violent men of all deſcriptions. It is no inconſiderable homage to his veracity and

and impartiality, that, in such times as these in which it is our fortune to live,

——"Tories call him Whig, and Whigs a Tory."

MEDICAL, &c.

Art. 28. *A Dictionary of Surgery*; or the Young Surgeon's Pocket Assistant. By Benjamin Lara, Member of the Corporation of Surgeons, &c. 12mo. 6s. Bound. Ridgway.

Though the dictionary-form is certainly the worst for *teaching* an art or science, yet, from the facility of consultation, and the opportunity which it gives of introducing a variety of miscellaneous matter not easily reducible to system, it has its advantages in a book of reference. The present work is modestly offered only as a compilation for the use of young practitioners, who are in situations in which they cannot have access to standard works; and it may, doubtless, from its portable size and copious contents, be an useful companion to persons so circumstanced. Most of the articles are derived from approved authorities; yet, as the writers cited are of different value, and do not always perfectly agree, some judgment is requisite to make a safe and proper use of the practical directions here given.

Art. 29. *Observations on the Causes of Distortions of the Legs of Children*, and the Consequences of the pernicious Means generally used with the Intention of curing them; with Cases to prove the Efficacy of a Method of Cure invented and practised only by T. Sheldrake, Truss-maker to the Westminster Hospital and Mary-le-Bone Infirmary. 8vo. pp. 100, and 4 Plates. 3s. sewed. Egerton, &c.

The principle on which Mr. Sheldrake has proceeded in his endeavours to cure the deformities, mentioned in the title, he himself thus describes:

'The idea upon which this method is founded is to substitute a spring, so adapted to the nature of the distortion, that, when bound upon the limb, its action will draw the deformed parts into their natural situation; when it is necessary to allow of motion in the limb, that motion, by increasing the re-action of the spring, accelerates the cure: this effect is directly contrary to what has been experienced from the common instruments that have been used for the same purpose.'

The author enters into no farther details concerning the forms of his instruments, the nature of his bandages, and his mode of fixing them. He justly observes that, in case of reproach on account of his silence, he might claim the right of keeping for his own advantage what he has acquired by his own labour. He does not, however, rest his defence on this ground.

'Whoever,' says he, 'is acquainted with these diseases, must know they are subject to infinite variations in many circumstances, from whence it happens, that no two cases have been known alike in all their circumstances; and, as a necessary consequence, it must be allowed, that no form can be given of instruments that shall be equally applicable to all cases.'

This

This argument, however, appears to us by no means satisfactory. It would apply with almoſt equal force to medicine, and other parts of ſurgery, the ſame variation of caſes taking place here alſo. Nor can we entertain a doubt of Mr. Sheldrake's power to inſtruct intelligent men how to adapt his apparatus to the variety of caſes. He has rendered its ſuperiority, and, without any odious compariſon, its excellence, more than probable; and we are indebted to him for a clearer inſight into the nature and cauſes of the diſorders of which he treats, than we poſſeſſed before.

Art. 30. *An Eſſay on Indigeſtion and its Conſequences*; or Advice to Perſons affected with Debility of the digeſtive Organs, nervous Diſorders, Gout, Dropſy, &c. &c. &c. By R. Squirrel, M. D. 8vo. 3s. Boards. Sold by the Author in Denmark-ſtreet, Soho.

The *new medicine* mentioned in the title being, as Dr. LAST ſays, a ſecret, this work is to be conſidered as an advertiſement of Dr. Squirrel's tonic powders and drops for the benefit of the *dyſpeptic*, the *nervous*, the *gouty*, the *dropſical*, &c.—as alſo of the worthy Doctor himſelf.

Art. 31. *An Inquiry into the Hiſtory, Nature, Cauſes, and different Modes of Treatment hitherto purſued, in the Cure of Scrophula and Cancer.* By William Niſbet, M. D. Edinb. 8vo. pp. 262. 4s. Boards. Watſon, Edinburgh; Kay, London. 1795.

The firſt two diviſions of this work conſiſt of a crude, heavy, and by no means judicious compilation. The remarks introduced by the author are at times truly ridiculous. Thus, for example, to account for the benefit of ſailing, in conſumption, Dr. N. ſays: 'the coſtiveneſs, which commonly occurs at ſea, ſhews that it acts ſtrongly in determining the fluids from the internal parts; a leading indication in conſumption.' The third diviſion, which ſcarcely amounts to ſix pages, announces a new method of cure in ſcrophula and cancer. The writer does not enter into particulars at preſent, but promiſes them hereafter. Meanwhile, he affirms that ſcrophula conſiſts in *a deficit of animalization*; and cancer in the very oppoſite ſtate. 'In the removal of ſcrophula, the firſt ſtep will be to direct a regimen, capable of giving that vigour to the ſolid which it wants; and alſo to convey to the fluids that ſhare of vitality which they are naturally intended to poſſeſs.' In cancer, 'regimen, not medicine, muſt act. Pouteau is the firſt author who pointed out this. All acrimony—it is an eſtabliſhed fact—is relieved by liquids; hence the reputation of different watering places, in many of the moſt incurable diſeaſes.' [We could aſſign a very different reaſon here.] 'Medicine muſt be combined with it (regimen), to exert its powers in all thoſe maladies which are cloſely interwoven with the conſtituent principles of the conſtitution.' What profundity! 'Next to regimen, the removal of local congeſtion is an important ſtep.' So much for Dr. N.'s principles of cure in ſcrophula. Our readers muſt wait with patience, or impatience, till he unravels in his Appendix the wiſdom entangled in theſe words.

Art.

Art. 32. *A ſhort Account of the Origin, Symptoms, and moſt approved Method of treating, the putrid bilious Fever, vulgarly called the Black Vomit,* which appeared in the City of the Havannah, with the utmoſt Violence, in the Months of June, July, and Part of Auguſt 1794; as practiſed by Mr. John Holliday *an Engliſh* Surgeon, reſident in that City. 8vo. 1s. Johnſon.

The fever is ſuſpected to have been imported from Philadelphia, though it firſt broke out on board a ſlave ſhip. The inflammatory appearance at the onſet induced the author to bleed,—to the great detriment, as he informs us, of his patients. He at laſt found that plentiful evacuations from the bowels, by Glauber's ſalts, manna, and tamarinds, with decoction of bark when a remiſſion was produced, proved highly efficacious. A furious ſtorm (Aug. 27.) is ſaid to have put an end to the progreſs of the contagion.

NATURAL HISTORY.

Art. 33. *Plants of the Coaſt of Coromandel:* ſelected from Drawings and Deſcriptions preſented to the Honourable Court of Directors of the Eaſt India Company. By William Roxburgh, M. D. Publiſhed by their Order, under the Direction of Sir Joſeph Banks, Bart. Folio. Faſciculus I. & II. 1l. 1s. plain; 3l. 10s. coloured, each. Nicol.

This ſplendid work is intended to be a ſelection from five hundred drawings and deſcriptions preſented to the Court of Directors, by Dr. Roxburgh, botaniſt (in the Carnatic) to the Company: and will conſiſt either of new plants, or of ſuch as have been hitherto imperfectly deſcribed, or of ſuch as are uſed in the arts, in medicine, or in manufactures.

John Gerrard Koeing, a pupil of Linné, went to India about the year 1768: in 1778 he entered into the ſervice of the Eaſt India Company, and died in Jagrenatporum in June 1785. During his reſidence in India he was aſſiduouſly employed in ſtudying the natural hiſtory of that intereſting and extenſive country. The whole of his manuſcripts and ſpecimens were bequeathed to Sir Joſ. Banks, and from them conſiderable aſſiſtance has been derived to the preſent publication. Koeing was ſucceeded by Dr. Ruſſel, who, following the deſigns of his predeceſſor, reſolved on a work limited to the uſeful plants of Coromandel. His memorial on the ſubject, after having received the approbation of the governor and medical board at Madras, was tranſmitted to Sir J. Banks and the Court of Directors. Some alterations in the original plan were made by Sir Joſeph, and the corrected ſcheme was returned to India accompanied by the full approbation of the Court of Directors. In the mean time, Dr. Ruſſel had left India: but the deſign, far from being abandoned, was entruſted to Dr. Roxburgh, Dr. Ruſſel's ſucceſſor, by whom it has been ably executed. The laſt parcel of drawings and deſcriptions, completing the number of five hundred, arrived in 1794, and on the 4th of July in the ſame year, Sir Joſ. Banks preſented to the Court of Directors a plan and eſtimate of the expence of the propoſed publication; expreſſing at the ſame time his own willingneſs to undertake the general ſuperintendance, and Dr. Ruſſel's readineſs to aſſiſt in correcting the

the preſs. A few days afterward, the Court of Directors gave their entire aſſent to the ſcheme of a work, which reflects great credit on the liberal patronage granted to ſcience by the Directors, as well as on Dr. Ruſſel who planned, Dr. Roxburgh who executed, and the illuſtrious Naturaliſt who ſuperintends; and of which the preſent faſciculi are the promiſing firſt fruits.

The plates, in each faſciculus, are 25 in number. They contain the *Gyrocarpus Jacquini, Sirium Myrtifolium, Oldenlandia umbellata, Strychnos nux-vomica, Strychnos potatorum, Tectona Grandis, Ceropegia bulboſa, C. acuminata, C. tuberoſa, C. juncea, Periploca eſculenta, Semecarpus anacardium, Curculigo orchioides, Mimuſops elengi, M. hexandra, Cæſalpinia ſappan. Swietenia febrifuga, Gærtnera racemoſa, Baſſia latifolia, Dillenia pentagyna, Butea frondoſa, B. ſuperba, Ailanthus excelſa, Sterculia urens, S. colorata.*——No. II. *Salvadora Perſica, Ardiſia Solanacea, Sideroxylon tomentoſum, Buttneria herbacea, Stapelia adſcendens, Griſſea tomentoſa, Roxburghia glorioſoides, Uvaria cuneifoides, U. ſuberoſa, U. tomentoſa, U. lutea, Orchis plantaginea, Limodorum virens, L. recurvum, L. nutans, L. aphyllum, Epidendrum teſſellatum, E. præmorſum, E. pendulum, Ferreola buxifolia, Dioſpyros melanoxylon, D. ſylvatica, D. montana, D. chloroxylon, D. cordifolia.*

MILITARY AFFAIRS.

Art. 34. *Obſervations upon Military and Political Affairs.* Written by General George Monk, afterwards created Duke of Albemarle, &c. Illuſtrated with engraved Plates. 8vo. pp. 222. 6s. Boards. R. White. 1796.

Tactics have undergone ſo many changes within the laſt century and a half, that a new impreſſion of a military book, written during the rebellion againſt Charles I. muſt be conſidered more as a work of curioſity than of utility. We ſhall not, therefore, attempt to analyſe the contents of this volume: but we muſt not omit a few particulars, nor the general remark that, although the author's ſyſtem is exploded, many of his obſervations are admirable; and that, on reading his book, we diſcover it to be a mine from which later authors have drawn many valuable articles.

The title-page expreſſes *political* as well as military obſervations, but there are very few of the former, except ſuch as relate to war.

General Monk adviſes *little* ſtates always to avoid hoſtilities, and *great* ſtates never to enter into them except when they are confident of ſucceſs, and wiſh to get rid of fiery ſpirits: nor even then, 'without a rich public treaſure provided beforehand.' Would to God that this great ſtateſman's ſucceſſors had attended to this advice!

The following remark is worthy of attention at the preſent moment: 'If the corn you keep in ſtore for your garriſon be now and then duſted, it will keep good in a garner ſeven years; but if your corn by chance grow muſty, then make biſket of it: for then it will make as good biſket as the beſt corn in the world.' We muſt apprize our readers, however, that theſe biſcuits muſt be of the very common hard kind.

The life of General Monk, taken from Hume, is prefixed to the volume; and thoſe who wiſh to form a character of this diſtinguiſhed

politician, from his own thoughts, will find traits of his diſpoſition in the following extracts from his book:

'He that chooſeth the progreſſion of a ſouldier, ought to know withal, honour muſt be his greateſt wages, and his enemy his ſureſt paymaſter,'' page 1—'and ought to fear nothing but God and diſhonour.' P. 3.

'War is in the ſame nature with offences, *neceſſe eſt ut veniant*, they muſt be, but they are mightily in fault that cauſe them.' P. 6.

'The ſureſt way to keep that country you conquer in obedience to you, will be to oppreſs them as little as may be (eſpecially at firſt) either in their purſes, conſciences, or liberties: he that obtaineth a kingdom with the rupture of his faith, hath gained the glory of a conqueſt, but loſt the honour of a conqueror.' P. 11.

'It is an excellent property of a good and wiſe prince to uſe war, as he doth phyſic, carefully, unwillingly, and occaſionally; either to prevent approaching dangers, or to correct a preſent miſchief, or to recover a former loſs. He that declineth phyſic till he is accoſted with the danger, or weakened with the diſeaſe, is bold too long, and wiſe too late: that peace is too preciſe, that limiteth the juſtneſs of a war to a ſword drawn, or a blow given.' P. 18.

'A general muſt be careful not to meaſure the humour of his poor, needy, and undiſciplined ſouldiers by the garb of his own ambitious thoughts; and to lay ſuch projects of difficulty as were very unſuitable in the particularity of occurrences, to that which his ſouldiers were fit to execute: neither ſhould he be ſo prodigal of his ſouldiers blood, as though men were only made to fill ditches, and to be the woful executioners of his raſhneſs. Of all victories a general ſhould think that beſt which is leaſt ſtained with blood.' P. 30.

'The better to raiſe the common ſouldiers ſpirits, let their officers tell them that their general doth promiſe them, if they will fight courageouſly with their enemy, and do get the day, that they ſhall have, beſides the pillage of the field, twelve-pence apiece to drink, to refreſh their ſpirits when the buſineſs is done; the which I am confident will make the common men fight better, than the beſt oration in the world.' P. 136.

'There is no adventure for ſurpriſing a place more ſafe in war, than that which is fartheſt from ſuſpicion of being undertaken: and by ſuch ſudden deſigns one may gain that in one hour, the which may not be gotten any other way under a year's ſervice of an army or two.' P. 174.

'Whereas the poorer and meaner people, that have no intereſt in the common-weal, but the uſe of breath, theſe are always dangerous to the peace of a kingdom, and having nothing to loſe, willingly embrace all means of innovation, in hope of gaining ſomething by other men's ruin: there are theſe three means left for a ſtate to eaſe itſelf of this ſort of people, either to employ them abroad in plantations, or in a war, or to intereſt them in the quiet of the common-weal by learning them ſuch trades and occupations as may give them a taſte of the ſweetneſs of peace, and the benefit of a civil life.' P. 215.

We cannot find words more grateful to our ear than 'the ſweetneſs of peace, and the benefit of a civil life;' and with them, therefore, we cloſe this book, and our remarks on it.

POETRY *and* DRAMATIC.

Art. 35. *Poems*, containing John the Baptiſt; Sir Malcolm and Alla, a Tale; War, a Fragment; with a Monody to John Henderſon, and a Sketch of his Character. 12mo. pp. 122. 3s. 6d. Boards. Printed at Briſtol. London, Robinſons. 1795.

Though not marked by genius, nor by highly cultivated taſte, theſe poems diſplay the talent of eaſy and not unpleaſing verſification, and are animated with the ſentiments of a virtuous and feeling mind. The firſt, which appears to us the moſt finiſhed, is an eloquent religious diſcourſe. The ſecond is an heroic tale in the ballad form, in a ſtrain not inferior (which indeed is ſaying little) to the uſual run of theſe compoſitions. The fragment on war abounds in humane and liberal ſentiments, and includes a little ſtory in which the pathetic is attempted with ſome ſucceſs. The monody on Henderſon (the once famed diſputant, myſtic, and general ſcholar of Oxford) is a warm tribute of love and applauſe, from an admiring pupil, enforced by the proſe ſketch of his character. We have ſeen, however, much more accurate and diſtinct portraits of this extraordinary man.

Art. 36. *Epiſtle from R--ch--d Br--ns--y Sh--d--n, Eſq. to the Right Hon. H--n--y D--nd--s.* 4to. pp. 31. 2s. 6d. Owen. 1796.

A warm attack, in verſe and proſe, on the leaders of oppoſition: in the verſe, the reader will find more virulence than poetry; in the proſe, more calumny than either wit or truth.

Art. 37. *A Paraphraſe on Gray's Elegy*, written on the unfortunate Cataſtrophe of the late Mr. Henry Weſton, who was executed for Forgery, July 1796. By a Gentleman. 4to. 1s. Tiffin.

Miſplaced compaſſion for criminals has a very bad tendency:—it is apt to exalt the felon into a hero; and, by implication, to charge the law with cruelty. That the perſon here lamented, and even extolled, deſerved his fate, no one doubts; and that he ſuffered the puniſhment provided by the law for ſuch crimes may have been well for the public, on more conſiderations than one.—With reſpect to the compiler of this elegiac performance, we cannot ſay that he has preſented the public with no good lines on this ill-judged occaſion, for he has pillaged Mr. Gray:—but, in what he has added of his own, he has diſgraced the name of Gray by introducing the exquiſite church-yard verſes into ſuch ſorry company.

Art. 38. *An Epiſtle in Verſe to the Rev. Dr. Randolph*, Engliſh Preceptor to her R. H. the Princeſs of Wales, occaſioned by the Publication of the *Correſpondence* [ſee Claſs TALK OF THE TOWN, in this month's Catalogue, p. 453.] between the Earl and Counteſs of Jerſey and the Doctor, on the Subject of ſome Letters belonging to her R. H. the Princeſs, &c. Enriched and illuſtrated with *Notes*, and Extracts from the original Correſpondence. 8vo. 1s. Parſons, &c.

The ſubject is here brought very adroitly under the laſh of ridicule, chiefly at the expence of Dr. R, on account of ſome paſſages in his letters. In this ridicule, there is more of wit than of good-nature.

Indeed, if good-nature were to prevail among the poetic tribe, our wits muſt ſtarve.—"Go!" as old Gammar Gurton would ſay, "go! you are a pack of naughty boys!"

Art. 39. *Poems of various Kinds.* By Edward Hamley, Fellow of New College. Small 8vo. pp. 138. 3s. 6d. ſewed. Cadell jun. and Davies.

Though we have met with many juſt, liberal, and pathetic ſentiments in theſe pieces, and have obſerved a degree of correctneſs in compoſition which gives us a favourable idea of the author's underſtanding and taſte, we cannot flatter him with the idea that his poems will be thought to riſe much above the level of mediocrity. If we be to judge from the writer's modeſt declaration in the preface, we may preſume that he will be contented with the praiſe of having written verſes very well ſuited to 'amuſe a void and countleſs hour.' The pieces are, Short original poems, of the deſcriptive or ſentimental kind, in different modes of verſe; tranſlations from Haller, Taſſo, and Klopſtock; and a ſeries of ſonnets formerly publiſhed, and now reprinted with corrections. The following pleaſing lines will be a fair ſpecimen:

'REFLECTIONS IN NETLEY ABBEY.

'Alone, unſeen, at this mild ſober hour,
When fading Autumn with his ſeaſon pale
Has ting'd the woods, I ſeek the ruin'd tow'r,
And mould'ring heaps that ſpread the thorny dale.

'Here ſad reflection to the eye recalls
The ſpires commanding far the cheerful deeps,
The fretted pinnacles, and window'd walls,
Where now the melancholy ivy creeps.

'The pond'ring ſtranger views with ſilent dread,
As to the ſtony cell he bends his way,
The broken roof ſuſpended o'er his head,
Where mingling ſhafts and ſculptur'd arms decay.

'No hallow'd hymn now ſounds, where wildly ſtrown
With fragments rude the deſert choir appears;
But echoing loud amid the cloyſters lone,
The daw's hoarſe clamour meets my ſtartled ears.

'Void is the nich, where erſt in holy ſtate
Perhaps ſome Abbot's gorgeous image lay;
The ſlumb'ring brothers ſhare their ruler's fate,
And not a ſtone records their uſeleſs day.

'Alas! whate'er their virtues or their crimes,
'Tis all in blank oblivion buried deep;
Nor did they ween, how little future times
Would ſhare their bliſs, or for their ſorrows weep.

'For ev'n where droning Indolence repos'd,
Some finer ſouls might ache with keen diſtreſs;
And haply many a wretch full willing clos'd
His eyes, and ſhunn'd a life he could not bleſs.

'Perchance

'Perchance ſome vot'ry ſad of feeling heart,
As o'er the fading lawn he mus'd at eve,
Anxious might ſee the paſſing ſail depart,
And call to mind a world he wept to leave.

'Ev'n then ſome tender maid he lov'd too well,
And gave in thought th' endearing name of wife,
Might make his bleeding heart with ſorrow ſwell,
And deeply rue his cold unſocial life;

'Sad might he heave a deep-drawing ſigh unſeen,
And down his cheek a venial tear might fall,
To think how calm, how bleſt his days had been
With her, his boſom's joy, his life, his all.

'The bell ſlow-beating thro' the gloom of night,
Might wake his ſoul to other thoughts than pray'r,
And, while his voice perform'd each ſolemn rite,
His wand'ring heart might own a tend'rer care.

'So from his native woodlands torn away,
The little ſongſter, conſcious of his pain,
Sits dull and drooping all the livelong day,
And ſings no more, or ſings a ſadder ſtrain;

'While from his joyleſs priſon he ſurveys,
Flutt'ring with eager heart from ſide to ſide,
Earth's flow'ry mantle, and the budding ſprays,
And hears in fancy ſtill his long-loſt bride.'

In ſeveral of the poems, and in the notes annexed, the author breathes a pure and refined ſpirit of freedom.

Art. 40. *The Modern Arria*; a Tragedy, in Five Acts. Tranſlated from the German of F. M. Klinger. 8vo. 2s. Booſey. 1795.

Strength is a more common gift than beauty; force than grace. It has ever been found eaſier to attain bombaſt than ſublimity, to imagine the marvellous than the probable, and to draw caricatures than characters. Accordingly, thoſe writers are now by common conſent degraded to the inferior ranks of art, who in their ſtyle "the adamantine ſea incarnadine," "and tear a paſſion to tatters, to very rags, to ſplit the ears of the groundlings;" or who, in their fables and characters, aim at the romantic, the ſuperhuman, and the unnatural. The virtuoſo would incur a ſmile who ſhould behold a poſture-maſter at Sadler's Wells with more pleaſure than a ballet-dancer at the Opera-houſe. Ought not the ſame lot to await the critic who invites us to prefer a Klinger to Schiller, and to Goethe?—Let us paſs, however, from the preface to the piece. Its plot we cannot aſcertain. We find indeed that Julio has been in love with Laura, and is now in love with Solina; and that Laura breaks her heart:—but what the projects of ambition are which Julio and Solina purſue in concert, why they are put into priſon and ſtab themſelves in the attitude of Pætus and Arria, we have yet to learn. The character of Solina (on which depends the claim of this tragedy to merit) is a coloſſal diſtortion of the Orſina in Leſſing's Emilia Galotti.

SOLINA

SOLINA and JULIO.

" *Julio.* Am I worthy to appear before you?

" *Solina.* Noble Julio, thine from the bottom of my heart! Thou haſt acquitted thyſelf to my aſtoniſhment. Do but continue thus! From this time forward I pronounce thee deſerving of my eſteem. Let this be a more powerful incentive to thee to complete boldly and nobly the courſe thou haſt entered upon. Go on then to the deſtined goal! There will I give thee my hand; ſing thee the ſong of victory;—and then, Julio!——

" *Julio.* My goddeſs!

" *Solina.* Then will I be thine.

" *Julio.* And I, what thou wilt.

" *Solida.* Not more than thy powers will allow.

" *Julio.* To theſe I ſee no bounds. Ah! and when I feel myſelf exalted in the great, the ardent moments, when all is alive in me, when I comprehend all, as it were, in my graſp; and ſee arranged in order before me, what I can do, and what I can be; my breaſt expands, and my eyes look forward with an indeſcribable glance into future creations: my ſpirit darts forward to ſeize, to overtake, to outſtrip the object of my ambition;—for ſuch a moment I would give the whole term of my exiſtence. Solina! I made great advances; and what is beſt of all, and makes me pleaſed with myſelf, is that no one can ſay, that I arrived at my ends by baſe means.

" *Solina.* Elſe indeed there would be an end to every thing between us. If thou wilt be, what I wiſh and imagine thee to be, no one muſt be more than thou, and thou, at the ſame time, the beſt, and beſt-beloved man in the whole country.

" *Julio.* 'Tis difficult! but no matter. I muſt take as large ſtrides as a man can poſſibly take. From this inſtant I begin. This idea of thine ſhall be ſo entirely mine, it ſhall be ſo ſtrongly fixed, ſo immoveable in my ſoul that nothing ſhall be able to efface it, till I am what thou wiſheſt: till I have reſtored peace and happineſs to the illuſtrious ſufferer, changed her grief into joy, and laid her adverſaries low in the duſt. Sleep! Reſt! Joy! be gone. For me Love only, and this! O could I but find language to tell thee, what that man is, how great he is, who thinks on this and thee!

" *Solina.* Do I need thy barren empty words? Julio, I look in thy eyes!—no farther, not a word more! In that great conjuncture I glowed through every vein. What need is there of talking? There thou ſtoodeſt; I could have taken thee in my arms;—I could have worſhipped thee.

" *Julio.* Is not this the effect of Love, Piſanian? Thou, thou alone couldſt do it! Thou haſt given me ſtrength, and furniſhed me with wings, to encompaſs a world.

" *Solina.* Thus does the lover reſemble the favoured mortal, that is inſpired by the gods; he performs things, that to others appear as miracles. Led on by this ſupreme goddeſs of the earth, thou ſhalt grow up vigorous and ſtrong, thou ſhalt raiſe thyſelf on freſh and never-wearied pinions, and ſoar far out of ſight of all thoſe, whoſe hearts have never known the true ſublimity of the goddeſs. And Julio, there are few ſuch as thee. Ha! ſhe nouriſhes, rouſes, and awakens

awakens in the moſt ſecret receſſes and corners of the heart and ſoul; ſhe leads on, conducts, and rewards him, that has penetrated into the interior receſſes of her ſanctuary, Julio! And every thing ſpeaks in thee, that this would be the caſe with me.

'*Julia.* Love! almighty Love does all.

'*Pirro.* A courier, pleaſe your honour. In two hours' time he returns. [*Exit.*]

'*Julia.* It is the King's ſeal.

'*Solina.* Break it open.

'*Julio.* A letter from the King himſelf.

'*Solina.* Read it.

'*Julio.* He commands me to go thither, and enter into his ſervice. He thinks that his court would be the proper place for me. My conduct and management of my laſt buſineſs have prepoſſeſſed him ſo much in my favor, that he would be very loth to be without me.

'*Solina.* Let me ſee it. [*reads the letter.*] For this I thank him, Julio, if this raiſes no flame in thy breaſt!

'*Julio.* Then let me ſtop here: let there be an end to every thing between us!—

'*Solina.* So far, ſo good. I am going to the Dutcheſs. I burn with impatience to ſee this great, this noble ſufferer. Without ceaſing, her image preſents itſelf to me with traits, that captivate my whole ſoul. I muſt go!

'*Julio.* Thou muſt; and I would thou were inviſible to all the world. Things muſt come to a concluſion. I cannot avoid dwelling, continually dwelling upon this idea. The enquiries and interrogations of the Prince—O, when he ſets about to draw out his yellow puffed up lips to a perſuaſive ſmile, I feel as if I had no other way of ſaving my own life, than by putting an end to his. It muſt come to a concluſion!

'*Solina.* And let him aſk, and inform himſelf, if he will; let him ſend out all his ſpies after me, I will go thither through the very midſt of them; and awe them into ſubmiſſion with my looks.

'*Julio.* Ha! then I fear nothing. It is little in me.—And yet, Solina! in thy preſence, I am more than man. When I imagine thee there, my ſtrength vaniſhes, and it appears to me, as if I could be great and enterprizing in thy preſence only. I feel that here only [*pointing to her forehead*] my ſtrength and courage have their foundation.'

The tranſlator has done full juſtice to his original.

RELIGIOUS *and* POLEMICAL.

Art. 41. *An humble Attempt to exhibit a Scriptural View of the Conſtitution, Order, Diſcipline, and Fellowſhip of the Goſpel Church.* By the Reverend Archibald Hall, late Paſtor of the Preſbyterian Church, Well-ſtreet, Oxford-ſtreet. Second Edition. 8vo. pp. 187. 3s. Matthews, &c. 1795.

This treatiſe is an attempt to revive the practice of church-diſcipline; a practice which has gradually fallen into diſuſe, probably becauſe experience has ſhewn that the exerciſe of this diſcipline, en-

treated

trusted in the hands of bigotted and interested men, becomes an engine of priestcraft, and fosters intolerance and fanaticism. The author holds the divine right of Presbyterian church government, by which elders are appointed to watch over the *principles*, the *temper*, and the conduct of the several members of the church, in order to preserve unity of faith, purity, peace, and order. The subject is treated very much at large in this tract.

Art. 42. *Sermons.* By George Hill, D.D. F.R.S. Ed. Principal of St. Mary's College in the Univerfity of St. Andrew [St. Andrew's]; one of the Ministers of that City; and one of his Majesty's Chaplains in Ordinary for Scotland. 8vo. pp. 453. 6s. Boards. Cadell jun. and Davies.

This volume makes its appearance without any prefatory address to the reader, or any other information concerning the author than may be gathered from the numerous titles annexed to his name. We have, therefore, endeavoured to estimate the sermons solely by their intrinsic merit; and the result of our judgment may be expressed in a few words. In point of doctrine, they are more calculated to confirm the hearer in a bigotted attachment to an established system, than to encourage and aid him in the liberal pursuit of religious knowlege; the sentiments, on moral topics, seldom pass the limit of trite and general observation; and the style, though fluent, forcible, and sometimes splendid, is rather suited to popular declamation, than distinguished by classical precision and elegance.

The first sermon, preached on the author's admission as one of the ministers of St. Andrew's, is in several particulars liable to animadversion. The preacher cautions his hearers not to expect from him any thing either new or controversial, but merely a repetition of the things which they already know and believe. On this declaration we take leave to remark that, though the knowlege of the supreme mind admits of no gradation nor defect, and though his revelation is as perfect as he intended it to be, it does not follow that this revelation is thoroughly understood, and that preachers can have nothing new to lay before their hearers, in correcting former misapprehensions, and suggesting farther elucidations, of scripture doctrine. Without fear of bringing on their heads certain 'plagues,' with which (by an absurd misapplication of a passage at the close of the obscure book of Revelations,) Dr. Hill threatens those who add any thing to the contents of scripture, learned and ingenious men may, in preaching, "bring out of their treasure things *new* as well as old." That theological controversy does not form an essential part of preaching can only be admitted, when the preacher finds that his hearers entertain no opinions, on controverted points, which are likely to have an unfavourable influence on their moral and religious practice. If, as the Doctor says, the attention of the people ought to be fixed entirely on the great doctrines and precepts of the gospel, they must be taught what these great doctrines are, and must sometimes hear points discussed which have long been subjects of controversy. Some embarrassment, however, in such discussion, may indeed arise, in churches which have standards provided for the faith both of minister and people. We are not, therefore, greatly surprised that those who, with Dr. H. think

this a wise provision 'for the uniformity of teaching, and for the peace of the people's minds,' should choose to decline controversy, lest it should shake the faith of their hearers in 'the present truth, in which they have been educated, on which their ministers *trust* that they are established, and from which they do not wish them to depart.'

In a sermon on the character of Daniel, we are surprised to find the preacher giving unreserved credit to the tale of Josephus, that Alexander, when he was at Jerusalem, read in this prophecy the success of his expedition against the Persians, and was so much delighted with this prophet of the Jews, as to give them whatever they asked. In a sermon on Isaiah lxiii. 1. the Doctor, by means of the fanciful method of *double interpretation*, applies to the sufferings of Christ a prophecy, which he admits to relate primarily to the heroic exploits of Judas Macchabeus. 'Even, (he says,) when *Isaiah* speaks of events in Jewish history, his mind is carried forward to this great and distant object; his conceptions extend; his language swells; and the words in which the spirit of prophecy pours itself forth, go far beyond the near subject by which they were suggested, and find their true explication only in those latter days, the prospect of which filled and animated his mind. Out of those parts of his book which relate most directly to Cyrus, there are many passages quoted by writers of the New Testament, and applied to the Messiah, which shew, by a sure interpretation, that these two personages were blended together in the imagination and the language of the prophet.' Many judicious commentators have thought it more reasonable to understand these applications in the New Testament, not as direct prophecies, but as analogical allusions, than to admit that the same passage has two meanings.

Notwithstanding these and other objections, which we may be disposed to make to some of the sentiments of these sermons, we readily allow them the merit of ingenuity and popular eloquence. Among the discourses which we think most entitled to commendation, are those—on the Character of Daniel; on the contrasted Characters of John the Baptist and Jesus Christ; and on the Causes of the partial Propagation of Christianity, preached before the General Assembly of Scotland.

We observe in these sermons several Scotticisms; as, '*had been in use to*;' '*in place of*;' '*this falls to be stated*,' &c.

NOVEL.

Art. 43. *Theodore Cyphon*; or the Benevolent Jew. By George Walker, Author of the House of Tynian, &c. 12mo. Three Vols. 9s. sewed. Crosby. 1796.

It was formerly thought merit sufficient for a novel, if it afforded a few hours of innocent amusement; and indeed this is a merit to which comparatively but few of the numerous host of romantic fictions can lay claim. Of late, however, it has been discovered that a novel is a very effectual and interesting vehicle for truths and speculations of the utmost importance, in moral and political philosophy; and men of very superior abilities have employed their time and talents in cultivating this species of writing. Rousseau's Emile, and Voltaire's Candide

Candide and L'Ingénu, have been much more read, and the principles which they inculcate have obtained far more general notice, than they would if they had been unconnected with the narrative.

With regard to the work before us, we acknowlege that we experienced conſiderable pleaſure from its peruſal. It poſſeſſes the art of ſtrongly intereſting the feelings, by delineating the tragical effects of power under the influence of paſſion. Mr. Godwin's celebrated Caleb Williams has evidently ſuggeſted to Mr. Walker many of the principal incidents in the life of his hero; ſo much ſo, indeed, as injudiciouſly to challenge a compariſon; and the prototype of the benevolent Shechem Benſadi is the chief character of that popular comedy, by Mr. Cumberland, called the Jew.

MISCELLANEOUS.

Art. 44. *Modern Novel Writing*; or the Elegant Enthuſiaſt, &c. A Rhapſodical Romance. Interſperſed with POETRY. By the Right Hon. Lady Harriet Marlow. 12mo. 2 Vols. 7s. Boards. Robinſons, &c. 1796.

Swift's celebrated "Love-Song in the modern taſte" ſurely ſuggeſted this truly comic, diverting, and ſatiric performance; the deſign of which is to burleſque the ordinary run of our circulating-library-novels. The abſurd incoherences of the generality of theſe literary muſhrooms, (which ſo plenteouſly ſpring up every month in the year,) their affectation of fine-ſpun ſentimentality, their tawdry ſtyle, unnatural characters, improbable incidents, ill-founded proſpects of happineſs, nonſenſical attachments, and their diſtreſſes which, violating common ſenſe, and outraging the natural order and courſe of things, rather excite our merriment than our ſympathy;—all theſe extravagant characteriſtics are here exhibited as in a mirror: but in which, for the moſt part, they are ſo much caricatured, indeed, that the glaſs ſerves alſo at the ſame time the purpoſe of a magnifier:—it is, however, the hand of a maſter that preſents it to our view. In truth, we have, in our language, few inſtances in which literary mimicry, or *imitative ridicule*, has ſo happily produced its full effect, without the formality of cenſure, or the trouble of criticiſm. Here, Sirs,—you who love eaſy and pleaſant reading, while indolently reclined on a ſofa, or lolling in the corner of a poſt-chaiſe, read and laugh! which effect, we imagine, is all that the ingenious author * intended to produce; for to think of reforming the ſwarm of novel-writers, by ſatirical reprehenſion, would be a project more romantic, if poſſible, than their own romances.—The Poetry occaſionally introduced has all the merit that it ought to poſſeſs.

Art. 45. *Geographical Extracts*, forming a general View of Earth and Nature. In four Parts: Part I. Curious Particulars re-

* Notwithſtanding the aſſumed name of Lady Harriet Marlow, in the title-pages of theſe vols. we conclude, on internal evidence, that the writer is really of the maſculine gender. We have heard a name "ſounded in our ears," but we know not that we have authority to report the whiſper.

ſpecting

ſpecting the Globe—Various Phænomena of Nature—Winds—Waters—The Electric Fluid. Part II. Natural Productions of the Earth—Mines, Minerals and Foſſils—Vegetables. Part III. Animal Productions—Reptiles—Fiſhes—Inſects—Birds—Quadrupeds. Part IV. Peculiarities of the Human Species. By John Payne, Author of the Epitome of Hiſtory, &c. 8vo. pp. 530. 8s. Boards. Robinſons. 1796.

The utility of compilations on ſubjects of general information, for the benefit of thoſe who have not leiſure to purſue a regular courſe of ſtudy, is too obvious to need illuſtration. The neceſſity of ſuch compilations, for the uſe of thoſe perſons who cannot afford to purchaſe voluminous publications, is much increaſed by the large advance which has of late been made in the price of books. To induſtrious and ingenious compilers the public has conſiderable obligations; and in this claſs Mr. Payne has an unqueſtionable right to be ranked. His Epitome of Hiſtory, which we have noticed as a very uſeful book—ſee Rev. N. S. vol. xvii. p. 352. has, we believe, been well received by the public. The preſent work bears at leaſt equal marks of ingenuity and induſtry. Mr. P. appears to have read largely on the various ſubjects on which he treats; and he has digeſted, into a moſt amuſing and inſtructive methodical compilation, a great abundance of facts and obſervations, reſpecting cold and heat—phænomena of nature—winds—waters—rivers—cataracts—lakes—ſprings—rain and ſnow—mountains—volcanos—baſaltine columns—caverns—and earths; reſpecting metals and other minerals and foſſils—vegetables—ſpices—medicinal, intoxicating, poiſonous, uſeful, and curious plants and trees; reſpecting reptiles—fiſhes—inſects—birds—quadrupeds, domeſtic or wild—beaſts of prey—foſſil bones found in various parts of the world; and laſtly, reſpecting peculiarities of the human ſpecies—Albenois—Goitres—wild men—dwarfs, giants, &c. &c.

Mr. P. has not confined himſelf to books of voyages and travels, but has made a judicious uſe of other writers on ſubjects of natural knowlege. Frequent references are made to the authors from whom the extracts are drawn; and, through the whole, the matter is ſo far re-written, as to preſerve an agreeable uniformity in the language. We recommend this work to the notice of our readers, as containing a very large collection of informing materials, and as a compilation which may very properly be admitted into the ſchool library, or be allowed a place in the parlour-window.

Art. 46. *A Narrative of the Loſs of the Catharine, Venus, and Piedmont Tranſports*, and the *Thomas, Golden Grove, and Æolus Merchant Ships*, near Weymouth, on the 18th of November laſt. Drawn up from Information taken on the Spot, by Charlotte Smith; and publiſhed for the Benefit of an unfortunate Survivor from one of the Wrecks, and her Infant Child. 8vo. 2s. Law, &c. 1796.

This narrative is very circumſtantial and affecting: The general and horrid effects of that dreadful ſtorm, with reſpect to the Britiſh ſquadron which ſailed from St. Helens, on the 15th of November 1795, under the command of Admiral Chriſtian, are too well known: but many of the melancholy particulars, which are related in this

this pamphlet, will be new to a great majority of its readers. Mrs. Smith's benevolent view, in writing this account, (as mentioned in the title-page,) cannot be too much applauded.

Art. 47. *An Attempt to deſcribe Haſod*, and the neighbouring Scenes over the Funack, commonly called the Devil's Bridge, in the County of Cardigan; an ancient Seat belonging to Thomas Johnes, Eſq. Member for the County of Radnor. By George Cumberland. 8vo. pp. 50. 2s. Egerton. 1796.

It is to be ſuppoſed that the ingenious deſcriber of theſe ſtriking and beautiful ſcenes rather intended his little book as a *vade mecum* for the uſe of the viſitors of Haſod, than for general reading; ſince his experience muſt have made him ſenſible of the little power which language has to convey diſtinct images of the complex objects, that enter into the compoſition of a landſcape. It is probable that theſe warm encomiums, given by one apparently ſo well qualified to judge of the charms of romantic nature, will induce many, who had not before heard of the place, to take Haſod into the circuit of a Welſh tour; and to all ſuch we heartily recommend this elegant work as a guide and companion.

Art. 48. *A Letter deſcriptive of the different Settlements in the Province of Upper Canada.* 12mo. 1s. Egerton. 1795.

This anonymous writer dates from New York, Nov. 20, 1794. He deſcribes his tour through the above-mentioned province, and gives a very advantageous account of the country, and of the ſettlers there, ſubjects to the Britiſh Government; together with ſome particulars relative to the Aborigines, or American Indian natives. Perhaps this detail may excite a deſire in ſome of thoſe perſons of roving diſpoſitions, who may entertain thoughts of emigration to the weſtern world, to prefer this part of North America, with a Britiſh Conſtitution of Government, to Kentucky, or any other diviſion of the United States;—and, poſſibly, the preſent publication has been made with ſome view to the production of that effect.

SINGLE SERMON.

Art. 49. *The Cauſes of the Contempt of the Clergy conſidered*, in a Sermon intended to have been preached at a Viſitation. 12mo. 6d. Dilly.

A ſerious, ſenſible, and candid monition to the clergy, to guard againſt thoſe practices which have, as here ſet forth, contributed to bring them into contempt. At the cloſe, the preacher enters feelingly on the deſcription of the diſtreſſed ſituation of the Aſſiſtant Clergy. As this is a ſubject which has already, in ſome degree, attracted the public attention, and ought to intereſt it ſtill more, till the evil is redreſſed, we ſhall copy the paſſage:

'Let us ſuppoſe one of theſe humble, but not leaſt worthy, miniſters meekly retiring from the inſults of a pitileſs world to his ſtudy; there to indulge in that delightful and inſtructive employment to which he has been trained by an education purchaſed, perhaps, at the expence of his whole fortune; there to ſoothe his wounded ſpirit, recover the ruffled ſerenity of his temper, and ſeek conſolation in the word of God.

'Even into this fancied asylum domestic distresses will imperiously intrude. The necessity of acquiring his daily bread with means so inadequate; the reflection that, though hacknied in the drudgery of curacies, he can barely procure an uncomfortable subsistence; and that he works for less than the stipend of a common mechanic, I had almost said of a daily labourer; and this at a time when the price of every necessary of life is so astonishingly advanced, that even oeconomy herself cannot enable him to make an appearance in some degree adequate to his station; when to this is added the saddening consideration that such is his lot *for life*; that, whilst abilities and industry in other departments will procure a support equal to the rank men maintain in society; and that, if sickness, or accident, load them, occasionally, with additional expences, they can, by double diligence, reinstate themselves in their former condition; the needy, assistant Minister, may exert his utmost abilities in the exercise of his parochial duties; may be a bright example of every thing that tends to bless and to adorn life; may sow the seeds of goodness through the land, and be equally characterized by piety and poverty, and, with respect to this world, it shall profit him nothing: no exertion, no parsimony, can remedy these evils: this depressed, though venerable man, must be contented with his wretched pittance; must languish out a life of labour; go on sorrowing all his days, and struggle unceasingly with the distresses inevitably attending his forlorn situation, without any hope of advancement from the most meritorious conduct, even when he descends into the vale of years; his burthen increasing as his strength and hopes decay, until, from such an accumulation of miseries, he drops, broken hearted, into the hospitable grave; the agonies of his last convulsive pangs increasing to tenfold acuteness by reflections on the complicated distress of those whom he leaves.'

CORRESPONDENCE.

The second letter from an Oxonian correspondent, dated from Chester, is received. The two pamphlets to which he refers, if we rightly guess them, and the author's name, (is C. the initial letter?) never came to our hands; and they are now out of date. All *authenticated* communications of intelligence, &c. are acceptable to us.

Amicus should read *he himself*:—so the context, and the word *generously*, would *suggest*:—but so, we allow, it should have been *written*.

On the subject of Mr. Walker's letter, an associate must be consulted who is at present out of the reach of communication.

Mr. Molineux's remarks are received, and we will take an opportunity of introducing the subject of his grammatical censure.

The second edition of a late work, recommended to our notice by 'a Friend to Liberty,' would require more consideration and space than we can at present allow to new impressions of books already reviewed.

APPENDIX

TO THE

TWENTIETH VOLUME

OF THE

MONTHLY REVIEW

ENLARGED.

FOREIGN LITERATURE.

ART. I. *Origin de tous les Cultes*, &c. &c. i. e. The Origin of all Modes of Worſhip; or Univerſal Religion. By DUPUIS, a French Citizen. 3 vols. 4to. of above 600 pages each, and a vol. of plates. Paris. 1795.

THOUGH the ſchool of infidelity, eſtabliſhed by Voltaire, has produced ſome writers of conſiderable eminence, they have been more remarkable for wit and ingenuity, than for perſeverance in reſearch. M. DUPUIS, however, of whoſe memoir on the origin of the conſtellations we formerly gave a copious abſtract, has diſtinguiſhed himſelf by the patience of his inveſtigations, and the extent of his erudition; and theſe two qualities he has very ſtrikingly diſplayed in the work now before us.—The late period, at which we received this very extenſive production, renders it impoſſible for us to preſent the public with a regular analyſis of it; which may be the leſs neceſſary as its doctrines muſt, we think, become more or leſs a ſubject of controverſy among our own writers; for the number, and the ability of ſome, of thoſe who have lately ſtood forwards to repel the petulant aſſault of Thomas Paine, will juſtify us in concluding that Chriſtianity will not want defenders, when an attempt is made by a writer, however able and inſtructed, to involve its facts, its doctrines, and its conſolations, in one common ruin with the wild and immoral * fictions of pagan mythology.

That mankind originally attached the idea of Divinity to the univerſe, and to its conſtituent parts, is the leading poſition of

* We ſay *immoral*, as they were uſually and literally underſtood.

M. Dupuis. To eſtabliſh it, he appeals to the annals of all nations, to their religious and political monuments, to the ſocial order and the hierarchy eſtabliſhed among them, and, laſtly, to the teſtimony of the antient philoſophers. This principle, however, he acknowleges to have been laid down by others; though he thinks that its neceſſary and immediate conſequence was reſerved for his own ſagacity:—viz. that the chief mean of explanation is a reference of the antient fictions concerning the Divinity, to the action of natural cauſes.

'The gods (he aſſerts) being nature herſelf, the hiſtory of the gods muſt be that of nature; and, as nature has no adventures but her phænomena, the adventures of the gods muſt be the phænomena of nature allegorized. This concluſion, which appears to me inconteſtable, directly led me to the right ſyſtem of explanations; a ſyſtem which, notwithſtanding its difficulties, is the only one admiſſible, in conformity with the very nature of the antient religion of the world, *which is moreover the modern one! For ſcarcely an iota has been altered!* This aſſertion will appear extraordinary: but I ſhall demonſtrate its truth in the ſequel.'

The proof of this ſtrange paradox is diſtributed in the following order: Book I. ch. i. The univerſe God. Ch. ii. Worſhip of nature proved from hiſtory. Ch. iii. Veſtiges of the worſhip of nature impreſſed on all monuments. Book II. ch. i. Sketches of the univerſe, of its diviſions, and of the principal agents of nature. Ch. ii. Active and paſſive cauſes of nature. Ch. iii. Subdiviſion of the active cauſe, or of Uranus. Ch. iv. Of the paſſive cauſe, and of the action of the heavens upon it. Ch. v. Of the two principles, light and darkneſs. Ch. vi. Of the univerſal ſoul, or of the animated world. Ch. vii. Of the univerſal intelligence, and of its parts. Book III. ch. i. The Heracleid, a poem on Hercules, or the ſun. Ch. ii. Oſiris, or the ſun, an Egyptian poem. Ch. iii. An Egyptian poem on Iſis, or the moon. Ch. iv. The Theſeid, a poem on the ſun, under the name of Theſeus or the Athenian Hercules. Ch. v. The Argonautics, a poem on Jaſon, or the ſun. Ch. vi. Bacchus, or the ſun; the Dionyſiacs, a poem. Ch. vii. Ammon, or the deity ſun in the form of a ram. Ch. viii. Apis, Omphis, Mnevis, Mithra, gods in the ſhape of a bull, or mounted on a bull. Ch. ix. Mendes, or Pan, a divinity whoſe form is borrowed from the goat. Ch. x. Apollo, the deity ſun in a human form. Ch. xi. Orus, or the Egyptian Apollo. Ch. xii. Adonis, or the Phœnician Oſiris. Ch. xiii. Atys, or the Phrygian Apollo. Ch. xiv. Eſculapius, Serapis, Pluto, Iſmun, Cneph, and all the deities with the attributes of the ſerpent. Ch. xv. Harpocrates, or the God Day, near the winter Solſtice. Ch. xvi. Canobus, or the ſun in the ſhape of

Aquarius.

Aquarius. Ch. xvii. The Sun and the Moon, Dagon, Derceto, Atargatis, Oannes, the Syrian goddeſs painted as a fiſh. Ch. xviii. Of the Syrian and Chaldean deities Baal, Belus, &c. Book IV. ch. i. Of idolatrous worſhip in general, and in particular of the worſhip of living animals. Ch. ii. Of the worſhip of plants and ſtones. Ch. iii. Of ſimple or compound images and ſtatues.—Treatise on the Mysteries. Part I. Of myſteries, their origin and progreſs, their different ſorts, and of every thing connected with the hiſtory of the antient initiations and ceremonies, and with the ſacerdotal functions. Part II. Philoſophical examination of the myſteries, conſidered in their relation to politics and morals. Part III. Philoſophical examination of the myſteries conſidered in their relation to metaphyſics, phyſics, and antient aſtronomy. Vol. III. Ch. i. Of the Chriſtian religion. Ch. ii. Of the reſtoration. Ch. iii. On the unity and trinity of God. Diſſertation on the great cycles. Examination of a Phrygian work, called the *Apocalypſis* or revelations. Memoir on the origin of the conſtellations. Hiſtorical, explanatory, and nominal ſketch of the ſigns of the zodiac.

This conciſe table of the ſubjects treated in theſe volumes ſhews the great extent of the author's reſearches; it diſplays alſo the clue which he has followed in this mighty labyrinth. To deny that his work abounds with curious and profound knowlege,—that he is ſometimes eloquent,—uſually ingenious,—and frequently, in his explanation of the heathen fables, juſt,—would be to detract from his real merits.

We cannot more conciſely nor more clearly exhibit a ſpecimen of his mode of explication, than by giving a tranſlation of his comparative view of the calendar, and of the poem in celebration of the labours of Hercules. We take it from that part of Vol. I. in which, in conformity to an antient tradition, preſerved by Porphyry, he endeavours to ſhew that Hercules and his twelve labours are typical of the ſun and his paſſage through the twelve ſigns of the zodiac.

'Book or Labour I. *Victory of Hercules over the Nemæan lion. Month* i. *Paſſage of the ſun into the lion, termed the Nemæan lion, fixed by the celeſtial Hercules.* Labour II. Victory of Hercules over the hydra of Lerna. Month ii. Paſſage of the ſun into the ſign of the virgin, called *Ceres*, who was adored at Lerna, marked by the ſetting of the celeſtial hydra, called the Hydra of Lerna. *Labour* III. *Hoſpitality of the centaur to Hercules, and combat of the centaurs about a cask of wine. Victory of Hercules over the centaurs: Defeat of a formidable boar, which ravaged the Erymanthian foreſt. Month* iii. *Paſſage of the ſun into the ſign Libra, at the beginning of Autumn, fixed by the riſing of the centaur, who received Hercules hoſpitably, and who is alſo repreſented with a ſkin full of wine, and with a thyrſus adorned by vine-leaves and bunches of grapes. Riſing of the boar called the* boar, *and the*

animal of Erymanthus. Labour IV. Triumph of Hercules over a doe with golden horns and feet of braſs, which he took on the ſea-ſhore, where ſhe was lying at reſt. Month iv. Paſſage of the ſun into the Scorpion, fixed by the ſetting of Caſſiope, a conſtellation on which formerly was repreſented a doe. *Labour* V. *Hercules, near Stymphalus, chaſes the birds known by the name of birds of Lake Stymphalus, and exhibited in the medals of Perinthus, to the number of three. Month* v. *Paſſage of the ſun into Sagittarius, or the Archer, conſecrated to Diana, who had a ſuperb temple at Stymphalus, where were ſeen the Stymphalian birds. This paſſage is fixed by the riſing of the three birds of the milky way, the vulture, the ſwan, and the eagle pierced by the arrow of Hercules.* Labour VI. Hercules cleanſes the Augean ſtable. Augeus was the ſon, according to ſome, of the Sun; according to others, of Neptune. He introduced into the ſtable the waters of Peneus, or, as ſome pretend, of Alpheus, which waters Elis, and on whoſe banks the Olympic games were celebrated. Month vi. Paſſage of the ſun into the ſign or the celeſtial ſtation of the goat, otherwiſe Capricorn, the ſeat of Pan, the god of flocks—the goat with a fiſh's tail, the ſon of Neptune, according to ſome, and the grandſon of the Sun, according to others. The paſſage is marked by the ſetting of the ſtream of Aquarius, of which the end runs into the ſtation of Capricorn, and its ſource is in the hands of Ariſteus, ſon of the river Peneus, and who dwelt on his banks. *Labour* VII. *Hercules arrives at Elis, on the banks of the Alpheus. He is mounted on the horſe Arion. He brings with him the Cretan bull, which had been in love with Paſiphae, and afterwards ravaged the plains of Marathon. He cauſes the Olympic games to be celebrated, and firſt engages in them himſelf. He kills the vulture of Prometheus. Month* vii. *Paſſage of the ſun into the ſign Aquarius, and into that part of the heavens in which was annually found that full moon which ſerved to fix the Olympic games. This paſſage was marked by the vulture, placed in the ſky beſide the conſtellation called Prometheus, at the ſame time that the celeſtial bull (called the bull of Paſiphae, of Europa, and of Marathon) culminated in the meridian, and at the ſetting of the horſe Arion or of Pegaſus.* Labour VIII. Conqueſt by Hercules of the horſes of Diomede, the ſon of Cyrene. Month viii. Paſſage of the ſun into the fiſhes, fixed by the heliacal riſing of Pegaſus, who advances his head over Aquarius or Ariſteus, the ſon of Cyrene. *Labour* IX. *Hercules embarks on board the Argo, in queſt of the golden fleece. He combats the Amazons, daughters of Mars, from whom he wreſts a ſuperb girdle or ceſtus; and he delivers a virgin, expoſed to a whale or ſea-monſter, like that to which Andromeda, the daughter of Caſſiopæa, was expoſed. Month* ix. *Paſſage of the ſun into the ram, conſecrated to Mars, and ſtill called the ram of Phryxus or of the golden fleece. This paſſage is marked by the riſing of Argo; by the ſetting of Andromeda and of her girdle; by that of the whale; by the riſing of Meduſa; and by the ſetting of queen Caſſiope.* Labour X. Hercules, after his voyage into Colchis with the Argonauts, paſſes into Heſperia to conquer the oxen of Geryon, kills that cruel prince who perſecuted the Atlantides, and arrives at the palace of Faunus in Italy, at the ſetting of the Pleiades. Month x. The ſun quits the ram of Phryxus, and paſſes into the bull. This paſſage is marked by the ſetting of Orion who was in love with the Atlantides or Pleiades; by that of the herdſman, who tended the oxen of

Icarus;

Icarus; of the river Eridanus; by the riſing of the Atlantides, and by that of the goat, the wife of Pan or Faunus. *Labour* XI. *Hercules conquers a dreadful dog, whoſe tail was a ſerpent, and whoſe head was covered with ſerpents. He alſo defeats Cygnus at the moment at which the dog-ſtar ſcorches the earth with his fires. Month* xi. *The paſſage of the ſun to Gemini is indicated by the ſetting of the dog Procyon; by the coſmical riſing of the great dog, above which aſcends Hydra; and by the evening riſing of the ſwan (Cygnus).* Labour XII. Hercules travels into Heſperia to gather apples, guarded by a dragon, which, it is ſaid, is that of the pole of our ſpheres; or, according to others, to carry off ſheep with golden fleeces. He makes diſpoſitions for a ſacrifice, and puts on a robe dipped in the blood of a centaur, which he had killed in paſſing a river. This robe occaſions his death, and ſo ends his mortal career. Month xii. The ſun enters Cancer, at the ſetting of the ſtream of Aquarius, and of the centaur who is ſacrificing on an altar; at the riſing of the ſhepherd and his flock; and at the moment at which Hercules is about to ſet towards the weſtern regions, denominated Heſperia; he is followed by the dragon of the pole, the guardian of the Heſperides, which falls near him towards the weſt.

'This comparative view (ſubjoins M. DUPUIS) enables the reader to judge for himſelf of the reſemblance which, I maintain, exiſts between the twelve books of the Heracleid, and thoſe aſtronomical figures on the antient calendars, which correſpond to the twelve months comprehended in the annual revolution of the ſun; the god of time and father of the ſeaſons, as Hercules was in the antient theology. The correſpondence appears ſo ſtriking, that I ſee not what can be objected to the demonſtration. In fact, it would be neceſſary to deny that the antients regulated their calendars in this manner, and that they determined the twelve diviſions of the zodiac by the ſucceſſion of conſtellations, which in each month roſe and ſet with each ſign. In this caſe, we ſhould oppoſe to this doubt the teſtimony of all antiquity, which gives evidence in our favour.'

The ſagacious reader will diſtinguiſh, in the above parallels, thoſe motions of the heavenly body which, according to our author, have been converted into a ſeries of human actions: but perſons unaccuſtomed to the terms of aſtronomy, and to the figures traced by imagination on the ſky, itſelf an imaginary ground, will require to have their conception aſſiſted by the whole of the author's illuſtration; for which, as it extends through a great number of pages, we muſt refer them to the original.

We might furniſh entertainment and inſtruction to our readers from the Treatiſe on the Myſteries; and, ſhould we return to the work, our attention will be particularly directed towards that part. At a period leſs unfavourable to literary undertakings, we might have hoped for a tranſlation, or a judicious abridgment, of that portion of the production before us, which concerns pagan antiquity: now, perhaps, we muſt not.

For the preſent, we ſhall take our leave with obſerving that, profound as the erudition of M. DUPUIS unqueſtionably is, our proteſtant writers on the origin and progreſs of Chriſtianity do not appear to have fallen into his hands. Perhaps the labours of Lardner and his equals might have ſaved our philoſopher from an extenſion of his principle, ſo raſh as that which has induced him to identify the founder of our religion with the ſun, and to deny his appearance on earth in the ſimilitude of man.

ART. II. *Zum ewigen friedem*; i. e. To perpetual Peace, a philoſophical Project. By EMANUEL KANT. 8vo. pp. 104. Koenigſburg. 1795.

WE have here a political eſſay by a philoſophical writer of high renown in Germany,—whoſe doctrines, however, do not bid fair to gain ſo many proſelytes in Britain. The title is copied from a Dutch ſign, repreſenting a churchyard. M. KANT tells us, before he proceeds to his ſubject, that he leaves it undecided whether *mine hoſt* meant his motto as a ſatire on mankind at large, or on thoſe princes who are never weary of war, or on thoſe philoſophers who indulge the pleaſing dream of perpetual peace.

Sect. I. lays down certain preliminary articles, which we ſhall tranſlate; with one or two of the author's explanatory comments.

'1. No pacification ſhall be conſidered as valid, if there be a ſecret reſervation of matter for a future conteſt.'

'2. No independent ſtate (whether great or ſmall) ſhall be ſubject to inheritance, ſale, or gift.'

'3. An end ſhall be gradually put to ſtanding armies.' His reaſons for this ſtipulation, though not very original, do the author honour; among others he aſſigns this: 'to receive pay to kill or be killed implies ſuch an uſe of man as a mere machine in the hands of another, as is incompatible with the rights of humanity, in the perſon of the individual.'

'4. No debts of ſtate ſhall be incurred in relation to external affairs of ſtate.'

'In matters of internal œconomy, ſuch as making roads, or furniſhing magazines againſt ſeaſons of dearth, to ſeek aid without or within the ſtate is *unſuſpicious*:—but, as a machine by which ſtate acts againſt ſtate, a credit-ſyſtem with debt infinitely increaſing, and ſecured againſt immediate demand, (for all the creditors will not make their demand at once) is a dangerous money-power. It is a treaſure for war, which exceeds the treaſure of all other ſtates taken together, and is only to be exhauſted by the failure of taxes; a criſis which may be long delayed by commerce increaſing and re-acting on induſtry and gain.

Such

Such a facility towards carrying on war, with that martial inclination in the ruling power which ſeems implanted in human nature, is therefore a great impediment to perpetual peace. To counteract it ſeems ſo much the more indiſpenſable as a preliminary article thereto, becauſe inevitable bankruptcy muſt involve many other innocent countries in loſs, which is a manifeſt injury to theſe countries.'—

'5. No ſtate ſhall forcibly interfere in the conſtitution or adminiſtration of another ſtate: for what can juſtify ſuch interference? Can it be the ſcandal which the ſtate *A* gives to the ſubjects of the ſtate *B*? But the example of the great calamities, which any people draw on themſelves by licentiouſneſs, muſt rather operate as a warning; and in general a bad example, which one free individual gives to another, cannot be an aggreſſion of that other.

'6. No ſtate ſhall permit itſelf to adopt ſuch modes of hoſtility as muſt mutually deſtroy future confidence; ſuch are ſubornation of aſſaſſins, violation of articles of capitulation, and excitement of inſurrection.'

The definitive articles form the ſubject of the ſecond ſection. The reader will be ſtartled at the firſt, which runs thus: 'the civil conſtitution of every ſtate muſt be republican.' M. KANT, however, takes care to explain the term *republican* in ſuch a way as to render it incapable of giving offence. Democracy, he ſays, in the ordinary acceptation of the term, is neceſſarily a deſpotiſm; and he defines *republicaniſm* to be the ſeparation of the executive from the legiſlative power.

His ſecond definitive article is, 'the law of nations muſt be founded on a federal union of free ſtates.'

3. 'The *law of citizenſhip of the world* (Welt-bürger-recht) ſhall be limited to conditions of univerſal hoſpitality;' i. e. a perſon, on arriving from a foreign country, ſhall be ſecured againſt ill treatment: but he may be ſent away as ſoon as it can be done without detriment to him.

'This right of hoſpitality,' the author obſerves, 'does not extend farther on the part of ſtrangers, than a permiſſion to try to engage in barter with the natives. If we compare with this idea the conduct of the civilized ſtates in our quarter of the globe, its injuſtice muſt appear horrible! China and Japan, therefore, which have made trial of ſuch gueſts, have done wiſely: China, in barring foreigners out of the interior, and Japan in not even allowing acceſs to its coaſt but to one European people. The worſt (or in the view of the moral ſpectator, the beſt) in this buſineſs is that the violence, which has been practiſed, brings no joy home: the trading companies being univerſally on the point of bankruptcy; and the ſugar iſlands—the ſeat of the moſt ſhocking and moſt refined cruelties—yielding no profit. Indirectly indeed they contribute to no very good end, the forming of ſailors, and therefore to the carrying on of war in Europe; and this by powers which make a mighty parade about their piety, and which, in points of orthodoxy, conceive themſelves

to be the elect, at the very moment in which they are gulping down injuſtice, as if it were water.'

All this *may be* very right: but who is to guarantee the terms of perpetual amity? Our author replies, *Natura dædala rerum.* In explaining the proviſions made, as he thinks, by Nature for ſecuring this great end, he manifeſts no inconſiderable ſhare of ingenuity. The proviſional arrangement of Nature conſiſts in three circumſtances: 1. In furniſhing neceſſaries for the exiſtence of man in all climates; 2. In peopling the moſt inhoſpitable regions by war; 3. In obliging men, alſo by war, to enter into ſome kind of civil relations.

That man may live in all climates, M. KANT eaſily proves from natural hiſtory; and that tribes have been driven by war to the moſt dreary climates, he thinks, is argued by the ſameneſs of language between the Samojedes on the Frozen ocean and the inhabitants of the Altai mountains, who have been ſeparated to the diſtance of a thouſand miles by the intruſion of the Mongols, (Tartars,) an equeſtrian and military people. He ſuppoſes the ſame of the Finlanders and Hungarians, the Eſquimaux and Peſcharäis, who are now reſpectively far aſunder.

Having ſtated theſe facts at ſome length, our philoſopher applies them to the illuſtration of the manner in which they become ſubſervient to the eſtabliſhment of the *jus publicum*; in its ſubdiviſions of *jus civile*, *jus gentium*, and *jus civitatis orbis terrarum*. 1. Were not a people neceſſitated by internal diſſentions to ſubmit to the conſtraint of public law, war from without would oblige them. According to the above-mentioned arrangement, every people finds itſelf preſſed by another; ſo that it muſt form itſelf into a *ſtate*, in order that it may act againſt its neighbour as a *power*.

2. The idea of a law of nations pre-ſuppoſes the ſeparation of mankind into a number of independent nations; and, though ſuch a ſtate is in itſelf a ſtate of warfare, it is better than their being confounded together and paſſing into an univerſal monarchy; becauſe the laws are deprived of their force by overgrown extent of empire; and a lifeleſs deſpotiſm, after having extinguiſhed the germ of every virtue, crumbles at laſt into anarchy. It is, however, the diſpoſition of every ſtate (or at leaſt of every ſovereign) to ſecure permanent peace by ſubjugating, if poſſible, the whole world:—*but Nature wills otherwiſe.* She employs two means to keep nations apart; a difference in ſpeech and a difference in religion. Theſe imply a diſpoſition to mutual hatred, and a pretext for war. By increaſe of culture, however, and by the gradual approximation of mankind, they lead to greater agreement in principle, and to acquieſcence in peace; which is not brought about and ſecured,

cured, like universal despotism, by a general reduction of powers, but by a balance, in which they oppose to each other the most lively counter-action.

3. As Nature wisely separates nations, which the will of each state, and that on grounds of a law of nations, would unite by fraud or force; so again she unites nations which no *jus civitatis orbis terrarum* would have secured against violence, by means of their mutual selfishness. The bond is the spirit of commerce, which cannot co-exist with war; and which, sooner or later, seizes every people. As, among all the powers or means at the disposal of the state, money is that on which we can most depend, states find themselves obliged to promote peace, and to prevent war, by mediation, wherever a quarrel threatens to break out; as if they were leagued in a perpetual covenant for this purpose.—Thus does Nature, by the mechanism of the inclinations of mankind, guarantee perpetual peace; with a security which indeed does not enable us to predict its arrival theoretically, but which is sufficient in a practical view, and makes it a duty to contribute to this (not purely chimerical) purpose.

These propositions, which we have exhibited as nearly as possible in the author's terms, accurately rendered into English, are succeeded by an *Appendix, on the disagreement between politics and morals, in regard to universal peace.*

At the close of this treatise, the author proposes what he calls a transcendental and affirmative principle of public right. 'All maxims that require publicity, in order not to fail of their end, coincide at once with policy and justice.'

We have thus substantially given the speculations of the chief of a considerable sect, on a subject universally interesting. Our abstract would have been more agreeable to the reader, as the original pamphlet would to ourselves, had not Professor KANT been so utter a stranger to clearness and propriety of composition. In this matter we were disappointed, because we allowed the title to raise expectations of a splendid project: but the author has been prudent in trusting to the operation of Nature, rather than to positive institutions, for the accomplishment of the great consummation of which he treats. We regret, however, that it should require an indefinite time, and the continuance of so dreadful a process as war. We add that, according to our foresight, *a sense of justice*, and not *the spirit of commerce*, is to tranquillize the dissentions of mankind. In the middle classes of society, there already prevails a suspicion that, even in affairs of state, honesty is the best policy; and that powerful nations finally become the victims of the wrongs which they perpetrate. The suspicion, we imagine, will ripen into conviction, and

spread

ſpread by degrees to both extremes; and, this being once ſettled as a practical maxim, perpetuity of peace—an undiſturbed ſucceſſion of ſerene days—is ſecured to the haraſſed race of man.

Art. III. *An inaugural Diſſertation on the Chemical and Medical Hiſtory of Septon, Azote, or Nitrogene*; and its Combinations with the Matter of Heat and the Principle of Acidity. By Winthrop Saltonstall, Citizen of the State of Connecticut. 8vo. pp. 68. New York. 1796.

The colleges of the new world, it ſeems, have entirely thrown off the ſhackles of antient cuſtom. We have ſeen Engliſh inaugural diſſertations from Philadelphia, on new points of philoſophy, and we here announce one from New York; which is remarkable as an elaborate production; and as a proof of the effect of recent calamities, in ſtimulating the citizens of America to explore their cauſes by the help of modern diſcoveries in ſcience.

The terms and the doctrines, newly introduced in this diſſertation, are due to Dr. *Mitchill*, profeſſor of chemiſtry in the Columbia College. Perſuaded that the nitrous acid is of *animal derivation*, ſince it is formed from azote and oxygene, during the putrefaction of animal ſubſtances, the Profeſſor aſſumed the term *ſepton* to expreſs its radical. We need ſcarcely inform our learned readers that this term is derived from σηπω, *putrefacio*, whence SEPTON, *putrid*.

Philoſophers will not, probably, witneſs with much ſatisfaction farther attempts at innovation in chemical nomenclature; and we conſider a little nominal or etymological propriety as dearly purchaſed at the charge of a new term to the memory. Independently of this objection, however, we think Dr. M.'s name not leſs apt than any that we have ſeen, and preferable to moſt that have been propoſed.

The author of this diſſertation firſt delivers the chemical hiſtory of ſepton and its combinations. He then attempts to prove the identity of what has been called contagion and marſh-miaſma. In a ſucceeding ſection, he adduces facts, with a view of ſhewing 'the identity of cauſe in the production of fever, and certain other diſeaſes.' The next ſection we ſhall give nearly entire, as it furniſhes a conciſe view of the hypotheſis recently formed by Dr. *Mitchill* on the origin of febrile diſeaſes.

'*That the Cauſe of Contagion, and of many endemic and epidemic Diſeaſes, is ſome Chemical Combination of Septon with Oxygene.*

'The effluvia from putrefying ſubſtances, which conſtitutes contagion, is neither hydrogene gas, nor any combination of it with ſulphur, charcoal, or phoſphorus. Theſe compounds are very volatile and diffuſable, and form a large part of the diſagreeable odour, or abominable

abominable ſtench of decaying bodies. The ſtinking ſmell of ſubſtances is quite a different thing from infection. Nor can carbonic acid air be the contagious material, though that exhales abundantly from ſome ſources of corruption. It has been imagined, that ammoniacal gas was the injurious production, either by itſelf, or in combination with ſomething elſe; but the ſenſible qualities of this, although it ſupports flame, and is miſcible with water, ſerve ſufficiently to characteriſe it, and ſhew it is not the deleterious cauſe in queſtion. Beſides its miſcibility with water, and capability to maintain flame, though very faintly, alkaline gas poſſeſſes enough of peculiar qualities to diſtinguiſh it from every other animal production. We ſhall mention two of them: 1. When ammoniacal gas is mixed with water, it imparts to it a ſtrong alkaline tincture; inſomuch that a water may be prepared in this way, having a ſtronger alkaline ſmell than any ſpirit of ſal ammoniac at all. 2. Whenever alkaline air meets with carbonic acid gas, a combination of the two fluids takes place immediately, even in their aërial form, and concrete into oblong and ſlender chryſtals, which croſs each other, and cover the ſides of the veſſel in which the experiment is made, in the form of a net-work; the chryſtals being of the ſame kind of volatile ſalt, obtained in a ſolid form, by the diſtillation of ſal ammoniac with fixed alkaline ſalts. Hence, if ammoniacal gas is ever extricated during putrefaction, it would inſtantly diſcover itſelf by imparting an alkaline flavour to water; or, by combining with the fixed air, evolved at the ſame time, will combine into firm chryſtals of volatile alkali. This, therefore, cannot conſtitute the matter of contagion. *This contagious cauſe we ſuppoſe to be ſought for in the combinations of ſepton with the acidifying principle, and to manifeſt itſelf in the ſeptous oxyd, and the vapours of the nitric acid itſelf:* and in this view of the matter can we account for the production of contagious diſeaſes in different parts of the world, wherever the cauſes favouring the production of theſe compounds exiſt.

'Upon this idea, the occurrence of the epidemic in this city laſt ſummer, may admit of a ſatisfactory ſolution; from the exiſtence of the collections of vegetable and animal ſubſtances in the different diviſions of the city, and in a particular manner, in that part of it where the malady raged with peculiar violence; ſince, on examination, it has been found, that there exiſted in that neighbourhood large heaps of manure, collected by the ſcavengers from the ſtreets and avenues of the city, and which were in that ſituation, undergoing the neceſſary diſorganization, for agricultural purpoſes. Now it has been pretty fully ſtated, that under ſuch circumſtances thoſe ſeptous compounds, which are the immediate cauſes of contagious and infectious ailments, are uniformly extricated by the application of heat and moiſture; and when once ſo formed, their influence on the neighbouring inhabitants is eaſy of conception.

'An analogous influence from the marſh effluvia ariſing from the borders of the Onondago lake, is related by Vandervoort.

"The marſh effluvia in this weſtern territory, in many places, and particularly in this place, operates ſo powerfully on the human body, as to induce a paroxyſm of an intermittent, in the courſe of four or five hours, and frequently death the ſeventh day.

"From

" From ocular obſervations in theſe marſhes, it appears, that the poiſonous effluvia is generated from the putrefaction of vegetable matter, which, in its reſolution, undergoes certain changes, which produce this noxious air. It is alſo evident that this air does not operate while the marſhes are inundated."

' Dr. Valentin, who formerly reſided in Cape-François, in the capacity of phyſician to the camps and armies of St. Domingo, and who was in Norfolk, in Virginia, during the ſickneſs of 1795, in a letter to Profeſſor Mitchill, has the following comparative remark on the diſeaſes of the two places: " They offer the like train and concomitancy of ſymptoms; I have here followed the ſame method as there, with an equal ſucceſs, when I was called in ſeaſon. I do not conteſt about the word *yellow-fever*; that I conſider but as an effect, or a ſymptom, for it is not a new malady." He adds alſo, his entire conviction of its local origin in Norfolk, and other ſea-ports of the United States.

' The contagious fluid, emitted from living bodies, is moſt plentifully conveyed in the breath, perſpiration, and ſtools. It has been ſaid to have a peculiar ſmell, and capable of being diſtinguiſhed from all other known odours. They who have had infectious air freſh in their noſtrils, have called it an earthy, diſagreeable ſmell, affecting, in ſome degree, the organ of taſte, and extending down into the ſtomach: ſome have compared it to the vapours iſſuing from a newly opened grave, but without the cadaverous ſtench; others think it reſembles the effluvia of rotten ſtraw, and others again are of opinion it is like the exhalations from confluent ſmall-pox, at the turn of the puſtules.

' From the circumſtances in which it is emitted, it is preſumable it is ſeldom admitted to the organ of ſmell in its *pure form*; but is generally accompanied with ſome other gaſeous emanation floating about with it. Perhaps it is impoſſible to obtain it in a pure form, but by an artificial proceſs; and this may be the reaſon of the diverſity of opinions concerning the odour aſcribed to it, which is probably not ſo much occaſioned by the contagious fluid itſelf, as by the other matters that are frequently extricated at the ſame time with it. After diffuſion through the air to ſome diſtance, it ſeems incapable of exciting any ſenſation at all in the organ of ſmell. From this inodorous quality of it, added to its capacity to ſupport flame, may ſome idea be formed why it has hitherto eluded the ſearch of inquirers.

' The facts related by Mr. Martin, and by Mr. Townſend, concerning the vapours riſing from the ſalt-petre ſoils of Bengal and Spain, and their power of producing fevers, apply with great force here. They are nitrous earths, naturally formed. The filth collected in the ſtreets of large cities, is a nitrous ſoil alſo. The effluvia from the ſalt-petre ſoils of cities produces effects very ſimilar to thoſe obſerved in the neighbourhood of natural nitre-beds. This is verified moſt ſtrikingly, as before remarked, in the diſeaſe endemic in New-York in 1795. The inference is, that the ſeptic (nitric) vapours, according to Thouvenel's concluſion, are, in both caſes, the cauſe of the conſequent diſeaſes.'

The

The remainder of the diſſertation is principally occupied in explaining, at conſiderable length, the mode of action of this ſuppoſed matter of contagion on the different parts of the ſyſtem. An Appendix then follows, containing ſeveral letters by Dr. *Mitchill* on the noxious power of the dephlogiſticated nitrous air of Prieſtley; *alias*, the gazeous oxyd of azote or of ſeptön. Dr. M. ſeems himſelf to have publiſhed a ſeparate tract, here quoted under the title of *Mitchill on Contagion:* which we ſhould be glad to ſee, and to make known to our readers. Various objections to the opinions here delivered have ſuggeſted themſelves to us: but we deem it fair to wait for the remaining evidence, before we pronounce ſentence. We are inclined to be lenient on another account:—we are ſincerely glad to ſee the philoſophers of America at laſt attempting to make ſome return for the abundant chemical knowlege which they have received from Europe.

Art. IV. *An Account of the Epidemic Yellow Fever*, as it appeared in New York in 1795. By Val. Seaman, M. D. 8vo. pp. 52. New York. 1796.

This fever, though confined to a particular part of the city, carried off, in three months, upwards of 700 of the inhabitants of New York. Its prevalence was preceded by ſummer-months which were unuſually hot; inſomuch that in July and Auguſt ſeveral perſons fell down and died in the ſtreets, as the author thinks, of apoplexy, occaſioned by the exceſſive power of the ſun; though their deaths were imputed to drinking cold water. 'One caſe (ſays Dr. Seaman) came under my particular obſervation, which was certainly of the former kind, though currently reported otherwiſe.'

The black people appeared to be as *ſubject* to the fever as the whites, but it was not ſo *fatal* to them. Foreigners, who came from a temperate climate, were particularly liable to it. It ſpared neither ſex nor age, but was moſt fatal to the young, and to thoſe who were in the prime of life.

On the ſymptoms of the diſeaſe we need not dwell. They were nearly ſuch, and ſubject to ſuch variations, as Drs. Ruſh, Chiſholm, and others, have already deſcribed. Our author thinks that the remarkable irritability of the ſtomach about the third or fourth day, manifeſted by conſtant nauſea and retchings, was 'a pretty diſtinguiſhing mark of the diſeaſe. The yellow ſkin and coffee-ground vomiting may be looked on as decided and unequivocal marks; but cannot be conſidered as *pathognomic ſymptoms*; for, although they are to be found in this fever only, yet in the greateſt proportion of caſes they do not attend it!'

The moſt remarkable part of this pamphlet is that (pp. 14—26) in which the author conſiders the queſtion, *Is the yellow fever communicated by contagion or not?* He adduces a number of reaſons in ſupport of the negative. They may, however, chiefly be referred to theſe two points; many perſons were ſeized with the complaint who were not known to be expoſed to infection; and many were expoſed to infection without contracting the diſeaſe. There was a time at which it was ſtrenuouſly contended that the plague was not contagious; and we do not think our author's arguments more ſatisfactory than thoſe by which that opinion was once maintained. Dr. SEAMAN imputes the fever to 'river water and offal ſubſtances ſtagnating and putrifying,' in that part of the town in which the diſeaſe raged. The plague, we know, often confines itſelf to a particular quarter; and we cannot therefore conſent that much ſtreſs ſhould be laid on the locality of the yellow fever.

The method of treatment purſued by this author was ſimilar in the firſt ſtage to that of Dr. Ruſh; only that he did not puſh evacuating medicines ſo far. Afterward, he preſcribed the bark. As he obſerves that none died who were 'affected with ſalivation,' it may ſeem ſtrange that he did not in all caſes attempt to effect a ſalivation.—Dr. S. ſeveral times quotes a work which has not yet reached us, and which would appear to be intereſting: *Inquiries on the Epidemic Diſeaſe of Philadelphia: by Dr. Deveze.*

ART. V. ROBERTI TOWNSON *Obſervationes Phyſiologicæ*, &c. *i. e.* Phyſiological Obſervations on Amphibious Animals. Part I. On Reſpiration. Part II. On Reſpiration, with a Fragment on Abſorption. By ROBERT TOWNSON. 4to. pp. 68. Four copper-plates. Gottingen. 1794-5

THESE tracts contain, in a ſmall bulk, a very intereſting ſeries of curious and accurate obſervations. In the former part the author, having ſhewn that frogs are deſtitute of that bony and muſcular ſtructure which is ſubſervient to reſpiration in warm-blooded animals, explains the manner in which inſpiration is actually performed on them. It appears to be entirely the work of the throat. On obſerving this part in a frog, whether waking or aſleep, but not ſubmerged, we perceive a buſy motion, which is the act of inſpiration. The throat is diluted, ſo as to form a vacuum, into which the air ruſhes. The noſtrils are now cloſed by a peculiar muſcle, the glottis is opened, and the cavity of the throat or fauces is diminiſhed by the contraction of its muſcles. The air is then impelled through the glottis, the only open aperture, into the lungs. In expiration, the lungs collapſe from their *ſimple contractility* and

weight: but the muscles of the sides exert in some species considerable force. In ordinary expiration, the lungs are not emptied; and the frog can evacuate one lobe only by exerting the lateral muscles, as is easily seen on applying the point of a needle to the side.

A distinct plate shews the mechanism of the throat in the *rana esculenta*.

In Part II. the same doctrine is extended to the respiration of the lizard. The facts stated in the fragment on the absorption of amphibious animals are wonderfully singular. The general result is that a frog, just taken out of the water, after having stood in the dry, (*e. g.* in the sunshine,) loses nearly one half of its weight; and *vice versâ*; and that, on being put into water, or on its application to the surface of the body, after having remained for a time in the dry, the frog gains as much as in the former case it loses. The details in the original are very entertaining.

ART. VI. *Testament Politique du Comte* DE MERCY-ARGENTEAU.

[*Article concluded from the last Appendix, p.* 542.]

IN order to keep in view the characteristic features and leading principles of this work, and to re-unite those links of the chain of argument which our limits have compelled us to separate, we must request the reader to turn back to our last Appendix, as above quoted.

We proceed minutely, as we began.

The author now goes on to give an account *of the taxes in France before the revolution*; and, as he throws a new light on this subject, we cannot refrain from somewhat dilating on it. The extravagance of the court, the dilapidation of the public revenue, and the consequent oppression of the people, under the French monarchy, have been themes of declamation all over Europe for the last five years; and all these points having been admitted as proved, that man now runs the risk of being thought to oppugn truth itself, who ventures to controvert the statements which have been given of the finances of France during that period. Our author, however, incurs that risk, and manages the contest in a way which shews that he did not engage in it with temerity. He observes that the difficult art of finance had been carried to a degree of perfection in France under the administrations of the Duke *de Sully*, of the Cardinal *de Richelieu*, and of *Colbert*, unknown in any other country in Europe; whence it followed that, though the revenue was immense, it never was found to weigh heavy on individuals. He proves this by stating that the annual produce of the taxes formed the astonishing

ing ſum of ſix hundred millions of livres and upwards, about 25,000,000l. ſterling; that the expenditure exceeded 1,500,000 livres *per* day; and that nevertheleſs every individual Frenchman paid a ſmaller contribution to this prodigious revenue, than the individuals of any other nation in Europe did to the revenue of their country: the reaſon was, that the greateſt part of the taxes in France were levied indirectly, being laid principally on articles of conſumption,—articles conſumed by a population of 25 millions; while in England, for example, the indirect taxation falls on a population not exceeding ten millions. To prove that he does not reaſon on idle or ſpecious theory, he appeals to all foreigners who have viſited France, to ſay whether, before the revolution, the neceſſaries of life and moſt other articles were not cheaper there than any where elſe. He obſerves that all thoſe, who are acquainted with the hiſtory of France, muſt know in what diſorder the finances of that country were after the death of Louis XIV. and indeed for many years before; that from the year 1700 to 1730, they were in a ſtate of ruin; and yet that ten years of peace and œconomy were ſufficient to retrieve them, and to reſtore them once more to a flouriſhing condition. In 1740, at the cloſe of *Fleury*'s adminiſtration, there was, he tells us, a ſurplus of revenue amounting to 40 millions of livres. In 1789, the expenditure exceeded the revenue by 56 millions. This was the mighty deficiency which, he ſays, *faction* maintained could not be made good without a *revolution*.

He declares, as a well-known fact, that, in France, taxes were neither arbitrarily impoſed, nor arbitrarily aſſeſſed. Before they could be levied, it was neceſſary that they ſhould have the ſanction of the different parliaments, and that the edicts by which they were created ſhould be placed among their records; for, if the edicts impoſing them were not inrolled, the parliaments could not, and certainly would not, entertain any action or ſuit for the breach of them. The diviſion or repartition of the taxes among the provinces was regulated by an order of council, never iſſued till the intendant of each province (an officer at the head of the revenue in each) had been conſulted, and had given in writing his opinion reſpecting the ability or want of ability in the people of his diſtrict to bear the new burden. When the amount of the ſum to be furniſhed by each province was thus aſcertained, the king's miniſters had nothing more to do with it; the quota of each pariſh in the province was ſettled by a court of law within the ſame, viz. *la cour des aides*, or *la chambre des comptes*; which anſwers to our court of exchequer, as far as it is a court of revenue. In all this proceſs, there was no queſtion about individuals;

viduals; the king and the parliaments fixed the ſum to be raiſed on the nation at large. A court called the king's council, in which very many others beſides his confidential miniſters had ſeats, and which, in ſome meaſure, anſwers to our privy council at large, fixed the proportion that each province was to contribute towards the ſubſidy: how much every *pariſh* in the province was to pay was fixed by the court of exchequer of that province; and laſtly, it came to be determined how much each *individual* in the pariſh was to be rated, which was done by the individuals themſelves, who appointed perſons of their own choice to make their aſſeſſments. The clergy and nobility were rated to every tax, one only excepted, which was called *la taille*; and the exemption was founded on two ſolid reaſons. The *taille* was a tax on the profits ariſing from labour, induſtry, trade, &c.; and the clergy and nobility, being reſtrained by law from purſuing any of the occupations on which the *taille* attached, could not in fairneſs be called to pay a ſhare of ſuch a tax. It was originally granted to the crown in lieu of the perſonal military ſervice which every individual owed to the ſtate; and the produce was deſtined for the ſupport of ſubſtitutes, who ſhould do military duty, inſtead of thoſe who paid this tax. The people themſelves had, on various occaſions, petitioned that the clergy ſhould not only be exempt from military ſervice, but that they ſhould be expreſsly forbidden to perform it; and no equivalent in money could be taken from the nobility in lieu of perſonal ſervice; for it was not only their profeſſion to bear arms, but it was alſo the tenure by which they held their eſtates, and which obliged them to take the field in perſon, as often as the ſafety of the ſtate ſhould require it. Such, our author ſays, was the real ground of the exemption of the clergy and nobility from the payment of the *taille*:

'It was not a privilege granted to theſe two orders; ſtill leſs was it a humiliation to the commons; and yet it is on this foundation that calumny has raiſed the falſe prejudice that the clergy and the nobles were exempt from taxes. As the taxes were chiefly laid on articles of conſumption, it is evident that theſe two bodies of men contributed to the revenue in proportion to the articles which they conſumed; and the exceſſive expences with which they have been reproached prove that they contributed largely, and paid by far the greateſt proportion of theſe taxes. It was their ſincere wiſh to remove all grounds of complaint on this head; and, accordingly, in their inſtructions to their repreſentatives in the ſtates general, and in the firſt two ſittings of the reſpective houſes of their orders, they expreſſed their readineſs to pay their ſhare of this or any other tax, in common with the reſt of their fellow ſubjects.'

M. DE L'ISLE next treats '*Of the People of France.*'

'The word *people* (he ſays) has many different ſignifications. The firſt political ſociety formed the firſt *people*. If the word *people* be

uſed to expreſs the collection of all the individuals belonging to a political ſociety, it gives an idea of population. In this ſenſe, every individual is an unit, *equal* to any other unit in the formation of the total number of the population. If it be uſed to ſignify a ſection or partition of many individuals of one and the ſame ſociety, ſeparated from others by *compacts*, it gives an idea of a claſs of individuals different from thoſe of other claſſes. In this ſecond ſenſe, all the individuals of the ſame ſociety are no longer *equal*; they belong to the claſs in which the compacts and laws of the ſociety have placed them. If the word people be uſed to ſignify the loweſt claſs of individuals belonging to a political ſociety, it gives the idea of other claſſes ſuperior to that of the people. Under the compacts that form the political ſociety of England, there are but two claſſes, that of the Lords and that of the Commons; in France there were three, the clergy, the nobility, and the third eſtate. In this ſenſe then, the word *people* in England, France, and generally in all monarchies, gives the idea of the loweſt claſs of the political ſociety; but, in a *democracy*, it has a very different meaning; it means the whole maſs of individuals in the ſtate, without any diſtinction of claſſes. In a democratic ſociety, the people have no *rights*, becauſe, poſſeſſing and exerciſing the ſovereign power, they may do what they pleaſe: but, in a monarchy, the people have rights, becauſe they do not poſſeſs the ſovereign power.'

On theſe different definitions of the term *people*, (which, by the way, are by no means incontrovertible,) are principally founded the arguments urged by our author in this ſection. He follows the footſteps of Mr. Burke, inſiſting that extenſive population is a proof of the mildneſs and goodneſs of a government, and of the happineſs of the people; and that, on this *datum*, it might fairly be contended that, as the French nation was the moſt populous in Europe, ſo its government muſt have been radically good, and its people proportionably happy. He ſays that the three Britiſh kingdoms put together are equal in point of extent of territory to France, and yet, notwithſtanding their excellent conſtitution, their population does not exceed ten millions; while that of France, before the revolution, exceeded 24,300,000. Here our author greatly under-rates the population of the Britiſh iſles; for Great Britain alone contains very nearly ten millions of inhabitants; and thoſe of Ireland are in number at leaſt three millions and a half. Germany, he tells us, that boaſts of her hundred nations, her opulent cities, and vaſt territory, ſcarcely equals the population of France. He contends, therefore, that the country, in which men increaſed ſo rapidly in numbers, could not in truth be ſaid to be oppreſſed, oppreſſion being the moſt determined enemy to population. He admits that phyſical cauſes have had their ſhare in producing the extenſive population which France has enjoyed, but he gives a ſtill greater ſhare to the nature of her government.

After

After a great variety of obſervations on the excellence and wiſdom of the French laws, the author proceeds to a conſideration of another head of diſcuſſion, the '*Tiers Etat*,' or the Third Eſtate.

To ſhew that the commons were far from being excluded from a ſhare of public emoluments, he ſays that they poſſeſſed the moſt lucrative employments in the ſtate, judicial as well as municipal; that the department of the finances, and the collection and management of the public revenues, were almoſt excluſively committed to them; that the ſeneſchals of all the manor courts in the kingdom, the ſuperintendants of the eſtates of all the princes and great lords, and the head and inferior clerks of all the great offices of ſtate, were commoners; that nineteen out of twenty of the monks and nuns, who inhabited the endowed monaſteries of France, were of the *third eſtate*; and that thus it happened that by the commons the greateſt part of the wealth of the church was enjoyed; that of 100,000 church livings, at leaſt 90,000 were filled by incumbents born in the claſs of commoners; in a word, that there was no place, no benefice, no dignity, from which a commoner was excluded. This laſt aſſertion may certainly be fairly controverted. Surely the author knew, or ought to have known, that there were many chapters in France into which not only a commoner could not be admitted, but even ſuch noblemen as could not prove nobility of deſcent for a certain number of generations, both on the father's and the mother's ſide; and that of this deſcription were all the rich commanderies in France belonging to the Knights of Malta.

The concluſion is that the people were made to commit a kind of political ſuicide, when they were perſuaded to ſtrip the church of her poſſeſſions.

The author comes next to ſpeak of '*the Clergy of France*.' They held, he ſays, the firſt rank in the ſtate. The clergy exiſted as a body in Gaul, 200 years before that country was invaded and conquered by the Franks, from whom it has ſince by a change of name been called France. He examines the principles on which the ſpoliation of the French clergy has been vindicated. It was contended, he obſerves, by thoſe who were for laying violent hands on the poſſeſſions of the church, 'that whatever was given to the clergy was neceſſarily given to the nation, becauſe political bodies could poſſeſs nothing, or might loſe every thing by being diſſolved; and yet, by a ſtrange contradiction, (ſays he,) the nation, though a political body alſo, is declared to be capable of poſſeſſing every thing.' Here he ſhould have recollected that the nation is not ſo liable, if at all, to diſſolution as a ſmall corporation. Having laboured with great ability to fix on the ſpoliation of the clergy the characters of

injuſtice, plunder, robbery, and the violation of the ſacred principles of property, he next proceeds to ſhew that the meaſure was *impolitic* as well as unjuſt. He tells us that there was ſcarcely a family in all France which was not indebted to the church for a great part either of its fortune or ſupport; that the eſtates of the church freed the people from the expence of public worſhip; that they were at all times of exigence a reſource for the ſtate; that the clergy paid annually into the exchequer, excluſively of the taxes on articles of conſumption, three millions of livres, and about eight millions more as the intereſt of a debt of 180 millions, contracted at different times by this body; that in 1547 they paid off the whole national debt, amounting to 72 millions of livres,—an immenſe ſum, conſidering the value of money at that period; that, ever ſince, on all public emergencies, they were ready to give to the reſt of the nation an example of patriotic ſacrifices; that, in October 1789, they made an offer of a loan of 400 millions of livres, to be raiſed within three months, on the ſecurity of their livings, to make good the difference which then exiſted between the public income and the public expenditure. Mr. *Necker*, we are told, at firſt rejected the offer, on the ground that he deemed it impracticable, under the circumſtances then exiſting, for the clergy to raiſe ſo large a ſum in ſo ſhort a ſpace of time. To this it was replied by the agents for the clergy, that they could furniſh him with a liſt of names of monied men, who would engage to fill up the loan within the time ſpecified, and who were known to be perſons well able to fulfil ſuch an engagement. 'The perfidious miniſter (ſays our author) then rejected the offer with peeviſhneſs, ſaying that it *came too late.* The decree of the 2d of November following, which declared all the property of the church to be at the diſpoſal of the nation, explained this conduct of the miniſter. Like an able calculator, he preferred taking the whole to accepting a part.'

This article reſpecting the clergy contains many particulars, which are not generally known in this country.

The next chapter treats of '*the Nobility of France.*' It begins with an obſervation that, amid all the forms of government, antient or modern, there were very few which did not admit of hereditary nobility; that Lycurgus, notwithſtanding the ſeverity of his reforms, preſerved it at Sparta; that at Athens, Solon committed excluſively to the great all dignities and magiſtracies, leaving to the people the right of ſuffrage, and the enjoyment of all lucrative profeſſions; that the Gauls had their nobles; that the Romans, the conquerors of the Gauls, had their nobles; that the Franks, the conquerors of the conquerors of the Gauls, had their nobles; that the ſoil now called France had always a body of nobility; that Cæſar, in his Commentaries,

mentaries, ſtates that the aſſemblies of the Gauls were principally compoſed of the Druids and the Nobles; and that the people had very little ſhare in their deliberation;—and that, from Tacitus, it appears that the Gauls choſe their kings from the order of the nobility, and their generals from among the braveſt of their warriors. Hence the author concludes that France, from her earlieſt days, had hereditary nobles deſcended from three different people, the Gauls, the Romans, and the Franks. He admits that nobility is contrary to *natural* equality, but ſo, he inſiſts, is every inſtitution in ſociety that gives to one man a degree of power not poſſeſſed by another. Natural equality is incompatible with ſociety: after the formation of ſociety, all the equality that can exiſt is ſocial equality. To the diſregard of this principle he aſcribes all the blunders, and all the calamities, that led to and flowed from the abolition of nobility in France.

The ſucceeding article, which treats of '*the States General of France*,' is very intereſting. It gives an outline of the old French conſtitution, and ſerves to ſhew that it recognized no ſuch thing as *abſolute* power in the king.

'In the liberty (ſays the author) of making remonſtrances and preſenting complaints, enjoyed by the ſtates general, and in the neceſſity of their concurrence to enable the king to do what they require, the limits of the royal power are clearly perceived. The king cannot arbitrarily make a law; he muſt govern according to the wiſh of the nation, legally expreſſed by their repreſentatives in the ſtates general. This inconteſtible principle is the epitome of the whole conſtitution; by limiting the power of the crown, it ſecures the greateſt and moſt important of the nation's rights, that of being governed only by thoſe laws which beſt ſuit its intereſt and inclination. It was therefore a groſs libel on the royal power, a baſe calumny, to ſay that it was *abſolute*. That legiſlator could not be abſolute, who, ſooner or later, muſt need the conſent of the repreſentatives of the people to make a law; he could not be abſolute, who, during the receſs of the ſtates general, could not enact even a proviſory law, without the parliaments or ſupreme courts of judicature, authorized by the nation, to conſent in its name. Was, then, the unfortunate Louis XVI. an abſolute prince?'

In this article, the author takes occaſion again to inveigh againſt Mr. *Necker*: but we muſt refer to the work for the particulars of his cenſure.

The next chapter treats of '*A National Aſſembly*,' and contends that the body of men who firſt adopted this appellation, after the meeting of the ſtates general, had no pretenſions to it; that, on the contrary, they violated the antient conſtitution of their country by conſolidating the three eſtates, reducing them into one, and taking a denomination which they could not

have aſſumed, without having previouſly diſregarded and trampled under foot the inſtructions of their conſtituents, and the wiſh of the nation.

In another article, the author ſhews the nature of '*An Aſſembly of Notables*,' and points out a variety of inſtances and caſes of great importance, in which ſuch aſſemblies had been conſulted on public affairs, and in ſome of which they acted legiſlatively; as, when in 1316, on the death of Louis X. without iſſue male then born, but leaving his queen pregnant, the notables being aſſembled decreed the regency to his brother; and the queen having been delivered five months afterward of a ſon who lived only eight days, the notables and the peers aſſembled in parliament pronounced the crown to be deſcendible to the heirs male only; and, excluding the heirs general, voted the crown to Philip the Tall. Another inſtance, ſtill more memorable by its conſequences, was in 1328; when, after the death of Charles the Fair, the brother of Philip the Tall, the queen dowager being delivered of a daughter, his only child, Edward the 3d of England, laid claim to the crown of France as heir general to Philip the Fair his maternal grandfather, in oppoſition to the claims of Philip of Valois, who was only nephew of Philip the Fair. The notables were ſummoned to meet at Paris to take this queſtion into conſideration; and, influenced either by the ſalic law, or by the natural diſlike of Frenchmen to foreign rulers, they adjudged the crown to Philip of Valois, as the heir male of the deceaſed king. From theſe and other inſtances quoted by our author, he concludes that the aſſemblage of notables was as efficacious and as conſtitutional a medium of government as the ſtates general; and that thoſe only who were unacquainted with the hiſtory of France, and of the French conſtitution, depreciated the authority and the labours of the notables called together by Louis XVI.

M. DE L'ISLE next treats of '*The Parliaments of France*,' and points out their origin, the objects of their inſtitution, and their juriſdiction. The ſubject, however, is not in its nature ſo intereſting to Engliſhmen as to make it proper for us to give extracts from it: but thoſe who have a deſire to go deeply into it will find much information and inſtruction in the preſent work.

A chapter is allotted to a diſſertation '*On the French Conſtitution*.' There are thoſe, the author tells us, who deny that France had a conſtitution before the late revolution, becauſe it was not reduced to form, engroſſed on parchment, and ready to be produced to any one who inquired after it: in anſwer to this, he ſays that as well might it be ſaid that England has no conſtitution, for ſhe cannot produce one on parchment. The great error of

the conſtituent aſſembly was, in his opinion, in pretending that the grand object of its miſſion was to give a conſtitution to a nation which at that moment poſſeſſed no ſuch thing. 'If you have one, ſhew it to us, point it out.' Such, he ſays, was the childiſh mode of reaſoning of *Malouet*, *Chapelier*, *Syeyes*, and others.

It may be conceded to our author that France had a conſtitution before the revolution: but in return he ought to admit that it was ſuſpended; and that nothing ſhort of the dread of a revolution could induce the French government to take off the ſuſpenſion. Inſtead of doing this, he inveighs moſt bitterly againſt theoriſts and philoſophers, who have been deviſing plans for the better adminiſtration of public affairs in France. Ought not the miſchiefs, ariſing from the errors of ſuch ſpeculators, to be charged on the government, which for nearly two centuries had prevented the meeting of the ſtates general? Had the ſtates been periodically aſſembled, even ſo ſeldom as four times in a century, there is reaſon to believe that the modern theoriſts would not have had food for their ſpeculations. When, therefore, he proves that France had a conſtitution, we think he does not prove enough; he ought farther to prove that it poſſeſſed within itſelf the means of preventing the executive power from diſcontinuing the ſittings and operations of its legiſlature. Now theſe means it moſt certainly did not poſſeſs, or the ſtates general would not have remained in abeyance from the beginning of the 17th century, till towards the cloſe of the 18th. Some improvement, therefore, of the conſtitution was really neceſſary, to prevent the poſſibility of ſuch an intermiſſion in future. For the proofs of the exiſtence of a conſtitution in France, he refers to the ſalic law, framed, as he ſays, by King Clovis in 511; to the councils holden at Orleans, Attigny, and Paris; to all thoſe holden under the kings of the firſt race; to the capitularies of Charlemagne; and to thoſe of Louis the Debonnaire; to the ordinance of Philip Auguſtus, and thoſe of Charles V.; to the eſtabliſhments of St. Louis; to the minutes of the proceedings of the ſtates general from the year 1303 down to the preſent times; to the edicts, declarations, and ſolemn ordinances of the Kings, received with the formal or tacit conſent of their ſubjects; to the pleadings of the ableſt lawyers; and to the remonſtrances and petitions of the parliaments and other courts of judicature. He does not, however, pretend to ſay that the French conſtitution was without blemiſh or defect.

The author next gives a diſſertation on '*The Government of France*,' to which he prefixes ſome obſervations reſpecting governments in general. That the French government was not *deſpotic*, he contends from a variety of inſtances; which ſerve

to ſhew that there were various checks on the royal authority, which the ſovereigns themſelves on ſeveral occaſions formally acknowleged, and often tacitly by their practice. When the laſt commercial treaty between England and France was in agitation, he tells us, Louis XVI. did not bring it to a concluſion, till he had conſulted and taken the advice and opinion of all the political bodies in the kingdom. From all his ſtatements on this head, the author draws the following concluſion, in which few people in England will be found diſpoſed to concur with him; 'that of all the governments in Europe, that of France was the mildeſt and moſt perfect.' He is aware that this aſſertion may make people ſtare: but he requeſts them, in a note, to ſuſpend their judgment on it, until they ſhall have gone through his whole work.

The next article treats '*Of the Eſtabliſhed Religion of France*,' and contains many judicious and liberal obſervations as well on religion itſelf, as on the duties of government reſpecting liberty of conſcience; on which we are ſorry that we have not room to enlarge.

The ſecond volume of this work opens with the XIth Number. The firſt article, which runs through No. XI. XII. and a part of No. XIII. relates to '*the Emigration of the French*,' which the author conſiders as by far the greateſt phænomenon of the revolution. This article is too long to be detailed, and is too cloſely connected in chain of reaſoning to be eaſily abridged. It embraces a multitude of objects, political and hiſtorical, and ſtates a variety of facts that have occurred during the revolution, ſerving either as the baſes or the elucidations of his arguments; which muſt be acknowleged to be forcible even by thoſe who may not allow them to be convincing.

The ſucceeding article treats of '*The Regency of the Kingdom of France*;' a ſubject not very intereſting even during the life of the unfortunate ſon of Louis XVI., but, now that he is dead, and the heir to his pretenſions is of full age, of no intereſt at all to any but hiſtorians and antiquaries; who, however, will find much information and entertainment in the peruſal of this chapter.

The following chapter is '*on Sovereignty*.' The author praiſes the good ſenſe of the wiſe Perſians, the learned Egyptians, the warlike Medes, the voluptuous Aſſyrians, and in general all the people of the Eaſtern world, for never having made it a queſtion "whence is derived, or where reſides, the ſovereign power?" 'All theſe nations, (ſays he,) ſo famous in their days, were of opinion that this power was veſted in and belonged to their kings, who governed them by laws calculated to enſure their happineſs. Theſe laws were ſo well known

known and ſo revered for their wiſdom, that the Greeks, the vaineſt and proudeſt of all the nations of the earth, took a pride in ſaying that their firſt legiſlators and ſages had ſtudied and collected them in Perſia and in Egypt.' He remarks that, after the deſtruction of the great monarchies in the Eaſt, Athens, Carthage, and Rome, broached a new doctrine, laying it down as a principle that all power neceſſarily flowed from the people. The principle produced enthuſiaſm; enthuſiaſm led to conqueſt; conqueſt produced ambition in the breaſts of leaders; this ambition produced civil wars; civil wars produced anarchy; and anarchy ended in the deſtruction of the principle, and in the revival of the old doctrine that the ſovereignty is veſted in and belongs to the monarch. Our author gives a long diſſertation on theſe two principles; he tries them both by the effects that they have produced, and decides in favour of the latter; for he tells us that hiſtory makes it appear that the governments of Athens and Rome were moſt diſaſtrous to themſelves and to mankind. In this diſſertation, we obſerve a fund of ingenuity, deep reſearch, ſtrong and abſtract reaſoning, and metaphyſical diſquiſition.

We now come to a chapter on '*Power*' in general; a ſubject which, the writer ſays, muſt not be ſtudied in the ſchool either of philoſophers or divines; for the writings of both concerning it he maintains to be either unintelligible or falſe. Hiſtory he conſiders as the beſt guide in the ſtudy of the origin and nature of power, becauſe the facts recorded there are ſo many poſitive principles, accompanied by inſtructions, examples, and evidence. Power, he ſays, is ſtrength or force; conſequently, there is no ſuch thing on earth as ſovereign or ſupreme power; for, if there were, the might of all mankind united could not withſtand it. Sovereign power, and the power of the ſovereign, he holds to be very diſtinct; the latter being the inſtrument by which the former acts: the one reſides with God, the other is exerciſed by man. Philoſophers and divines confound them, and thus bewilder the underſtanding, and lead it into error.

'If power were ſovereign, (ſays he,) the ſame origin muſt be given to it as to ſovereignty; it muſt be ſaid to come from God; and then men could never modify it according to their wants or pleaſure; and thus every thing would be loſt. Happily the Author of ſociety has left power to the diſpoſal of mankind. The divines, or thoſe who miſunderſtand them, have obſcured this truth by making a very wrong uſe of ſeveral paſſages in holy writ, and applying to *power* what was applicable only to ſovereignty. We do not accuſe them of doing this *malâ fide*, but merely through error. The divines and philoſophers, however, when they find themſelves cloſely preſſed, know how to extricate themſelves by diſtinguiſhing that which on other occaſions they confound.

confound. They manufacture three ſovereign powers, the legiſlative, the executive, and the judicial; and on this threefold diſtinction is founded the doctrine at preſent moſt in vogue. On this occaſion they take care not to confound power with the ſovereign; for none of them give to him the legiſlative power; many of them refuſe him the judicial power; and they reduce him to the executive power only. Can they deny, after this proof, that they make ſeveral ſovereigns? How could theſe ſovereigns refrain from aiming at independence? They draw a veil over this abſurdity alſo, by ſaying that the aſſent of the executive ſovereign is neceſſary to the act of the legiſlative ſovereign; and that thus both ſovereigns are connected and united to each other; and drawn by an admirable concert to a common center, in which they fondly ſee the happineſs and liberty of all mankind. We will prove, elſewhere, that this union of ſovereign powers is chimerical: but we muſt obſerve here that this fine theory, once realiſed in France, led Louis XVI. to the ſcaffold; and that, in England, the ſelf-ſame theory ſtruck off the head of Charles I. and dethroned James II. All theſe ſovereigns loſt their crowns and their lives for having refuſed to ſanction the decrees of the legiſlative ſovereign.'

Whatever our author may be able to ſay in ſupport of this laſt aſſertion, as far as it concerns the firſt two mentioned princes; we ſhould be glad to learn from him what bill it was for refuſing to give his aſſent to which James II. loſt his crown: for our part, we have never yet heard of it. We have heard indeed of that monarch's attempts to ſet aſide the authority of laws made with the joint aſſent of King, Lords, and Commons: but it is quite new to us to hear that he irritated his parliament and his people, and reduced them to the neceſſity of dethroning him, by refuſing to give the royal aſſent to a bill or bills preſented to him by the two houſes.

Having obſerved that power was force, M. DE L'ISLE tells us that force is of two kinds, moral and phyſical; the laws are the moral force, and men with arms in their hands are the phyſical. Thus laws and arms conſtitute power. In their nature they are inſeparable; or, if ſeparated, they are incapable of producing the effect expected from them. If the laws were to be ſeparated from the armed force deſtined to carry them into execution, they would be impotent and null. If the armed force were ſeparated from the laws which direct its application, it would become oppreſſive and tyrannical. To the objection made both by philoſophers and divines that there muſt be a legiſlative power to make laws, and an executive power to create, organize, and command the armed force, he replies that they miſtake, for that what they call a *power* is a *right*;—he ſays that power is an inſtrument; and that the right to make the inſtrument is a very diſtinct thing from the inſtrument itſelf. The author purſues this diſtinction, and diſplays great logical preciſion and metaphyſical ingenuity in the manner of treating the

the ſubject. In a note, he mentions a work which has been univerſally admired in this country, we mean that of De Lolme on the Engliſh Conſtitution, and ſpeaks of it in terms of *great contempt*.

The next queſtion which our author diſcuſſes is 'how may a man acquire the exerciſe of ſovereignty?' and he fairly anſwers, "by conſent of the people:" but, that he may not be miſunderſtood, he recurs to his former diſtinction reſpecting the meaning of the word *people*; and he makes the political not the phyſical people the bestowers of the exerciſe of the ſovereignty; the part enjoying property and political rights, and not the whole aggregate maſs of citizens. His theory on this head is well ſupported in argument.

In the laſt page of his chapter on '*the Rights of Society*,' the author ſhews that he has a ſhort memory, and that a breach in his conſiſtency may eſcape his attention; for here he tells us that 'James II. wanted to rule without a parliament; and that hence it happened that, there being no intermediate body between him and his people, there was no one to defend him againſt that people.' Our readers will recollect that, a little before, he had aſſerted that James had loſt his crown for having 'refuſed his aſſent to the decrees of the legiſlative ſovereign.' There is certainly ſome difference between refuſing to paſs a bill, which may be done very conſtitutionally, and transferring to the crown the whole legiſlative power of the ſtate, which in England could be done only by the deſtruction of the conſtitution.

'*Equality*' is the next ſubject of diſcuſſion. M. DE L'ISLE ſays there are three ſorts of it, natural, ſocial, and evangelical; the firſt compels us to acknowlege every man to be a fellow-creature; the ſecond directs that men ſhall live with one another, and that each be treated according to the laws eſtabliſhed by ſociety; the third impoſes on every man an abſolute duty to love his neighbour as himſelf: this laſt ſort of equality he calls a bleſſing which man derives from revelation. About natural and religious equality, he tells us there can be no diſpute, becauſe they are the work of God himſelf: but about ſocial equality there have been various opinions entertained, becauſe it is in part the work of men.—This article deſerves to be read with particular attention; for the ſubject of it is treated with great ability and ingenuity. We will content ourſelves with extracting the laſt paſſage in it.

'The philoſophers who tell us that the leſs ſociety departs from nature, the more perfect it is, argue ſophiſtically. It would be true if it were ſaid of a painter who had before him a model which he was endeavouring to imitate; the cloſer he kept to his model, the more perfect

perfect would be his imitation:—but ſociety does not copy nature; its aim is to heighten her beauties, and to correct her defects. It ought not, therefore, to be imputed to ſociety as a crime, that it endeavours to avert from men the misfortunes which natural equality would bring on them. Thoſe who blame ſociety on this head know nothing either of ſociety or of nature.'

The author now calls us to diſcuſs the topic of '*Liberty*.' He ſays that it is an attribute ſo eſſential to man, that no idea can be formed of him without connecting with him that of liberty. He condemns thoſe who conſider liberty as a *right* in man; he ſays it is not a right, which, being founded on titles, may be given or withholden according to the ſtrength or weakneſs of thoſe titles; he calls it 'an attribute of man's nature.' He cenſures thoſe who diſtinguiſh between civil and ſocial liberty. He admits different ſorts of equality, but not of liberty; and his reaſon is that equality is a paſſive principle, which does not act on ſociety, but on which ſociety acts; and that liberty is an active principle which acts on and directs ſociety. 'Society, (he ſays,) can no more command liberty than it can command reaſon; it is not ſociety that fixes the balance of liberty; on the contrary, it is liberty that commands ſociety, and fixes its balance.' On this head, he lays down a new theory; which, in our opinion, is free from the objections to which moſt other theories, that we have ſeen on the ſubject, are liable: but it would lead us too far, were we to go into the particulars of it. The reader of it muſt alſo ſit down to peruſe it with a clear head, or he may poſſibly loſe the time which he has beſtowed on it, for it is laboured with very great nicety.

The XVIIIth Number begins with '*a comparative View of the Conſtitutions of England and France*;' in which the author ſhews that he is extremely well acquainted with both. Count DE MERCY, it is moſt probable, had not leiſure enough, having been during the greateſt part of his life employed in the management of important affairs of ſtate, to acquire ſo extenſive a knowlege of the Engliſh conſtitution, as we find in this article: it ſcarcely could have been gained but by a man who has reſided a conſiderable time in this country, and made the frame of our government a ſerious object of ſtudy. Our readers may perhaps be ſurpriſed to hear that the trial by jury was known in France, during the whole period that the firſt race of her kings filled her throne, and before it was regularly eſtabliſhed in England. In this article, the celebrated *Monteſquieu* is handled very roughly; and ſo are many others who fancied that they underſtood the Engliſh conſtitution, when they were hazarding the moſt erroneous opinions about it. The author proceeds to tell us that 'in France, when a ſubject was apprehended on a charge

charge of a criminal nature, he was on the very day of his apprehenſion examined before the proper magiſtrate; and if the crime of which he was accuſed was not of a *capital* nature, he was inſtantly ſet at liberty, without any other ſecurity than his own oath to appear again before a magiſtrate, when ſummoned ſo to do.' He tells us alſo that in France a ſubject could go to law with the king, and (which muſt appear very remarkable to the people of England who have heard ſo much about the abſolute power of the *Grand Monarque*, and the venality of juſtice in a country in which judicial offices were bought and ſold,) that in the courts of law there the king loſt more cauſes than he gained. In a word, he inſiſts that, in theory, the French conſtitution was a good one; and he contends that the abuſes pointed out in the practice of it ought no more to be admitted as proofs of its being bad, than the abuſe of reaſon, ſo often manifeſted and ſo often deplored, is a proof that reaſon is a bad thing.

There is one point, however, in which he appears not to be correct in his ideas of our conſtitution; he ſays, No. XVIII., 'Thus in certain caſes the Engliſh may have recourſe to the clemency not only of the King, but alſo to that of the Houſe of Lords, who are much endeared to the people by this prerogative.' Where our author found out that prerogative we cannot tell; it has hitherto been unknown to us, and, we may venture to ſay, to the Lords themſelves. The Peers in their judicial capacity can only adminiſter juſtice; with the prerogative of mercy, they have nothing to do; it belongs excluſively to the crown. In appeals to them by writ of error, they may reverſe judgments in the courts below in caſes of miſdemeanor: but this is not ſhewing *mercy*, it is trying by rules of *law* the proceedings of inferior tribunals, and ſetting them aſide when they appear to have been *irregular* and *illegal*. This power naturally belongs to the Houſe of Lords, not merely *quatenus* a Houſe of Lords, but as it is a *court of appeal*; and in France it was exerciſed by every *tribunal de caſſation*: the criminal whoſe puniſhment was mitigated, or wholly remitted by it, rejoiced in the event, but was very well ſatisfied that what thus gave him pleaſure was an act of *juſtice* founded on principles of *law*, and not an act of *favour* which the judges could grant or withhold at pleaſure.

An article now makes its appearance which treats of '*Ariſtocrats and Democrats*;' and the whole concludes with 'a Political and Religious Catechiſm,' by way of queſtion and anſwer, in which may be found the elements of the doctrine that our author has been labouring to eſtabliſh through the whole work. Our readers are not to ſuppoſe that this catechiſm touches on

any controverted point of religion, but on religion in general; his meaning may be collected from the following short note at the bottom of page 272, No. XIX.—'It will appear why a political and elementary catechism should be at the same time a religious one.'

We shall now, in consequence of our promise, make an observation on an assertion of the author in a former part of this work, "that it was with the concurrence and approbation of the allied powers, that the King of Prussia made peace with France," as the means of saving the German empire. He says that the allied powers foresaw and even prepared the peace made by the King of Prussia; nay that they foresaw and settled it ten months before it was completed. Was he so little acquainted with the resources of Germany, as to suppose that nothing but a peace, ignominious and disgraceful, which left the French in possession of all their conquests, and sacrificed the object for which the sword had been drawn, could possibly save the empire? The German empire was not only not saved by that peace from destruction, but not even from invasion; and the Austrians and Imperialists, after they had lost the aid of Prussia, were able to repel the invaders, drive them back over the Rhine, and recover from them many of their conquests in the electorates bordering on that river. Mons. DE L'ISLE did not see far into futurity, when, speaking of the Prussian peace, he said; 'The salvation of Germany was to result from that measure, besides the certainty that the republicans could after it invade only the electorate of Hanover, or the hereditary dominions of the emperor. The sovereigns of these two states do not stand in need of the king of Prussia's forces for their defence.' He little thought, when he made this remark, that it was so soon to be followed by a peace between the French republic and the elector of Hanover. The great principle established by the Prussian peace was that France had a right to make choice of whatever form of government she pleased; and that, as a republic, other powers might and ought to treat with her. Had all the allied powers concurred in a peace by which this principle was established, what could be their object in continuing the war? None, that we can conceive; except that some of them might have to complain of aggressions on the part of France, as the only grounds of their war with her, and that they were insisting on reparation and indemnity.

The very great and unusual length of our analysis of this work, and our preliminary observations in the former part of this article, render all farther remarks on it unnecessary.

ART.

ART. VII. *Zerſtreute Blätter*, &c. *i. e.* Scattered Leaves. By J. G. HERDER.

ART. VIII. *Briefe zur Beförderung der Humanitat*, &c. *i. e.* Letters to promote Humanization. By J. G. HERDER.

[*Art. reſumed from our laſt Appendix*, p. 580.]

THE SCATTERED LEAVES are very miſcellaneous in their contents. *Flowers from the Greek Anthology* firſt occur, which are a ſeries of finiſhed tranſlations of the more remarkable epigrams and minute poems in that collection. Diſtichs of hexameter and pentameter lines have moſtly been employed, but ſometimes iambic lines of four feet. Several of theſe poems, the author tells us in his preface, were originally in rhime: but he has every where been at the pains of expunging that excreſcence, as incompatible with the ſimplicity of ſpirit and the Attic purity of taſte, which ſhould characteriſe the imitations of Greek poetry.

'About one hundred and fifty years before Chriſt, an Aſiatic Greek, Meleager of Tyre, firſt collected *a garland of flowers* (ανθολογια) of the neateſt little poems in his language. That he made a ſelect choice may be inferred from the names of the poets and poeteſſes of whom he borrowed, and from the tender and refined taſte which pervades his own productions. If we read over, in the dedication of his anthology to his friend Diocles, the four and forty names of thoſe whoſe bloſſoms he culled—if we take into conſideration the collector's enthuſiaſm—how he compares the manner of each to a peculiar flower, and flies about, like a bee, to ſeek for the very ſweeteſt—if we are then told that this treaſure is no more, it is probably loſt to us for ever, in ſo much that we know of ſeveral poets only from this very catalogue;—poets, however, which might be placed beſide a Sappho and Erinna, beſide an Anacreon, a Plato, an Alcæus, a Simonides, an Archilochus, a Bacchylides, a Theocritus, of all whom we are reduced to judge by fragments;—if, while theſe collective circumſtances are preſent to us, we reflect that Greeks have lived but once on our earth—who will refuſe his ſigh of regret to the corona of Meleager?

'About a century and a half later, Philip of Theſſalonica began to apply a ſimilar induſtry to the poets who had flouriſhed ſince Meleager. The names of ſuch as have deſcended again compel us to lament the loſs of the remainder; and the rather as both Meleager and Philip collected *flowers* of anonymous poets; ſo that the loſs cannot be eſtimated from the catalogue of names. Probably, they had accumulated all that appeared to them worthy the attention of a correct taſte.

'But Fate was to deſtroy one anthology by means of another. In the barbaric times of Juſtinian, lived Agathias, a third compiler. In ſeven volumes, he brought together poems of his own, and of other poets who flouriſhed later than Philip, and whoſe writings conſequently correſponded more nearly with the taſte of this age. What could

could reſult but that this collection ſwept the preceding into oblivion, and occaſioned a general neglect of the better reliques of purer antiquity? The collections of both Meleager and Philip would probably have completely periſhed, if a fourth perſon had not ariſen to ſave at leaſt a few bloſſoms.

'Conſtantinus Kephalas, of the tenth century, was this fourth collector. He poſſeſſed the labors of his three predeceſſors, and levied a tribute on each. How he choſe we ſhall not attempt to decide, but remain grateful that he picked out ſo much. He it was, indeed, who by his eſſence of anthologies chiefly contributed to bring theſe into diſuſe; for his predeceſſor Agathias had at leaſt not emptied and plundered the garlands of his forefathers: yet even he was too diſtant to be our benefactor, and was only to deſcend to us piecemeal through the medium of a fifth tranſcriber.

'In the fourteenth century, Planudes gave a new form to the anthology of Kephalas. He omitted, he ſubdivided, he inſerted at his pleaſure;—and this Planudian compilation was the firſt which the preſs immortalized. A ſingle copy of the anthology of Kephalas had been preſerved in the library of Heidelberg, and fortunately fell into the hands of Salmaſius, before that treaſure migrated to Rome. He took a copy of it. His copy was multiplied. By degrees ſingle pieces, preſerved elſewhere, were ſuperadded. An edition was promiſed. A few epigrams became public ſpecimens. At length Reiſke, deſpiſing inconveniences, began the work. He alſo edited ſome books of the anthology of Kephalas, but has been ſuperſeded by a ſecond * Meleager; who, out of the principal pieces which time has ſpared, and his induſtry could aſſemble, has at length revived a precious wreath. Like Meleager, he has again arranged the poems according to their authors and dates; and, as he ſo well merits to edite Greek poetry, we will hope that fortune may throw into his hands what yet exiſt of anthological manuſcripts in Rome, or elſewhere in Italy; until, perhaps, ſome fortunate ſearcher ſhall reſuſcitate, in Conſtantinople, or in ſome Greek cloiſter, the original anthologies of Meleager, Philip, or Agathias. Wreaths ſhall be woven for the traveller whom this unexpected good fortune awaits.'

A diſſertation *on the epigram* ſucceeds, which deſerves to be compared with thoſe of *Leſſing* on the ſame topic. Then a tedious Platonical dialogue *on the relative effect of painting and muſic.* Paramythion means a paſtime, and, as Guys relates, the modern Greeks ſtill call the tales and poems with which they amuſe their leiſure, *Paramythia.* Under this well-choſen title, M. HERDER has arranged a number of ſhort mythological allegories, remarkable for the gracefulneſs of garb under which they veil the form of inſtruction. A ſpecimen or two will not, probably, diſpleaſe the reader.

'SLEEP.

'Among the choir of countleſs Genii, whom Jupiter created for men, in order to ſuperintend and to bleſs the ſhort period of a

'* Brunck *Analecta Vet. Poet. Græc.* Argentorati, 1777.'

painful

painful exiſtence, was the dim Sleep. "What have I to do, (ſaid he, ſurveying his duſky form,) in the midſt of my dazzling brethren? how ſadly I look in the band of the Sports, of the Joys, and of the Loves! It may be that I am welcome to the unhappy, whom I lull to oblivion of their cares: it may be that I am welcome to the weary, whom I do but ſtrengthen to new toil:—but to thoſe who are neither weary nor woe-begone, whom I only interrupt in the circle of their joys"——

"Thou erreſt, (ſaid the father of Genii and of Men,) thou in thy duſky form ſhalt be a Genius dear to all the world. Doſt thou not think that ſports and joys fatigue? In truth they tire ſooner than care and want, and bequeath to their pampered hoſt the moſt irkſome ſloth. And even thou, (continued Jupiter,) ſhalt not be without thy pleaſures, but ſhalt often ſurpaſs therein the whole company of thy brothers." With theſe words he reached out the grey horn full of pleaſing dreams: "Hence, (added he,) ſcatter thy poppy-ſeeds, and the happy no leſs than the miſerable of mankind will wiſh for thee, and love thee above all thy brethren. The hopes, the ſports, and the joys, herein contained, were caught by the charmed fingers of thy ſiſters the Graces, on the moſt redolent meads of paradiſe. The etherial dews that glitter on them will image to every one whom thou wouldſt bleſs his own wiſh; and, as the Goddeſs of Love has ſprinkled them with celeſtial nectar, their forms will be radiant with a glowing grace, which the cold realities of earth cannot attain. From amid the roſy band of the pleaſures, gladly will men haſten to thy arms. Poets will ſing of thee, and ſtrive to rival thy enchantments in their ſongs. Even the innocent maid ſhall wiſh for thee, and thou wilt hang on her eye-lids a ſweet, a welcome God."

'The complaint of Sleep was changed into thankfulneſs and triumph, and he was united to the loveliеſt of the Graces,—to Paſithea.'

'THE CHOICE OF FLORA.

'While Jupiter was ſummoning the creation which he meditated in ideal forms before him, he beckoned, and Flora appeared among the reſt. Who can deſcribe her charms, who can image forth her beauty? Whatever the earth ſhowers from her virgin lap was mingled in her ſhape, her colour, her drapery. All the gods gazed on her delighted, all the goddeſſes envied her beauty.

"Chooſe for thyſelf a paramour," ſaid Jupiter, "out of this numerous band of Divinities and Genii: but beware not to chooſe idly."

'Flora looked about with levity. Oh that ſhe had choſen the beautiful Phœbus, who was enraptured with the love of her!—but his beauty was too ſublime for her. Her buſy look wandered around, and ſhe choſe (who could have thought it?) one of the loweſt of the gods, the fickle Zephyr.

"Inconſiderate! (ſaid the father;) that thy ſex, even in intellectual forms, ſhould prefer ſhowy glittering charms to the calm energy of the higheſt love! Hadſt thou choſen him, (pointing to Phœbus,) thou and thy progeny would have participated his immortality."

'Zephyr embraced her, and ſhe diſappeared. She flew in the form of flower-duſt into the region of the god of air.

'When Jupiter realized the ideal forms of his univerſe, and the lap of earth was prepared to receive the ſeeds of vegetation, he called to Zephyr, who was ſlumbering over the aſhes of his beloved. "Awake, youth, and bring with thee thy beloved, and behold her earthly appearance." Zephyr came with the flower-duſt, and ſcattered it over the ſurface of Earth. Phœbus recollected his love, and conferred on it Animation. The goddeſſes of ſprings and ſtreams watered it with ſiſterly affection. Zephyr claſped it, and Flora appeared in a thouſand motley ſpringing flowers

'How glad was each to find again its celeſtial lover, to lean towards his playful kiſſes, and to cradle on his wavering arm. Short-lived bliſs! As ſoon as the fair had opened her boſom, and had dreſt her nuptial bed in all the pomps of hue and fragrance, the ſatiate Zephyr abandoned her;—and Phœbus, pitying her diſappointed love, put an early end to her grief with his conſuming beam!

'Every ſpring, ye maids, begins anew the ſame hiſtory. Ye bloom, like Flora: chooſe not ſuch a lover as Zephyr."

'AURORA.

'Aurora was complaining to the Gods that, although ſhe was much praiſed by men, ſhe was little beloved or viſited by them, and leaſt by thoſe who loudeſt ſang her praiſes. "Do not grieve about thy lot, (ſaid the Goddeſs of Wiſdom,) is it not the ſame as mine?—and then, (continued ſhe,) look at thoſe who ſlight thee, and at the rival whom they preſer. Behold them, as thou paſſeſt, floundering in the embrace of lazineſs, and decaying both in body and in mind;—and haſt thou not friends, not adorers enow? The whole creation worſhips thee; all the flowers awake and clothe themſelves by thy roſeate beam in new and bridal beauty. The choir of birds welcomes thee, and ſeems intent wholly on varied arts to charm thy tranſient preſence. The laborious boor, and the induſtrious ſage, never diſappoint thee; they quaff, from the cup which thou offereſt, health and ſtrength, repoſe and life: doubly pleaſed that they enjoy thee undiſturbed and uninterrupted by the prating croud of ſleepy fools. Doſt thou conſider it as no bleſſing that the unworthy are never ſeen among thy admirers? To be worſhipped without profanation is the higheſt prize of love among gods and men."

'Aurora bluſhed at her thoughtleſs murmurs. Let every beauty aſpire to her fortune, who equals her in purity and innocence.'

Three *dialogues*, in behalf of the doctrine of *the Tranſmigration of Souls*, have rendered extremely plauſible the theory of a progreſſive metempſychoſis,—the opinion that ſouls of vegetables are gradually fitted to become ſouls of brutes; brutal ſouls, to become human; human, angelic; and ſo on.

The vague diſquiſition on *Love and Identity* was occaſioned by a letter of *Hemſterhuis* concerning Deſire: it cloſes the firſt volume.

In the ſecond, are continued the *Flowers from the Greek Anthology*, and the diſſertation *on the Greek Epigram*. Under the title *Hyle*, occur ſome farther tranſlations of the more minute

poems of the Greeks. A truly claſſical *Eſſay on the Perſonification of Nemeſis* among the antients: a no leſs learned appendix to Leſſing's celebrated *Inquiry concerning the Manner in which Death was repreſented by the Artiſts of Antiquity*; and a rhapſodical *eulogy* of the learned and liberal-minded philoſopher and dramatiſt *Gotthold Ephraim Leſſing*; complete the volume.

A collection of ſhort poems, with the ſuperſcription *Emblems and Dreams*, and an *Eſſay on the Theory of Fable writing*, fill the firſt half of the third volume. Parables in the ſtyle of early Oriental tradition, which diſplay an inventive and a truly poetical imagination, and a learned diſſertation *on the Ruins of Perſepolis*, occupy the remainder. Of theſe parables, which are called *Leaves of other Times*, we ſhall tranſlate a few.

'THE OFFSPRING OF MERCY.

'When the Almighty was about to create Man, he ſummoned before him the angels of his attributes, the watchers of his dominions. They ſtood in council around his hidden throne.

"Create him not," ſaid the angel of Juſtice; "he will not be equitable to his brethren, he will oppreſs the weaker."

"Create him not," ſaid the angel of Peace; "he will manure the earth with human blood; the firſt-born of his race will be the ſlayer of his brother."

"Create him not," ſaid the angel of Truth; "he will defile thy ſanctuary with falſhood, although thou ſhouldſt ſtamp on his countenance thine image, the ſeal of confidence."

'So ſpake the angels of the Attributes of Jehovah; when Mercy, the youngeſt and deareſt child of the Eternal, aroſe, and, claſping his knees: "Create him, father," ſaid ſhe, "in thy likeneſs, the darling of thy loving kindneſs. When all thy meſſengers forſake him, I will ſeek and ſupport him, and turn his faults to good. Becauſe he is weak, I will incline his bowels to compaſſion and his ſoul to atonement. When he departs from peace, from truth, from juſtice, the conſequences of his wanderings ſhall deter him from repeating them, and ſhall gently lead him to amendment."

'The Father of All gave ear, and created Man, a weak faultering being, but in his faults the pupil of mercy, the ſon of ever-active and ameliorating love.

'Remember thine origin, oh man! when thou art hard and unkind towards thy brother. Mercy alone willed thee to be: Love and Pity ſuckled thee at their boſoms.'

'THE VINE.

'On the day of their creation, the trees boaſted one to another of their excellence. "Me the Lord planted," ſaid the lofty cedar, "ſtrength, fragrance, and longevity, he beſtowed on me."—"The goodneſs of Jehovah faſhioned me to be a bleſſing," ſaid the ſhadowy palm; "utility and beauty he united in my form." The apple-tree ſaid: "Like a bridegroom among youths I glow in my beauty, amid

the trees of the grove." The myrtle ſaid: "Like the roſe among briars, ſo am I amid other ſhrubs." Thus all boaſted; the olive and the fig-tree, and even the fir.

'The vine alone drooped ſilent to the ground: "To me, (thought he,) every thing ſeems to have been refuſed: I have neither ſtem, nor branches, nor flowers: but ſuch as I am I will hope and wait." He bent down his ſhoots and wept.

'Not long had he to wait: for behold the divinity of earth, Man, drew nigh. He ſaw the feeble helpleſs plant trailing its honours along the ſoil. In pity, he lifted up the recumbent ſhoots, and twined the feeble plant about his own bower;—and now the winds played with its leaves and tendrils, and the warmth of the ſun began to empurple its hard green grapes, and to prepare within them a ſweet and delicious juice, the repaſt and the drink of gods and of men. Decked with its rich cluſters, the vine now leaned towards its maſter, who taſted its refreſhing fruit and juicy beverage, and named the Vine his friend, his grateful favourite!

'Then the proud trees envied the Vine, for behold they ſtood barren and neglected: but he rejoiced in his humble growth and his perſevering patience; and ſtill his juice enlivens the heart of the ſad, lifts the ſinking courage, and inſpires to perſeverance and exertion.

'Deſpair not, ye forſaken; bear, wait, and ſtrive. From the inſignificant reed flows the ſweeteſt of juices: from the bending vine ſprings the moſt delightful drink of the earth."

'THE DEATH OF ADAM.

'Nine hundred and thirty years old was Adam, when he felt in his bones the ſentence of the Judge "thou ſhalt ſurely die."

'To Eve, who ſorrowed greatly, he ſaid: "Let all my ſons come around me, that I may behold and bleſs them;"—and they came, as their father had bidden, and ſtood around him, many hundreds in number, and wept, and prayed for his life.

"Who of you, (ſaid Adam,) will go to the holy hill? perhaps he may obtain mercy in my behalf, and bring me fruit from the tree of life." All his ſons offered to go: but Seth, the moſt pious of them, was appointed by his father to accompliſh this errand.

'His head ſtrown with aſhes, Seth haſtened and ſtayed not until he ſtood at the gates of paradiſe. There he prayed, ſaying: "Let Adam find favour in thy ſight, O Allmerciful! ſend my father of the fruit of the tree of life." Suddenly, a meſſenger of God, a ſhining cherub, ſtood before him, holding in his hand, inſtead of the fruit, a three-leaved twig;—and he ſaid mildly: "Take this unto thy father for his laſt conſolation: eternal life is not for him on this earth. Haſten; for his hour is come."

'Swift as an angel of conſolation, Seth haſtened, and proſtrated himſelf, and ſaid: "No fruit from the tree of life do I bring thee, O my father! but this branch which the angel gave to me for thy laſt conſolation." The dying man took the bough, and was glad. He ſmelled thereon the odours of paradiſe, and his ſoul was lifted up; "My children, (ſaid he,) eternal life dwells not for us on this earth: I am dying, and ye muſt follow:—but on this ſhrub I ſcent the odours

of a higher world, the fragrance of a purer paradiſe." Then his eyes were glazed, and his ſpirit departed from him.

'The ſons of Adam buried their father, and mourned for him thirty days:—but Seth wept not. He planted the twig on his father's grave, near the place of his head, and called it the tree of reſurrection from the dead.

'The branch became a ſpreading tree, and all the children of Adam were comforted under it; becauſe therewith came the promiſe of revival from the ſleep of death;—and it deſcended to their children's children, and was ſeen in David's garden; until his miſled ſon began to doubt of his immortality:—then the tree withered:—but ſhoots thereof were multiplied in many nations.

'At length, on a ſtem of this tree, the teacher of immortality reſigned his hallowed life; and, behold, the fragrant hopes of reſurrection are thence ſpred abroad among all the nations of the earth.'

Sadi of Shirâz, who flouriſhed about the end of the twelfth century, wrote or more probably collected the Guliſtan, of which Gentius in 1651 publiſhed at Amſterdam a folio Perſian edition, with a Latin interpretation. The work conſiſts of ſhort moral poems, and in 1697 underwent a German tranſlation by Olearius, entitled Roſenthal, or the roſe-garden. This old verſion being ſcarce, obſolete, and indifferent, M HERDER has thought fit to tranſlate anew the more beautiful or inſtructive pieces, and his fourth volume opens with *Flowers from this Oriental Anthology.* The hexameter and pentameter lines, which have been employed in the verſion, appear to us as unnatural a coſtume for the Eaſtern, as rhime for the Grecian Muſe. Some *Rhapſodical Thoughts* are appended, which ſtrongly enforce the utility of apophthegmatic inſtruction, and recommend the German work, *Lienhard and Gertrude*, as deſerving a place among the fortunate vehicles of popular inſtruction with the converſations of Sancho Panza and of Poor Richard.

The *Lecture on human Immortality*, a beautiful moral oration, has for its object to enforce the great importance of every human ſpeech, action, and writing; to point out the eſſentially *eternal* conſequences which hang even on apparently trifling exertions; to bring into notoriety ſeveral indiſputable inſtances of noxious or uſeful ideas having lain for ages in apparent inefficacy, and then ſtarted up to infect or to remedy our ſocial condition; and on this ground to impreſs, with ſome ſternneſs, on authors eſpecially, a ſentiment of reſponſibility for all their occaſional levities and inconſiderate diſcuſſions. It is a ſermon well compoſed, much wanted, and likely to operate.

The Conſiderations on Monuments of the Fore-world, i. e. of the moſt remote antiquity, offer many curious remarks on Hindoo ſuperſtition and tradition, and introduce ſome good *Thoughts of the Bramins.* A rhapſodical philoſophical medley

of thought and erudition, ſuperſcribed *Tithon and Aurora*, moralizes agreeably enough on the origin, ſwelling, and burſting of the bubbles of human opinion, and the influenced motion of events. This is terminated by a prophecy of Berkeley, and cloſes the fourth volume.

The fifth opens with a ſelection of apologues and dialogues from John Valentine Andrea, who flouriſhed about 1620, many of which, ſays M. HERDER, 'I might have publiſhed without offence in 1780, but which now I muſt keep back.' There certainly is a caſt of the Franklin-mind about them: a clear perception of what ſhould be told to the people, and how to tell it with effect. It may ſurpriſe to read his opinion of Machiavel:

'*A.* What are you burning?

'*B.* A ſacrifice to piety.

'*A.* To piety on a faggot?

'*B.* This peſtilential fellow ſhould be annihilated.

'*A.* Who, Ariſtotle?

'*B.* Profanation!

'*A.* Be it ſo: who then?

'*B.* The fiend of Florence.

'*A.* Macchiavel, poor fellow.

'*B.* He, the father of all great oppreſſors! That the earth had never borne him, or the abyſs caught him at his birth!

'*A.* Has the poor fellow then done ſo much miſchief?

'*B.* Again ſo piteous—why thus?

'*A.* Becauſe he has done no more than make known the maxims which, he obſerved, were the ſprings of action in the government of ſtates: in a word, he only revealed ſtate-ſecrets; and for caring to do this, he has been robbed of his good name, and has incurred univerſal hatred.

'*B.* How! did he not invent thoſe flagitious contrivances—does he not adviſe them?

'*A.* He invented them not: he adviſes them not. He proves his ſincerity, in ſpeaking out aloud what others thought, and on which they acted.

'*B.* If he has only done this, why is he ſo generally hated?

'*A.* I will tell you. Rulers hate him, becauſe he diſcovers their arts: adviſers hate him, becauſe he ſees too deeply into their boſoms: ſubjects hate him, becauſe they attribute the evils which they experience to his brain; and, beſides, they diſlike to ſee their miſery ſet in ſo glaring a light.

'*B.* Macchiavel then is not guilty?

'*A.* Yes: you will ſurely think him ſo, if you obſerve how the world is governed ſtill, and was governed long before Macchiavel. The managers of the laws are often the moſt unjuſt; the managers of religion often the moſt impious; the managers of learning often the moſt inexperienced; the managers of buſineſs often the moſt ſlothful; and the managers of humanity the moſt inhuman of their ſpecies.

'*B.* That

'*B.* That is nearly what I have learned in Macchiavel;—

'*A.* —And what you may learn at firſt hand in the world, of which he was an acute obſerver, and a faithful deſcriber.

'*B.* Let him be conſumed, then, along with the evils which he enumerates.

'*A.* You will want hearth and fuel enough.

'*B.* Well, ſave him.

'*A.* Save him! and with care, as a precious warning againſt human depravity*.'

The *Letters on the earlier Poets of the Germans* have that kind of value which is naturally to be expected. The antiquarian lucubration on the hiſtory of *Saint Cæcilia* fully proves that ſhe has arrived at the office of a Chriſtian Muſe, becauſe ſhe did *not* love muſic. *Venit dies in quo thalamus collocatus eſt;—et cantantibus organis illa in corde ſuo ſoli Domino decantabat dicens: Fiat cor meum et corpus meum immaculatum ut non confundar; et biduanis ac triduanis jejuniis orans commendabat Domino quod timebat.—Acta Cæcil.*

Still the author warmly contends for continuing to Saint Cæcilia her preſent mythological character, which he conſiders as convenient to both the religious poet and painter. He then paſſes on to make ſome very fine remarks on pomp of worſhip; which he earneſtly recommends to proteſtant communities in all its forms of eloquence, poetry, muſic, painting, and pageantry. He propoſes the execution of hymns in our churches, by at moſt two or three voices, and that the audience in general ſhould join in the chorus only. He quotes, with merited applauſe, the very fine ode of Klopſtock on Sacred Muſic, and concludes with ſome impaſſioned lines of his own, adapted for a muſical Ode on St. Cæcilia's day.

The *Biography of Ulric of Hutten*, which fills the laſt of *the Scattered Leaves*, has already been tranſlated into Engliſh from an earlier anonymous edition, by the accurate pen of Mr. *Aufrere*. See our New Series, vol. ii. p. 88.

The LETTERS TO PROMOTE HUMANIZATION begin by noticing the luxurious ſympathy, with which men of diſintereſted benevolence contemplate the improvement of individuals and ſocieties in the power or diſpoſition to be reciprocally uſeful; and by narrating the inſtitution of a local ſociety to forward ſuch improvement, by collecting and diffuſing all information favourable to the intereſts of human kind. Theſe letters, the writer tells us, are ſometimes an evolution, oftener

* On this topic, the ſketches of the life of Macchiavel contained in the third volume of a work lately publiſhed here, called the Cabinet, well deſerve conſultation.

a compreſſion, of the topics diſcuſſed with complacency in this ſociety.

'Man, (he well obſerves) has not really been ſerved by thoſe who have directed him to purſue an abſtraction from ſenſe, and an unattainable purity of contemplative devotion; nor by thoſe who have directed him to place in ſenſuality the habitual occupation and ſovereign good of his exiſtence: but by thoſe who, taking him as he is, have encouraged a temperate gratification of the ſenſes, a liberal culture of the intellect, and a practice of the active virtues. It ought not to be our object to *angelize*, nor to *brutalize*, but to *humanize* man.'

This object is ſteadily kept in view throughout the enſuing correſpondence; of which we ſhall tranſcribe ſome part of the table of contents, interſperſed with occaſional extracts.

'*Aſſociation of friends to promote humanization.*
'*On Franklin's life of himſelf.*
'*On the Philadelphia club inſtituted by Franklin.*
'*King Frederic's poſthumous works.*
'*On the participation of poetry in public events and occupations.*

'How happens it that our poetry, compared with that of the antients, takes ſo little part in public affairs? The Hebrew poetry of the ſacred books is wholly patriotic. The poetry of the Greeks, at leaſt its leading forms, took during the beſt times a conſiderable ſhare,—that of the Romans a leſs obvious one,—in the public occupations and concerns:—but, ſince the bards and minſtrels of our ſtrolling armies have reſigned our poetry to trumpeters and drummers,—

'Thus far, however, I can account to myſelf, as others have accounted, for the difference:—but how comes it that, ever ſince poetry has become a printed art, its ſhare and intereſt in the common weal ſhould at different times have been ſo unequal, and at all times ſo inſignificant? Some good national poetry may indeed be found amid the works of Luther, and perhaps of Opitz;—and, after a long delay, Kleiſt, Gleim, Klopſtock, Stolberg, Bürger, have written to our very hearts and ſouls. Is this muſe now fallen aſleep? Or has ſhe, like Baal, ſomething elſe to do, that ſhe has not been awakened by the ſpirit of the times,—that the ruſtling of her preſence is unheard?

'Methinks, ſhe *has* ſomething elſe to do: Upon the modern poets;—and yet, when we hear of a new poet, the firſt thing that we ſeek is a word of interchange between heart and heart, a wave of the general voice, an image of the wiſh and tendency of nations, a breath, an echo, at leaſt, of the mighty ſpirit of the times.

'The ſacred lip of the muſe has been praiſed in every age. She may pronounce what proſe dares not to intimate: ſhe can imperceptibly engrave it on our inmoſt feelings. Could ſhe of old give to fables that delightful tone, that ſweetneſs, which we ſtill, after milleniums, regret in vain;—and ſhall ſhe be unable now to give to the truths that preſs on us a pleaſing dreſs, an inviting form?

'My ſolitude is often haunted by the ſhades of thoſe powerful antient poets and ſages. Iſaiah, Pindar, Alcæus, Æſchylus, ſurround me,

me, like armed men, and aſk, What ſhould we have thought, ſaid, and done, in your times? Luther's noble ſhade mingles in the band; and, when the train of apparition has paſſed away, I look around and ſeem in a deſert.

'Certainly, my friend, we ought to heed all things, which the divine meſſenger Time has to reveal. None of his precious words ought to eſcape us.

'Fancy not that I am trying to call back that miſerable tribe of tyrannicides and king-ſlayers, whoſe fury burſt forth a while ago. It was a yell, and is therefore heard no longer; a whoop without force or meaning. The real muſe is decorous, *lene conſilium dat et dato gaudet alma*, mild is the doom to which ſhe liſtens from the lips of heaven, and which ſhe ſpeaks to the genius of the age.

'*Finire quærentem labores,*
Aonio recreat antro.

'O, that more of the accents of antiquity yet vibrated on our ears! that, like Horace, we ſtill heard the muſe of Simonides, Alcæus, and Steſichorus! but ſhe lies in the duſt, and we muſt be contented to elevate and ſtrengthen our minds with the little that has eſcaped oblivion. With indeſcribable joy have I lately reperuſed Horace, the echo of the Greeks. He lived in times no leſs critical than ours: his perſon and his fortunes were attached to thoſe of Mæcenas and Auguſtus: yet how independent, how maſterly, how inſtructive is his muſe! She plucks the bloſſoms of the times, and brandiſhes abroad the branch in her etherial flight.'

Letters twelve and thirteen continue this ſubject, and introduce as a model of poetry, *ad hominem*, Stolberg's ode to the prince royal of Denmark.

The ſecond volume alſo compriſes thirteen letters, of which the following are a part:

'*What is the ſpirit of the times?*

'*Anſwers to the foregoing.*

'*Luther's thoughts on governmental changes.*

'*Luther, a great teacher of the Germans. His thoughts concerning people and tyrant.*

'*Klopſtock's ode on the maritime war with North America, and remarks.*

'*Doubts about the ſpirit of our times. Farther ſelections from Frederic.*

'*Solution of theſe doubts.*

'*Queſtions and doubts concerning the progreſſive improvement of the human race; with a reply; with aphoriſms on the human character.*

'*Of an inviſible ſociety*; viz. *the confederacy of thinking philanthropiſts, &c.*'

The third and fourth volumes exhibit the following inquiries; among others:

'*On the word and idea, Humanity*; (which M. HERDER uſes in a ſenſe leſs a-kin to tenderneſs, and more allied to benevolence, than is cuſtomary with us).

'*Of Marcus Antoninus, the moſt humane of emperors.*

'*A paſſage from Lucretius. On the degree of humane ſpirit prevalent in the poetry and hiſtory of the Romans.*

'*Humanity*

' *Humanity of the Greeks.*

' *Fragment of a dialogue by Shafteſbury*; who is called ' a virtuoſo of humanity.'

' *On the degree of humane ſpirit prevalent in Homer's Iliad.*

' *Of vindictive emotions. Of compoſitions. Of muſic according to the Roman poets.*

' *Of Diderot*; *on the morality of the ſtage* '—&c. &c.

The contents of the fifth and ſixth volumes are partly as follow:

' *Miller's Autobiographies of remarkable men.*

' *Petrarch.*

' *Uriel Acoſta.*

' Agreeable as it was to me to inquire concerning Petrarch, diſagreeable has it been to examine Uriel Acoſta's account of himſelf. This unfortunate Jew, troubled with doubts concerning the miraculous origin of his religion, gave up all the connexions of his noble birth, of his fortune and ſituation, found in his neareſt relatives his bitterest enemies, was ſcornfully ſtripped in the public ſynagogue, ſcourged, ſpit on, trodden under foot, and, unable to bear the pangs of an ignominious excommunication, finally gave to himſelf a voluntary death. The ſuperſcription of his dying ſpeech, *Exemplar humanæ vitæ*, always appeared to me affecting. O, that every one, thruſt by men out of the world, would write a few words for men, and bequeath to us his *ſample of human life* to lay beſide that of Acoſta! Human kind would ſoon poſſeſs a ſtock of ſamples.

' From my childhood, I have abhorred nothing ſo much as the perſecution or perſonal inſult of a man on account of his religion. Whom can that concern but himſelf and God? Who knows not of how difficult definition is the word Religion, when applied to internal perſuaſions and convictions? To one this phraſe, to another that phraſe, is internally painful. One cannot unlearn an early, another cannot learn a late impreſſion. Yet on this varying ſomething hang perhaps all our moral notions, all the more elaſtic ſprings of our actions, our very idea of perfect conduct. One ſees doubt where another ſees certainty: the black inſect in his teleſcope eclipſes the ſun. How cruel then, how irrational, how uſeleſs, how inhuman, when a man, a legiſlature, a ſynagogue, aſſumes the province of iſſuing the ſentence of perſecution or damnation againſt the religion of another, were he negro or Hindoo!

' Shuddering, peruſe the narrative of Acoſta! liſten to the plaints and ſighs which he, an undecided apoſtate, vents over the diſgrace put on him in the houſe of God, which all terminate in the ſad oppreſſive feeling of complete deſertion and impotent deſpair. " Here you have the true hiſtory of my life, and what kind of perſon I have been during this my tranſitory unfortunate exiſtence. Judge of me juſtly and impartially, ye ſons of men; judge freely, boldly, and according to truth, as becomes men;—and, if ye find aught that moves you to pity, bewail with me the ſad lot of human kind, of which you alſo are ſharers."

' Thanks from the human race to all thoſe who have ſet in a true light the intolerable burdens and fetters, the unbecoming inſults, the teaſing

teaſing perſecutions, which men unbluſhing, with a pretence of duty, nay with ſhouts of joy, have on men inflicted on account of their religion. O! Grotius, Locke, Penn, Shafteſbury, Bayle, Leibnitz, Spinoza, Voltaire! in whatever elſe your notions differed, in this reſpect ye have been angels of peace in behalf of them that were ſlain for the teſtimony which they held; and who, from under the altar, ſtill cry aloud in their blood for vengeance and for white robes. Vengeance for ſuch perſecutions has never failed to arrive: but it is high time that, from purer motives than the fear of retribution, we ſhould adopt and act upon the dictates of truth and humanity.'

'*Saint-Pierre. Comenius's addreſs in behalf of the general amendment of human affairs. Have we now a public and a* patria (Vaterland) *like thoſe of the antients?*

'*Changes of opinion in different periods.*

'*Grotius and his ſucceſſors.*

'*Thoughts of Leibnitz; and on his character.*

'*His merits as a German.*

'*Greek art, a ſchool of humanization.*

'*Of youthful expreſſion.*

'*Hero-figures of the Greeks.*

'*Divine figures of the Greeks.*

'*Have the Greeks exhauſted all the ideal forms of beauty? Is not the holy virgin of the Italian painters a no leſs original than perfect idea? Of Chriſtian art.*

'*Of the uſe to be derived from the ſtudy of Greek art. Of the value of natural manners. Of our clothes, attitudes, and ceremonials, compared with thoſe of the antients. Of Angelica Kauffman.*

'*Influence of poetry on Greek art.*

'*On the refinement of ſocial manners.*

'*Of Chriſtian grace. Of Raphael and others.*

'*Homer and Monteſquieu. Of public manners and public ſpirit.*

'*Of liberty of thought and inquiry. Of commerce unreſtrained. The reader reminded of ſome meritorious men.*'

In theſe miſcellanies, M. HERDER diſplays a benevolent temper, conſiderable erudition, and much imagination. He thinks like a poet, vividly, and in metaphor; ſeldom like a philoſopher, calmly and abſtractedly: he excels, therefore, in decoration rather than in inquiry; and even his eloquence borders on exceſs. It is ſtudiouſly gorgeous, rarely neat,—the ſtyle of an energumen, not of a ſage. His trains of idea, like gliding ſenfires, are ſeen to ſhine, but not to illuminate. His ſtyle is harſh, quaint, and innovative. He is oftener affected than original; oftener obſcure than deep; he wants arguments frequently, illuſtrations never, and his favourite illuſtrations are mythological allegories and alluſions. Yet his poetry is as remarkable for ſimplicity as his proſe is for ornament.

His general character as an author reſts its diſtinction chiefly on a baſis of oriental erudition, which has given him conſequence as a theologian; and on a flowery fancy, which has enabled

enabled him to fling a ſhowy profuſion of imagery even over vague and trivial thoughts. Yet he has perhaps acquired, in his own country, a greater name than he is likely to attain elſewhere. A character for genius is oftener the reſult of ſplendid than of ſolid talents. If a fanciful declaimer happens to meet the views of a theological or political party, he is more ſure of the loud ſupport of the diſpenſers of reputation, than a more original thinker or a cloſer reaſoner. Such has in ſome degree been the fortune of HERDER. Philoſophers, by their treacherous applauſe, have encouraged the religious world to admire and venerate his works. They felt that he would contribute, more than any writer of his time, to diminiſh the real aſcendancy of the ſacred books, notwithſtanding his enthuſiaſtic veneration for the authors of their compoſition. Familiar with the turns of oriental intellect, his imagination has known how to tranſplant itſelf into the very ſoil and climate of the eaſt, to evolve the latent meaning of their extravagant hyperboles and wildeſt fictions, and to compoſe parables, tales, and pious rhapſodies, in the very ſpirit of their conſecrated legends and traditions. Theſe productions have materially diminiſhed that ſentiment of diſcrepancy between the natural march of the human mind, as we are accuſtomed to infer it from the hiſtory of Greek and Roman literature, and the equally real march of the human mind, as exemplified in the Hebrew writings; the *unparalleled* form of which has ſurely contributed, not leſs than their intrinſic excellence, to obtain for them the honours of *ſupernatural* inſpiration. For this peculiarity, the voluminous labours of HERDER have eſpecially accounted; and to his panegyrical but explanatory effuſions, the world is probably in ſome degree indebted for the ſevere and ſatisfactory criticiſm of the rational *Eichhorn*:—but the ſcaffolding may in time be forgotten by the poſſeſſor of the edifice.

ART. VII. *Second Voyage dans l'Intericur de l'Afrique, &c. i. e.* A ſecond Journey into the internal Parts of Africa, by the Cape of Good Hope, in the Years 1783, 84, 85. By F. LE VAILLANT. 8vo. 3 Vols. Paris. Third Year of the Republic. Imported by De Boffe, London. Price 1l. 1s. ſewed.

WE have already characterized this lively and ingenious traveller, in our account of his firſt journey *. The ſame enthuſiaſm, quick ſenſibility, humanity, and communicative diſpoſition, diſtinguiſh the preſent publication; which is, like the former, rather a detail of the writer's own adventures, than

* See Appendix to vol. i. of the New Series, p. 481.

a re-

a regular deſcription of the countries which he viſited. The minuteneſs with which every thing is recorded that relates to the working of his own mind, and to the ſtrokes of character diſplayed by all with whom he was connected, will, by readers of a leſs *ſentimental* caſt, be thought to run into prolixity; and perhaps the matter uſually conſidered as *important* bears a leſs proportion to the reſt in this than in the former work. Nevertheleſs it is, on the whole, copious in entertainment, and contains a number of curious particulars, as well with reſpect to man, as to the various parts of animate and inanimate nature. Some of theſe we ſhall extract, for the preſent gratification of our readers, and as a ſpecimen of what they may expect from the work at large.

The firſt volume is preceded by a ſhort hiſtorical account of what paſſed at the Cape, in the interval of the author's two journies. He arrived from the firſt ſoon after the place had been put under the protection of the French, in the laſt war; and the change of manners and taſtes, eſpecially among the females, which the preſence of the French troops had introduced, is deſcribed with much humour. Gaiety and military operations were going on together, and formed the only buſineſs of the ſettlement. A project of the latter kind afforded a curious ſcene, which we ſhall give as a trait of national character: This was an attempt to form a Hottentot regiment:

'Never did project afford ſo much ſcope for ridicule as this; as every one would acknowlege who had viewed the manœuvres of this groteſque corps. I had this pleaſure one day, when I perceived a ſervant of the Company inſtructing them in what he called the military exerciſe. Never did I laugh ſo much; nor can I yet think of it without laughing. A perſon who has ſeen, in a Fair, monkies under the laſh of a ſhowman perform their exerciſe, joſtle againſt each other by contrary movements, turn round out of time, jump or ſtoop when they ought to march or wheel about, may form an idea of the manœuvres of our half-ſavages. Not one of them being able to diſtinguiſh his right hand from his left, it may be imagined how they obeyed the word of command. All, with an ideot-air, had their eyes fixed upon the officer: but ſcarcely had he given a command, when, at the ſame inſtant, every man, agitated with a convulſive motion, made a different evolution. All that could be taught them was to ſtand in a line, preſſed againſt each other.'

Mr. Le Vaillant's firſt viſit, in this ſecond tour, was to the coloniſts who were ſettled round the Cape. As the gradations between high civilization and the ſavage ſtate are very inſtructive facts in the hiſtory of mankind, we tranſlate ſome of his obſervations reſpecting this point:

'The coloniſts of the Cape may be divided into three claſſes; thoſe who inhabit the vicinity of the Cape, to the diſtance of five or ſix leagues;

leagues; thoſe who live at a diſtance more remote, who occupy the interior parts of the country; and thoſe who have removed ſtill farther to the frontiers of the colony, among the Hottentots. The firſt, poſſeſſing good eſtates or handſome country-houſes, may be likened to thoſe whom we formerly called little country-gentry, and differ much from the other coloniſts in comfort and luxury; eſpecially in their manners, which are haughty and diſdainful. Here, all the evil proceeds from opulence. The ſecond, ſimple, hoſpitable, kind, are the cultivators who live on the fruits of their induſtry. Here, the good reſults from mediocrity. The laſt claſs, indigent, and too lazy to draw their ſubſiſtence from the ſoil, have no other reſource than the product of a few cattle, which they maintain as they can. Like the Bedouin Arabs, it is their greateſt exertion to drive from paſture to paſture, from canton to canton. This rambling life prevents them from building fixed habitations. When their flocks and herds oblige them to ſojourn for ſome time in a particular ſpot, they haſtily conſtruct a rude hut, which they cover with mats, like the Hottentots, whoſe cuſtoms they have adopted, and from whom they now differ only in feature and colour. Their neceſſitous condition proceeds from their belonging to no preciſe ſituation of ſocial life. Theſe indolent wanderers are in general an object of horror to their induſtrious neighbours, who dread their approach, and remove as far as poſſible from them; becauſe, having no property of their own, they violate without ſcruple that of others; and when their cattle are unprovided with paſture, they ſecretly conduct them to the firſt cultivated land in their reach. Here, if they can hope not to be diſcovered, they remain till all is devoured. If their treſpaſs be found out, then begin complaints, quarrels, lawſuits, in which recourſe muſt be had to the *droſſart*, and which uſually terminate in making three enemies,—the culprit, the plaintiff, and the judge.'

A circumſtance in natural hiſtory,—which an unwillingneſs to admit any fact, for which we cannot account on known principles, has cauſed to be explained away in a manner contradictory to evidence,—is the faſcinating power of ſerpents. As we conſider the preſent writer to be very good authority in a point of this kind, we ſhall inſert a relation from his own experience:

'Caſting my eyes on the trees, I perceived a motion in the branches of that which was neareſt to us. We preſently heard the piercing cries of a butcher-bird, which was ſtruggling in convulſions. Our firſt idea was that it lay under the talons of ſome bird of prey:—but, on ſurveying it more attentively, we were much ſurpriſed to ſee on the next branch a very large ſerpent; which, totally immoveable, but prepared to ſtrike, and with enflamed eyes, fixed the poor animal. The bird agitated itſelf and ſtruggled in a frightful manner, but fear had taken away all its powers; and, as if held by the feet, it ſeemed to have loſt the faculty of flying away. One of us went for a gun: but, before he returned, the bird was dead, and he ſhot only the ſerpent. I then cauſed the diſtance between the two creatures to be meaſured, and found that it was three feet and a half; ſo that all the company

company were convinced that the bird could not have periſhed by the bite of the ſerpent. I plucked the bird in their preſence, and made them all remark that it was entire, and had not the leaſt wound.

'A ſimilar adventure had before occurred to me in the canton of Twenty-four Rivers, which I now related to my companions, in order to confirm what they had juſt ſeen. One day, as I was ſhooting in a moraſs, I heard on a ſudden very ſhrill and painful cries iſſue from a tuft of reeds. Curious to know the cauſe, I approached gently, and ſaw a little mouſe which, like the butcher-bird, was in a convulſive agony; and, two paces farther, I perceived a ſerpent looking intently on it. As ſoon as the reptile perceived me, he ſkulked away; but the effect of his preſence had already taken place. Having caught the mouſe, it expired in my hand, without my being able, on the moſt attentive examination, to diſcover the actual cauſe of its death.'

We ſhall not proceed to copy the ſtory of a captain in Gordon's regiment, who was faſcinated by a ſerpent which he did *not* ſee: but it is certain that the belief of an *attractive power* reſiding in theſe animals is general among the natives of thoſe countries.

There is an air of ſublimity in the author's deſcription of the Cape itſelf, or point of Africa:

'Placed in the moſt favourable ſituation perhaps in the univerſe for the grand ſpectacle of nature, I had at my right the Atlantic, at my left the Indian ocean, and before me the Southern; which, loudly daſhing at my feet, ſeemed deſirous of attacking the chain of mountains, and ſwallowing up all Africa. To render more magnificent the ſublime view of this ſcene, I had only to wiſh that I might be witneſs to one of thoſe ſtorms (*torments*) which gave the promontory its firſt appellation. During ſome hours, I was led to hope for this event, from the trains of fog which the wind raiſed from the ſurface of the waters: but my expectations ſoon vaniſhed, and the air became ſo pure and calm, that at the eaſtern extremity of Falſe Bay I clearly diſtinguiſhed the famous Cape of Needles, which, when pilots have the misfortune to be miſtaken in their reckoning, expoſes them to certain ſhipwreck. However, notwithſtanding the calm in the air, the ſea was not without agitation. Its afflux, oppoſed to many contrary currents, gave it a tumultuous ſwell. Its billows had not that majeſtic regularity which, in happier climates, rolls them in order to the ſhore, and brings them one after another to die there—too faithful an image of life and of *the nothing* which ſucceeds it. Here, the broken waves, one on another, came tumultuouſly to daſh on the ſhallows and rocks, ſo often beaten by ſtorms.'

In his journey over the arid and deſolate regions on the weſtern ſide of Africa, the author was often obliged to contend with hunger and thirſt; the latter, in particular, was the cauſe of dreadful ſufferings to himſelf and his train: the extremity of which, with their ſudden relief, is painted with admirable force and truth in the following paſſage:

'The

'The ſun had already diſappeared from the mountain. Unable to diſcover any thing, we ſought a commodious place for paſſing the night. We kindled a fire behind a great rock, that we might not be perceived by the Boſhieſmen, and retired to it. All my Hottentots crouched round the fire, with their elbows reſting on their knees, and their head between their hands, keeping that mournful ſilence which is the uſual effect of deep deſpair. They at length lay down on the ground and prepared for ſleep, thus ſeeking a momentary forgetfulneſs of evils which muſt recur with more bitterneſs. I was ſtretched on the ground like them: but not having, like them, the faculty of calling ſleep at pleaſure, I wholly abandoned myſelf to the dreadful reflections which ſuited the horror of my ſituation..... About an hour after midnight, Klaas, always occupied with me, and inceſſantly on the watch to bring me favourable news, ſuddenly approached, and, with a tone that announced the palpitations of hope, told me that he perceived lightning in the weſtern quarter; that the clouds appeared to collect over our heads; and that infallibly we ſhould have a ſtorm. Though we had been deceived in the plain with a deluſive hope, more cruel than even the certainty of our misfortunes, I gave credit, in ſpite of myſelf, to the report of Klaas; and, half-opening the mantle in which I was wrapped, to conſider the effects of this new tempeſt, I foreſaw, in my turn, that it would burſt on the mountain, and that we could not fail to partake of its benefits.

'Preſently I heard the noiſe of ſome large drops, the beneficent precurſors of an abundant ſhower. All my ſenſes, in a moment, dilated with joy, opened to new life. I got from under my covering; and, lying on my back, with my mouth open, I received with extacy the drops that by chance fell into it. Each of them appeared a refreſhing balm to my parched tongue and lips. I repeat it—the pureſt pleaſure of my whole life was that which I taſted in this delicious inſtant, purchaſed by ſuch protracted anguiſh. The cloud was not long in diſſolving on all ſides. It fell during three hours in torrents, contending in noiſe with the thunder, which did not ceaſe to rumble over our heads. All my people ran here and there through the ſtorm, congratulating each other with an air of triumph on ſeeing themſelves ſo bathed. They felt their powers revive; and they ſeemed as it were to ſwell themſelves out, in order to offer a larger ſurface to the rain, and to imbibe more of it. For myſelf, I felt ſo ſweet a pleaſure from ſoaking like them, that, for the ſake of preſerving more cloſely the benignant freſhneſs, I would not pull off my cloaths. At length, the cold which began to ſeize me obliged me entirely to ſtrip, and to re-place myſelf under my mantle.'

Many of the author's details of natural hiſtory, though not in a ſcientific dreſs, are curious and amuſing. We ſhall give an article reſpecting a quadruped hitherto imperfectly deſcribed by writers, the *Kainſi*, a ſpecies of gazelle or antelope.

'The kainſi has received from the Dutch its name of *rock-jumper (klip-ſpringer)*, merely on account of the nimbleneſs with which it bounds from rock to rock; and in fact, of all the gazelle tribe it is the moſt active. It is the ſize of a roebuck of a year old, and has a coat

coat of a yellowiſh grey: but its hair is ſingular in this reſpect, that, inſtead of being round, ſupple, and ſolid, like that of moſt quadrupeds, it is flat, harſh, and ſo little adherent to the ſkin, that the leaſt friction cauſes it to fall off. Hence nothing is more eaſy than to ſtrip the animal of hair, dead or alive; friction, or even touching the ſkin, is ſufficient for the purpoſe. Often have I endeavoured to preſerve the fur of thoſe which I had killed, without being able to effect it: notwithſtanding all my precautions in ſkinning them, the greateſt part of the hair fell off. Another particularity is the brittleneſs of the hair; which is ſuch that, if a portion be taken between the fingers, and twiſted with the other hand, the hairs break. This property, however, is common to ſeveral quadrupeds which live among rocks.

'This gazelle alſo differs from the other ſpecies in the form of its hoof, which is not pointed like theirs, but rounded at the extremity; and, as it is its cuſtom, in leaping or walking, to pinch with the point of the hoof without bearing on the heel, it leaves a print diſtinguiſhable from thoſe of all the African antelopes. Its fleſh is exquiſite, and much in requeſt, eſpecially among the hunters. The panthers and leopards are equally fond of it. I have heard the Hottentots relate that theſe animals unite to hunt the kainſi; and that, when the latter has taken refuge on the point of ſome ſteep rock, one of them will go below to wait for the prey, while the reſt advance and try to force it to precipitate itſelf. I do not, however, give credit to theſe pretended aſſociations of animals of the tyger kind.

'The chace of the kainſi is very amuſing. It can ſcarcely, indeed, be forced by dogs, from whom it ſoon eſcapes by its inconceivable agility, and gets out of their reach on the point of ſome inſulated rock; on which it remains for hours together, ſafe from all purſuit, and ſuſpended, as it were, over the abyſs:—but in this poſition it ſeems to offer the beſt mark to the ball or the arrow; and if the hunter cannot always eaſily get at it after he has killed it, he may almoſt conſtantly ſhoot it. Many times have I been witneſs of the extreme nimbleneſs of the animal: but one day I ſaw an inſtance of it which aſtoniſhed me. I was hunting one, and from the nature of the place it was ſuddenly ſo preſſed by my dogs, that it ſeemed to have no poſſibility of eſcape. Before it, was an immenſe perpendicular crag which ſtopped it ſhort: but on this wall, which I thought vertical, was a little ledge projecting two inches at moſt, which the kainſi had perceived. He leaped on it, and to my great ſurpriſe held faſt. I thought at leaſt that he would ſoon be precipitated; and my dogs themſelves ſo much expected it, that they ran below to ſeize him when he ſhould fall. I threw ſtones at him to endeavour to make him loſe his balance. All at once, as if he had divined my intention, he collected all his force, ſprang to my ſide, flew over my head, and then, alighting ſome paces from me, eſcaped like lightning. I might ſtill eaſily have ſhot him, but his leap had ſo ſurpriſed and pleaſed me that I gave him his life. My dogs only were taken in, who, confuſed at his eſcape, did not return to me without a kind of ſhame.'

We ſhall finiſh our extracts with a ſpecimen of the writer's talent for human deſcription. The people of whom he gives

the following account are a wandering tribe of ſavages, much dreaded by the neighbouring Hottentots:

'The *Hoozuana* is of a very ſmall ſtature, and he is a tall man among them who reaches five feet (five feet four inches Engliſh): but theſe ſmall bodies, perfectly proportioned, unite with wonderful ſtrength and agility a certain air of aſſurance, boldneſs, and pride, which awes the ſpectator, and pleaſed me infinitely. Of all the tribes of ſavages which I have known, none has appeared to me endowed with ſo active a ſoul and ſo indefatigable a conſtitution. Their head, though it has the principal characters of that of the Hottentot, is yet more rounded at the chin. They are alſo much leſs black, and have that leaden hue of the Malays which, at the Cape, is diſtinguiſhed by the name of *booguined*. Their hair, more frizzled, is ſo ſhort, that at firſt I thought them ſhaved. Their noſe is ſtill flatter than that of the Hottentot; or rather, they have no noſe, and the organ in them conſiſts of two flattened noſtrils, projecting, at moſt, five or ſix lines. From this nullity of noſe it reſults that the Hoozuana, viewed in profile, is ugly, and very like a monkey. Viewed in front there appears at the firſt glance ſomething very extraordinary, the forehead ſeeming to occupy more than half of the face. Yet he has ſo much expreſſion, and ſuch large and lively eyes, that, notwithſtanding this ſingular appearance, he is agreeable enough to the view.

'The heat of the climate freeing him from all neceſſity of cloathing, he is quite naked during the whole year, except a very ſmall jackal-ſkin tied over his loins by two ſtraps, the ends of which fall on his hams. Hardened by this conſtant habit of nudity, he becomes ſo inſenſible to the variations of the atmoſphere, that, when he tranſports himſelf from the burning ſands of the plain to the ſnows and froſts of the mountains, he ſeems not to feel the cold. His hut does not reſemble that of the Hottentot. It is cut vertically in the middle, ſo that one of the Hottentot huts would make two of theſe. In their emigrations, they ſuffer the kraal (or encampment) to remain; in order that, if any other horde of their nation ſhould paſs that way, they might make uſe of it. On the march, the emigrants have no other ſhelter for repoſe than a mat ſuſpended and inclined on two ſticks; and they frequently ſleep on the bare ground, when the projection of a rock ſerves them for ſhelter. If, however, they ſtop anywhere to ſojourn for ſome time, and find materials for the conſtruction of their huts, they then build a kraal: but, at their departure, they leave it like all the reſt. This cuſtom of working for their comrades announces a ſociable character, and benevolent diſpoſitions. In fact, they are not only good huſbands and fathers, but excellent aſſociates. In the ſame kraal, no one appropriates any thing to himſelf, but all belongs to all. When they meet with other bands of the ſame nation, they give them a kind reception and protection; in ſhort, they treat them as brothers, though perhaps they have never before ſeen them.

'Naturally active and nimble, the Hoozuana makes it his ſport to climb the higheſt mountains and peaks; and this diſpoſition was of great ſervice to me. The ſtream on which I was encamped had a ſcappery taſte, and a nauſeous odour, which rendered the water unfit

to

to drink. My cattle, accuſtomed to the bad waters of the country, were contented with it; but I was afraid that my people would be injured by it, and I would not ſuffer them to make uſe of it. My Hoozuanas had no milk for me, ſince they only poſſeſſed ſome poor ſtolen cows. I aſked them if they knew of any good ſpring in the neighbourhood of their kraal to which I could ſend my people for water; inſtantly, without making any anſwer, they ran to their mountains, and in leſs than two hours brought all my ſkins and veſſels full of excellent water. During all the time of my ſtay on the ſtream, they rendered me the ſame ſervice. One of theſe journies would have coſt a Hottentot a whole day.

'When they are on an expedition, the want of water does not diſquiet them, even in the midſt of the deſerts. By a particular art, they know how to diſcover that which is concealed in the bowels of the earth; and their ſkill in this point is even ſuperior to that of the other Africans. Animals, in a like caſe, perceive the water, but it is only by the ſcent; and the emanations muſt be brought by a current of air; conſequently, the water muſt be to windward. During my abode in the deſert in my firſt journey, my ſavages had more than once ſhewed the ſame faculty; and, inſtructed by them, I had alſo acquired it. The Hoozuana, more ſkilful, has need only of ſight. He lies on his belly, looks to a diſtance, and, if the intermediate ſpace contains any ſubterraneous ſource, he riſes and points out the place with his finger. That etherial and ſubtle exhalation, which aſcends from every current of water when not buried too deeply in the earth, ſuffices him for the diſcovery. As to lagunes and other exterior depoſits formed by the rains, they have a ſenſible evaporation, which points them out to him even when maſked by a mound or hillock. If there be running waters, ſuch as brooks and rivers, their abundant vapours enable him to trace all the ſinuoſities of the ſtream.

'The Hoozuana has no other arms than a bow and arrow; the latter are very ſhort, and are carried on the ſhoulder in a quiver about 18 inches long and four in diameter, made of the bark of aloe's wood, and covered with the ſkin of a great lizard found in all the rivers, eſpecially on the banks of the Orange and the Fiſh-river. Obliged to maintain a numerous company, and deſirous of making the horde partake of my plenty of game, I went daily to hunt, and was always attended by a large number of Hoozuanas. If I hunted in the mountains, I climbed the rocks with them: in the plain, I uſed one of my horſes:—but, whether it was their office to follow me, or to drive towards me the zebras and gazelles, they were always indefatigable; and at whatever pace I put my horſe, I ſaw them ſtill at my ſide. During all the long journey which they performed with me, never did they belie their character. In many reſpects they ſeemed to reſemble the Arabs, who, equally wanderers, equally brave and predatory, are unchangeably faithful in their engagements, and would defend to the laſt drop of blood the traveller who purchaſes their ſervices, and puts himſelf under their protection.

'Were my project of croſſing Africa entirely from north to ſouth practicable, it could only be with theſe Hoozuanas. I am convinced that fifty men of this ſober, brave, and indefatigable nation would have ſufficed me to effectuate it; and I ſhall ever regret having

known them too late, and under circumſtances in which innumerable misfortunes had compelled me to renounce my deſign,—at leaſt for the preſent.'

This work is accompanied with plates, *tolerably* executed. We felt a want, in reading it, of a general map of the writer's travels, which is ſaid to be ſold ſeparately, but of which no copy is yet come to our hands. When a tranſlation appears, which, doubtleſs, will be undertaken, we hope this map will be prefixed; and that a good index, alſo, will not be omitted.

ART. X. *Rapport fait à ſa Majeſté Louis* XVIII. *i. e.* Report made to his Majeſty Louis XVIII. 8vo. pp. 275. à Conſtance. London, De Boffe. 1796.

IN July 1795, a high-toned manifeſto was publiſhed by Louis XVIII. which the penetration of M. *de Calonne* inſtantly contemplated as prejudicial to the cauſe of royalty in France. He felt that the difficulty lay in obtaining a reſtoration, not in obtaining authority in caſe of a reſtoration. After the repentance of Monk had raiſed Charles the Second to the throne, the new monarch could govern without riſk or inconvenience. M. *de Calonne*, therefore, in his *Tableau d' l'Europe*, (a work noticed in our 19th vol. p. 495.) affected to conſider this manifeſto as not expreſſing the real ſentiments of the king; and with great prudence attributed to him a diſpoſition to accept a very qualified authority. This is obviouſly expedient: Louis XVIII. can depend, in any circumſtance, on the whole ſupport of the thorough royaliſts: what he requires at preſent is the co-operation of mixt-monarchy-men, of friends to the conſtitution of 1791, of men grown rich under the new order of things, whom Agrarian doctrines begin to alarm. Such men alone could ſmooth the way for his return.

Unluckily, M. *de Calonne*'s point of view required an awkward diſavowal. A more ingenious remedy ſuggeſted itſelf to the author of this report. It was to ſhew that the manifeſto itſelf contains nothing inconſiſtent with the antient conſtitution of France; nor that conſtitution any thing inconſiſtent with a much higher degree of political liberty than even M. *de Calonne* ſeems to deſire. This ex-miniſter is all the while treated as a blaſphemer of the royal ſincerity and of the original conſtitution of France. The book diſplays great legal knowlege, and a high ſenſe of dignity.

At p. 154, the author thus expreſſes himſelf:

'Modern times, the times preceding the revolution, offer but an afflicting picture of abuſes which it was neither poſſible to overlook nor juſt to tolerate.

'Firſt,

'First, the most essential right of the citizen, the right of voting the laws and the taxes, was fallen into a sort of disuse; and the royal power was accustomed to order of itself what it ought to have ordered only with the concurrence of the representatives of the people.

'This right essentially belonging to the nation seemed transferred to the parliaments; and even the liberty of their suffrages was often violated by beds of justice.

'The laws, regulations, and general decisions of the king, which should be agreed in council, and which assume to be authorized *by the advice of the council*, were often not agitated there; and this legal falsehood was become habitual.

'Some of the clergy, by accumulating a plurality of benefices, by non-residence, by their corrupt use of ecclesiastical property, violated the laws of the state, and the spirit of their own rules.

'Part of the nobility had an origin not very analogous to the object of the institution, and the services in which they were bound to the country were never exacted.

'The exemptions from taxation granted to the first two orders were sanctioned by the laws of the state, but were not the sort of recompense to which their utility was entitled.

'Criminal commissions, arbitrarily selected, had the power of endangering the life of innocent persons.

'These acts of authority, which, without accusation or judgment, could infringe the liberty, were violations of the security of the citizen.

'The courts of justice, of which the stability was the more important, as, during the absence of the national body, they were the only defenders of the nation, had been suppressed and replaced by magistracies, which had not the public confidence; and, since their re-establishment, innovations had been attempted in the most important objects of their jurisdiction.

'In matters of finance, the fundamental laws had undergone still greater infringement: taxes had been levied without the consent of the nation or of its representatives.

'Taxes had been levied posterior to the æra fixed by the government for their cessation.

'Taxes originally insignificant had been irregularly and prodigiously increased: a part of the public burdens pressed harder on the poor than on the rich.

'Taxes were distributed among the several provinces, without any accurate notion of their relative ability to contribute.

'There was reason to suspect that an opposition to taxation had frequently obtained a diminution of the impost; so that a want of patriotism was become a title to indulgence.

'Some provinces had obtained commutations for taxes more favourable than the levy would have been, and these aggravated the burdens of the other provinces.

'These commutations being made once for all, and the taxes in the non-commuting districts being by severer perquisitions continually augmented, the inequality of assessment was always increasing.

'Taxes, which ought to have been assessed by the contributers, were assessed by the officers of the crown in a partial manner.

'The king was his own judge in matters of impoſt.

'Peculiar commiſſions were appointed to try fiſcal cauſes, to the prejudice of the regular tribunals.

'The public debt, which was a heavy grievance, had been contracted without the conſent of the nation.

'The loans, to which the courts of juſtice were accuſtomed to give a conſent which they had no right to beſtow, had been exceeded with treachery derogatory to the tribunals whoſe ſanction was thus eluded; fraudulent to the public creditors, from whom the real amount of the monies borrowed was concealed, and deceptive to the nation, which knew not of half its burdens.

'The public expenditure was unlimited by law as to its object.

'The funds applicable to the perſonal expences of the king, to the debts of the ſtate, and to the expences of government, were diſcriminated only by the ſecret and perſonal will of the king.

'The perſonal expences of the king had been carried to an enormous height. Some debts of the ſtate, of which the term of payment was elapſed, had been eluded. The king at his pleaſure accelerated or retarded the payment of different branches of the outgoings.

'In the pay of the military, as much was allotted to the officers, as to the whole ſoldiery.

'Almoſt all the dependants of government were exceſſively paid, eſpecially in a country in which honour would have ſufficed to purchaſe the maſs of public ſervices.

'The penſion-liſt had been run up to an amount beyond all proportion, greater than in any other European country of equal revenue.

'Such were the facts of which the nation was entitled to complain; and, if the exiſtence of theſe abuſes was a fault of the government, the poſſibility of their exiſtence was a fault of the conſtitution.'

It is inſtructive to find a royaliſt emigrant recognizing, in the fallen government of France, grievances ſo manifold. It proves that, even amid thoſe whom temper or connexions may hurry into hoſtilities towards the men who undertake the office of reform, there will always be found many whoſe conſcience really approves their courage and their views. The reader ſhould compare this acknowlegement of abuſes with the ſtatements of M. *de l'Iſle:* ſee ART. VI. of this Appendix.

ART. XI. *Lettre de M.* DE CALONNE, *&c. i. e.* Letter of M. DE CALONNE to the Citizen Author of the pretended Report made to his Majeſty Louis XVIII. 8vo. 1s. London, De Boſſe, 1796.

THIS anſwer to a grave and reſpectable volume is fuller of ſarcaſm and perſonalities than of wit or information. It may amuſe to ſee two emigrants accuſing each other of *citizenifm*, and ſelecting from each other's writings many paſſages which would not have miſbecome the pen of *Briſſot*.

ART.

ART. XII. *Richard Loewenherz*, &c. *i. e.* Richard Lion-heart, a Poem, in Seven Books. 8vo. 358 pages. Berlin. 1796.

EARLY in the fourteenth century, the metrical romance introduced itſelf into England, and was induſtriouſly cultivated by the *makers*, the rude verſifiers of that æra. Richard Cueur de Lion ſoon became a favourite hero. His exploits were alike dear to the religious and the chivalrous paſſions of the people. The ſcene of them, lying in the marvellous Eaſt, offered an ample play-room to the wildeſt freaks of fiction. The poets of Provence began; and thoſe of England continued to embelliſh his *geſtes*, which the avowed eſteem of the liberal and poliſhed Saladin for this excellent barbarian will juſtify exalting into traits of heroiſm. Of our native rhimed tales concerning him, the moſt extenſive has been partly analyſed in the 4th ſection of Warton's Hiſtory of Engliſh Poetry *.

We own that it was with ſome ardor of patriotic curioſity that we took up the volume before us. We knew what the fancy of *Arioſto* had made of the adventures ſimilarly circumſtanced. We knew into how complete and faſcinating a whole the ſelecting taſte of *Wieland* had ſhapen the enterpriſe of Huen of Bourdeaux. The Arabic wizardry of the Italian, or the elfen mythology of the German poet, ſeemed to offer rival reſources for a ſupernatural machinery. We hoped that, like the French, we were about to owe to ſome foreign *Taſſo* a national epopœa.

How great was our diſappointment at finding, in theſe ſeven cantos, only a weariſome narrative of one of the traditional adventures of the life of Richard! His melancholy captivity is chiefly the theme; and the ſucceſsful friendſhip of the faithful Blondel is made the main prop of curioſity and ſympathy. The hero is forgotten in favour of his generous deliverer. *M. de Sedaine*, in his lively dramatic after-piece, had impreſſed in more glowing colours this truly beautiful incident: his celebrated *O Richard! o mon roi!* is more pathetic than the analogous minſtrel-ſong of the preſent author. The tale, which might have ſufficed for an affecting ballad, is here dilated into a tedious epic poem. Its trailing ſtyle, which caricatures while it imitates the expanſion of *Wieland*, and which tranſplants to a degree of plagiariſm his favourite turns of phraſe, ſtill further contributes to the dullneſs of this ſtring of ſtanzas.

* For our accounts of Mr. Warton's valuable work, ſee Rev. vols. l. and lxvi.

ART. XIII. *Hiſtoire de la Conjuration*, &c. *i. e.* Hiſtory of the Conſpiracy of LOUIS PHILIP JOSEPH D'ORLEANS, firſt Prince of the Blood, Duke of Orleans, Chartres, Nemours, Montpenſier, and Etamptes, Count of Beaujolais, Vermandois, and Soiſſons, ſurnamed EQUALITY. By the Author of the Hiſtory of the Conſpiracy of Maximilian Robeſpierre. 8vo. 3 Vols. Paris, 1796. Imported by De Boffe, London. Price 15s. ſewed.

THIS hiſtorical romance, apparently the work of a religious royaliſt, ſtrictly conforms to all the rules of *Mably*. It is written with ſpirit: an oſtentatiouſly ſevere morality pervades the reflections; and a *ſearing* eloquence continually imprints ſome brand of infamy. It has the moſt perfect unity of deſign, and is incumbered with no epiſodes. To the ſeveral incidents, a due relative extent is aſſigned: each occupies an attention proportioned—not to its intrinſic importance, but—to its more or leſs connexion with the fate and fortunes of the hero In order to aggrandiſe his importance, and thus to enhance the intereſt of the narrative, mighty events have been preſſed into a ſeeming dependence on his projects, and artificially connected with his wiſhes and exertions. Was France afflicted in 1789 with famine? (book 3.) *D'Orléans* had accompliſhed, by his contrived monopolies, the wide-ſpred miſery. Was an addreſs ſent to the National Aſſembly during his ſtay in England? (book 13.) *D'Orléans* had obtained from Earl *Stanhope* and Dr. *Price* this precious tribute. Had *Roland*, *Briſſot*, *Condorcet*, *Syeyes*, recommended the inſtitution of a republic in France? (book 17.) the ruin'd *d'Orléans* had hired their eloquence to diſplace the reigning dynaſty, and to ſmooth his paſſage to the throne.

As a compoſition, the work wants nothing but external and internal marks of authenticity and veracity, documents, vouchers, probability, and the name of the author. Nor is it an ephemeral production. Where it libels, it muſt be contradicted. It furniſhes new particulars of the parliamentary proceedings which prepared the revolution. It illuſtrates, with convincing detail, the horrible ſtate of France under the Conſtituting Aſſembly. Yet it tends, perhaps, to operate as a ſchool of revolt, from its deſcribing with ſo ſtudious a circumſtantiality the regular methods in uſe at Paris for getting up, according to the preſſure of the circumſtance, a ſedition, a tumult, a riot, an inſurrection, a tenth of Auguſt, or a maſſacre.

The firſt book gives a curſory account of the anceſtors of LOUIS PHILIP JOSEPH D'ORLEANS, ſince they have formed a ſeparate

a ſeparate family from the royal dynaſty of France, and of the early life of that prince.

The ſecond recounts his aggregation to the ſociety of free-maſons, his firſt conſpiracy (as it is called) in concert with the parliamentary bodies of France, and his conſequent exile to his villa of *Villers-Cotteret*.

Concerning the ſociety of free-maſons, which in different countries has excited the jealouſy of governments, the following particulars are given:

'The Engliſh and Iriſh who came into France with James II. brought over this innovation, which was long confined to the army. By degrees, the ſociety made proſelytes in moſt of our towns, and ventured to aſſemble there. The obſcurity in which it lay for a long time lulled the vigilance of the police; and, as ſoon as the magiſtrate ſeemed diſpoſed to interfere, it eluded the danger by putting at its head the Count *de Clermont*, and by receiving into its boſom many perſonages of high diſtinction. After the death of *de Clermont*, *d'Orléans* ſucceeded him.

'Into this ſociety, men of all countries and all ſects were indiſcriminately received. It was divided and ſubdivided into ſections called *lodges*. Neither ſovereigns, nor miniſters, nor their faithful agents, were initiated into its inner myſteries. They were admitted merely to give it conſequence, and to huſh ſuſpicion. The ſame reſerve was obſerved towards the indiſcreet, and towards thoſe who had a real intereſt in withſtanding its doctrines and ſecret views. Theſe perſons attained only the ſubordinate degrees, and were made to believe that no others exiſted in the ſociety than thoſe which they had attained. This diſcretion was not obſerved towards *Louis Philip Joſeph*; he obtained the higheſt rank, and knew all that is communicated to a tried free-maſon.

'A complete revelation of the ſpirit and aim of the ſociety was only made to thoſe who were perſonally intereſted in adopting this ſpirit, and promoting this aim. For this purpoſe, previous experiments were tried on his bent, his conſtancy, his fidelity. If theſe trials proved ſatisfactory, all the ſecrets were unveiled to him, and he was permitted to know that the true free-maſon has for his motto *Ennemi du culte et des rois* *. So early as 1789, ſome members of this confederacy, and among others the Baron *de Menou*, (a member of the Conſtituting Aſſembly,) when they addreſſed letters to their colleagues, uſed a ſeal with this inſcription.

'A few words will deſcribe the doctrines, to the maintenance and propagation of which *Louis Philip Joſeph* had ſworn to contribute with all his might, when he was admitted to the degree of maſter Kadoſh †.

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* Is it likely that the adherents of the bigotted James II. ſhould be members and promoters of this inſtitution, if it had for its device—*A foe to Religion and to Kings?* Or is it to be ſuppoſed that *none of them* were *fully initiated?* Rev.

† A Hebrew word ſignifying *He who forms anew.*

" All men are equal! no one ought to be the ſuperior of another, nor to command him."

" Sovereigns belong to the many! the people beſtow ſovereignty as they will, and reſume it when they will."

" Every religion, announced as the invention of God, is an abſurdity."

" Every authority calling itſelf ſpiritual is aſſumed and deluſive."

On his admiſſion to the degree of Kadoſh, *Louis Philip Joſeph* was introduced by five free-maſons, called *brothers*, into a dark room. At the farther end was a ciſtern, or charnel-houſe, full of bones, illuminated by a ſepulchral lamp. In one corner, was an effigy clad as a king, and near it a double ladder. On his introduction, he was ſtretched on the ground like a corſe, and ordered to recite the creed of each *degree* which had been conferred on him, and the oaths he had ſeverally taken. The intended honor was then explained to him, and he was required to ſwear that he would never communicate it to a knight of Malta. Theſe ceremonies finiſhed, he was permitted to riſe, commanded to climb the ladder, and to throw himſelf from the upper ſtep. He obeyed, and was then informed that he had attained the *ne plus ultra* of free-maſonry *.

After this headlong jump, he was armed with a dagger, and bidden to plunge it into the crowned effigy. A blood-coloured fluid ſpurted on the candidate, and ſtained the floor. He was now deſired to cut off the head of the figure, and to lift it in his left hand, holding the poignard in his right: which having done, he was informed that the bones in the ciſtern were thoſe of *James de Malai*, grand-maſter of the order of Templars, and that the man whoſe blood he had been ſpilling was *Philip-le-bel*, king of France. He was next inſtructed that the *ſign* of the degree, to which he had been promoted, conſiſted in placing the right hand on the heart, in moving it horizontally forwards, and in letting it fall on the knee,—to deſignate that the heart of a Kadoſh is prone to vengeance; and that one Kadoſh offers his hand to another as if armed with a dagger. Theſe burleſque tragic ſcenes ended with a dialogue to this effect:

Q. What is to be ſaid at quitting the charnel houſe?

A. Neekom †.

Q. What is in your hand?

A. The head of the traitor who aſſaſſinated our father.

Q. What are the names of the maſons who ſhall build the new temple?

A. Paul-kal, Faras-kal ‡.

Thoſe, I think, are not to be ridiculed who diſcern in theſe dark fooleries a real conſpiracy againſt the ſucceſſors of *Philip-le-bel*. Yet, even if contemplated merely as diſmal farces, they ought to be abhorred; for ſports which familiarize the handling of poignards, the ſpouting of blood, and the exciſion of heads, cannot but tend to form atrocious manners. It may be preſumed that, if ſuch pantomimes had

* Who was to be made acquainted with all this *ſecret* ceremony, and all that follows?

† A Hebrew word ſignifying *I have ſlain.*

‡ Hebrew words ſignifying *Thoſe who kill blaſphemers.*

come

come to the knowlege of ſovereigns, they would not have been tolerated.'

The third book narrates the projects of *d'Orléans* during his exile at *Villers Cotteret*; the rebellion of the parliaments and magiſtracies; the contrivances to produce famine and diſcontent; the inſtigation of the Calviniſts in the *Place Dauphine*.

The fourth deſcribes his conduct during the ſecond Aſſembly of Notables; his artifices to acquire popularity; his inſtitution of a factious ſociety in the Palais-royal; and the ſignal concerted between them to deſcribe to their adherents the ſite and number of outrageous riots which were to be undertaken.

The fifth relates his temporary reconciliation with the Court; his intrigues with the electors of Paris; and the houſe-gutting patroniſed by him, in order to puniſh a manufacturer who had refuſed to enliſt his journeymen in the ſervice of the inſurgents.

The ſixth tells of his tampering with the ſoldiery; of his appointment to the preſidency of the National Aſſembly; of the revolutionary ſociety of Paſſy; and of the needleſs inſurrection, civil warfare, and treacherous aſſaſſinations, which ſtained with blood the ſtreets of Paris on the 12th and 13th of July 1789. From reſpect apparently for the laws of his country, the author does not at all allude to the 14th of July; but he evidently entertains an opinion of it not very diſſimilar from that advanced by Dr. *Girtanner* (ſee our xvith vol. p. 524).

The ſeventh book is very remarkable, and preſents, in greater detail than we have elſewhere ſeen them, the moſt important anecdotes of that extenſive maſſacre or proſcription which took place about the 4th of Auguſt 1789; the day marked by the abolition of tithes and of the feudal ſyſtem. This carnage again is aſcribed to the machinations of *d'Orléans*; and it was ſo cruel, ſo univerſal, and ſo deſtructive, that our author very pertinently expreſſes his wonder that the members of an aſſembly, which could affect ignorance of all theſe horrors, ſhould ever have thought of reproaching their ſucceſſors for tolerating (probably from increaſed impotency) the ice-holes of Avignon and of the ſecond of September.

The eighth book reports the legiſlative debates relative to the hereditary ſucceſſion of the crown, and the efforts made to influence them by the partiſans of *d'Orléans*.

The ninth aſcribes to this prince excluſively the celebrated riots of the 5th and 6th of October. On this hypotheſis, the removal of the king and royal family to Paris muſt have been accidental: not at all intended by *Fayette*, *Bailly*, and the friends to liberty *and order*: not even intended originally by *d'Orléans*. Now this cannot be reconciled with the previous phænomena, with

with *Fayette*'s letter to *d'Eſtaing*, with the march of the national guard by order of the civil magiſtrate, nor with *Maillard*'s going for directions to the *Hotel de Ville*. It is probable, therefore, that all the Pariſians were agreed in the expediency of inducing the king and the aſſembly to reſide in their town; and that the popular exploſion at Verſailles during the night, ſo unexpected by *Fayette*, and ſo pointedly directed againſt perſons peculiarly obnoxious to the Palais-royal faction, is the only portion of this achievement excluſively aſcribable to the conſpirators of our author: if the ſimpler theory be diſmiſſed that this exploſion was wholly unguided.

The tenth book begins with great pomp the account of a ſacrilegious profanation committed by *d'Orléans*. It ſeems that he, *Mirabeau*, and ſome others, found it convenient to meet frequently on the morning of the 6th of October, previouſly to the king's determination of leaving Verſailles: They had therefore given to each other a *rendez-vous* in the church of Saint Louis; and, in order to make their coincidence leſs remarkable, they employed a prieſt to ſay maſs. The circumſtance is loudly execrated and deplored by our author.

The eleventh book is occupied with the quarrel which aroſe, relative to the nocturnal exploſion at Verſailles, between *Fayette* and *d'Orléans*, who had hitherto acted at Paris in concert. *Fayette* convinced the Court that the Prince had ſiniſter intentions, and obtained his baniſhment to England. The tribunal of the Chatelet, ſupported by *Bailly* and *Fayette*, took great pains to procure ſuch evidence as might criminate him and *Mirabeau* in the eyes of the public. The Conſtituting Aſſembly declared, and the Abbé MAURY acknowleged, that this evidence was inſufficient for the baſis of an impeachment. The following obſervations occur relative to the martial law, or riot-act, of the French:

'*Petion*, *Buzot*, the duke *d'Aiguillon*, and the *Lametbs* ſupported *Mirabeau* in his oppoſition, but in vain. *Fayette* obtained his martial law. The ſpirit of it is that, where the public tranquillity is in danger, a red flag ſhall be diſplayed from the windows of the town-hall, and carried along the ſtreets. At the ſight of this blood-red banner, every crowd, whether armed or *unarmed*, becomes criminal, and may be diſperſed by force. If, however, theſe aſſemblages do not ſeparate, the municipal officer ſhall thrice ſummon them to diſperſe, before it ſhall be lawful to fire on them; after which no one is reſponſible for the event.

'It is obvious that nothing can be more rigorous, nor more terrible. How horrid is the uſe which a party chieftain might make of ſuch a law! It would be ſufficient for him to gather a crowd, and to call the moſt innocent collection of perſons a riotous aſſemblage. He might enter a club-room, a church, a theatre, a public walk, and pretend

pretend that theſe unarmed perſons formed a tumult. In five minutes he might poſſeſs himſelf of the right of ſtrowing the ground with carcaſes. It was reſerved for our age of humanity to ſet the example of ſo ſanguinary a folly! Sooner or later ſome monſter ariſes, who makes ample uſe of ſuch inventions. This we have ſeen under *Robeſpierre*. Had the antient puniſhment of hanging been retained, the executioner could never have ſacrificed ſixty victims in one quarter of an hour. The ſlowneſs of the proceſs preparatory to puniſhment would have given time for pity to penetrate the ſoul with a ſalutary horror, and theſe tremendous experiments could never have been ſo profuſely repeated. In a word, every legiſlative act, which tends not to ſpare, but to ſpend human blood, is in every circumſtance to be abhorred. In all thoſe great movements which endanger public tranquillity, the leader ſhould be ſelected for the ſword of the law, and the crowd forgiven. This is the voice of humanity, without which policy and juſtice cannot exiſt.

'If it be inconceivable how our firſt legiſlators, in a time of revolution, ſhould have conſtructed a law ſo abſurd and atrocious: it is no leſs ſo that *Fayette* never felt the dictatorial power which it really conferred on him. Suppoſe *d'Orléans* to have been in his place—how much blood would have flowed!

'On the very day on which this law was obtained, *Fayette*, like a child eager for his new toy, hung out the red flag from the town-hall-window. As the agitation excited by the murder of *François* was long ago diſſipated, the appearance of this ſtandard only ſerved to collect a prodigious number of curious perſons. When they were ſufficiently fated with the ſpectacle, a white flag was hung out in its place. Thus every thing new pleaſes the Pariſians, who are ever greedy of innovations, and careleſs of their conſequences.'

The twelfth book repreſents the Orleaniſts as greatly daunted by the abſence of their prince, and as induſtriouſly bent on procuring his recall. The judicial execution of *Favras*, for no crime, is here charged on perſons who were ſurely very incapable of ſo profligate a complaiſance for popular opinion,—*Bailly*, *Fayette*, &c.

The thirteenth book preſerves ſome curious particulars relative to the inſtitution of the too celebrated ſociety of Jacobins, and attributes (vol. iii. p. 20) an exceptionable connexion with *d'Orléans* to ſeveral perſons in this country.

The fourteenth expatiates on the vain efforts of *Fayette* to keep *d'Orléans* in England, analyſes the Duke's apology, ſtates his recall, records his civic oath, and reports the judicial proceedings at the Chatelet.

The fifteenth reſumes the detail of his low arts of popularity, and of his progreſs in mob-favor; attributes to his contrivance the inſults which provoked the flight of the king; and repreſents him as diſappointed by the generous conduct of the Aſſembly.

The ſixteenth uſhers in the new Legiſlative Aſſembly, under which the friends of *d'Orléans* ſucceed in enfeebling *Fayette*, by elevating *Petion* in the ſtead of *Bailly* to the mayorality of Paris. *Dumouriez* is delineated as a ſtrict partiſan of the Duke; and the tenth of Auguſt, the birth-day of the republic, is abſurdly enough repreſented as having for its object his elevation to the throne. In deſcribing the attack of the palace, a very fine anecdote occurs:

'As they were dragging away the king, ſome wretches cried aloud: "Where is the queen? we will have her head!" The princeſs Elizabeth, who would not quit her brother during his danger, turning towards the aſſaſſins, and baring her breaſt with undaunted dignity, ſaid to them firmly: "Here I am, your queen:" but the attendants about her preſſed forwards, crying: "No, no, 'tis Madame Elizabeth." "Gentlemen," ſaid the Princeſs, "you ought not to have undeceived them: is it not better that I ſhould periſh than my ſiſter?"

The ſeventeenth book exhibits *d'Orléans* in connexion with *Marat*, *Robeſpierre*, and the ſans-culotte party, in oppoſition to the Girondiſts. To him is directly attributed the aſſaſſination of the princeſs *de Lamballe*, and that influence over the Convention which effected the death of the king. About this time, his property became exhauſted, his friend *Dumouriez* deſerted, and *Robeſpierre* began to perceive his own importance. The Duke's laſt effort to ingratiate himſelf with the vulgar was his aſſumption of the ſurname, *Equality*.

The eighteenth and laſt book narrates the denunciations againſt him, his ſham trial, and his behaviour at the place of execution; and it terminates with the following apoſtrophe:

'Ye who ſhall read this, in whatever age Heaven ordains you to exiſt, forget not that he, who wrote it, was a witneſs of the deeds related; was a cotemporary of the men, who, ſome through malice, ſome through imprudence, engendered and produced theſe events. He had converſed with many of the artiſts of the diſſolution of the fineſt empire of Europe. He read in their conſcience as in his own, and knew the baleful ſources whence they diſtilled their plagues. On the ruins of his ſhattered country, amid carnage, blood, and death, to the ſound of the groans of innocence and the ſhouts of executioners, he compoſed theſe pages. To him the æra is unknown in which he may hazard their publication; terror ſtill freezes every ſoul; and the mere name of that liberty of the preſs, which a fraudulent philoſophy has claimed in order to employ it excluſively to its own purpoſes, is become a ſubject of apprehenſion to thoſe who moſt require inſtruction. It imports not, however, to the authority of this work, the moment at which it may eſcape into ſociety. The time in which it was written will remain a pledge of its authority.

'What intereſt ſhould its author, who has ever ſtriven under the banners of truth, have to deſert them now? He has beſtowed no praiſe on thoſe who diſpoſe of the fortunes, the liberties, and the

lives, of his fellow-citizens. Where his lips have opened to praiſe, every word has been a tribute to ſome of thoſe unfortunateſt whom want, pain, baniſhment, or the tomb, have overtaken. If, in that ſtate of mind to which the ſufferings of his country have reduced him, he could know any other wiſh than that of preſerving poſterity from the woes which whelm the living, he would have courted the patronage of the oppreſſor, and diſdained the gratitude of the oppreſſed.

'No: if he have eſcaped ſo many dangers, if he have ſurvived ſo many victims, he will not withhold the price of ranſom which ſo marvellous a preſervation demands; he will not forſake the defence of thoſe righteous principles, of which the return alone can indemnify France for her innumerable ſufferings. He proteſts, then, that, in devoting himſelf to the narration of the crimes of *d'Orléans* and his accompliceſ, he has had no other view nor ambition than to convince the people of all times, and all countries, that thoſe men (as a great politician * expreſſes it) ſhould be deemed infamous and deteſtable, who deſtroy religion, overturn governments and republics, and perſecute the virtues and the arts which are uſeful and honourable to the human race. Theſe are the real enemies of mankind, the reformers againſt whom all poliſhed ſociety ſhould make a perpetual league. Without that firm precaution, there is no tranquillity for empires,—there is no ſafety for perſonal property.'

After the obſervations on this work with which we commenced, we can only ſay reſpecting this final apoſtrophe—*Valeat quantum valere poteſt.*

ART. XIV. *Die Negerſklaven. Ein hiſtoriſches dramatiſches Gemälde Vom Præſidenten* VON KOTZEBUE. Crown 8vo. pp. 139. Leipzig. 1796.

ART. XV. *The Negro Slaves*, a Dramatic-Hiſtorical Piece, in Three Acts. Tranſlated from the German of the Preſident DE KOTZEBUE. 8vo. pp. 142. 3s. ſewed. Cadell jun. and Davies. London. 1796.

AUGUSTUS VON KOTZEBUE, preſident of the magiſtracy of Ehſtland, introduced himſelf to the public by ſome popular novels, and by a tour to Paris in 1790, which may yet be conſulted with intereſt. He is, however, more diſtinguiſhed as a dramatiſt. *The beautiful Unknown*, (of which the ſcene lies in London,) *Count Benyowſki*, *Miſanthropy and Repentance*, (to which the author of the Wheel of Fortune appears indebted,) *the Virgin of the Sun* an opera, and ſeveral others of his pieces, have ſucceeded on the German ſtage. Many of theſe are plays which, like ſome of our ſentimental dramas, intentionally excite alternate laughter and ſorrow; and the perſonages have

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* Machiavelli, lib. 1. Diſcorſi.'

moſtly

moſtly the manners and language of elegant middle life, removed alike from the rant of tragedy or the *ſlang** of farce.

The dramatic poem which we have now to notice is an attempt at compreſſing, into one deeply affecting piece, the more prominent facts of diſtreſs which the evidence reſpecting the ſlave-trade has brought into general notoriety; and, by repreſenting them all as occurring on a ſingle plantation, to weave a woof of horror,—the contemplation of which in our cloſets, and the repreſentation of which on our theatres, cannot but tend to ſtimulate new efforts in behalf of the oppreſſed negroes.

From the tranſlation,—which, without being maſterly, has conſiderable merit,—we ſelect a ſcene:

'*A negro-woman enters with a dead child in her arms.*

'*Negro-woman.* (*Wildly and out of her ſenſes*) Away! away! this place belongs to my child!

'*William.* (*Jumping up*) God! what is that!

'*Negro-woman.* (*On her knees cloſe to the grave*) Reſt quietly here, poor worm. There, underneath, reſides a good man who will protect thee.

'*William.* (*Shuddering*) Truro, what does this mean? the child bleeds.

'*Negro-woman.* (*Looks round, laughing*) It bleeds? Certainly it bleeds. Look at theſe drops on my gown—and theſe—and theſe—one—two—three—

'*William.* Whoſe child is it?

'*Negro-woman.* (*She preſſes it in her arms moſt ardently*) It is my child!

'*William.* Who killed it?

'*Negro-woman.* (*Smiling*) I killed it.—Who but a mother could take pity on her own child?

'*William.* God have mercy on thee, unfortunate mother!

'*Negro-woman.* Aye, God have mercy on me!

'*William.* Why didſt thou this?

'*Negro-woman.* Ought not the mother to take care of her child?

'*William.* What impelled thee to this horrible deed?

'*Negro-woman.* Maternal love! My poor child would have been many a long year tormented; whereas, now its torments laſted only three days.—It was born three days ago.—I was very weak and ill, the Overſeer came, and deſired me to preſs ſome ſugar between ſome heavy metal cylinders. I was not able to do this, and therefore he beat me.—(*Uncovering her ſhoulder*) See, how he ſcourged me, ſee how the ſcars of the whip extend from my neck quite down, over my breaſt.—And whenever, after, I wiſhed to give milk to my child, there came out blood.—Two days did my poor child live upon blood, which it ſucked from the ſwellings, and it cried ſo pitiably—(*Smiling*) Now it cries no more.

'*William.* Ah! what haſt thou done!

* We ſhould not have borrowed this word from the St. Giles's Dictionary, if we could elſewhere have met with one more appropriate.

'*Negro-*

'*Negro-woman.* My duty. Would to God, my good maſter, that my mother had deſtroyed me at the time I was born! I have no joy in the world! God has created Blacks only to ſuffer. I was ſtole from my parents, when an infant, and ſold for a copper kettle. My days dragged on between work and hunger, and my nights were paſſed in feveriſh ſleep and tears, till they gave me a huſband that I might bring more ſlaves into the world. Three times did I hope and fear to become a mother, three times I miſcarried from over-work. We are uſed worſe than dogs in the ſame ſituation, for they are ſpared and left at home; but the Negro-woman muſt work till ſhe rolls in the ſand with the pains of child-birth. This child was the firſt ray of joy that ſhone upon my life. I heard its little voice. It lay upon my breaſt—I rejoiced. I felt what joy is to a happy being!—Sweet intoxication of motherly love! Alas! it is vaniſhed.—I have been waked to new torments, to new redoubled torments. I was not to ſuffer alone, any more—this poor creature was to ſhare my torture. When the Overſeer ſcourged me—God knows! I bore it patiently, and covered my child with my arms—but a ſtroke chanced to fall on my child—I then went out of my ſenſes—I then drove a nail into its heart—It did not cry—It juſt moved once—and ſee, it is dead—would to God, my good maſter, my mother had been as compaſſionate, and had deſtroyed me at the time I was born!

'*William. (Quite ſubdued)* My heart will break!

'*Truro. (Wiping the tears from his eyes)* I have lived through many ſuch ſcenes, and yet I cannot grow accuſtomed to them!

'*Negro-woman.* Flow gently, innocent blood! flow down and waſh the bones of a man who was pious and good. Ah! here reſts a dead man—he was white, but humane. He compaſſionated me, he bought me, becauſe I was unhappy. He died ſoon after, and I am again unhappy! but this will not laſt long! No, not much longer! They will torture me for loving my child ſo much, I am ſick and weak, and ſhall not ſurvive their tortures. God be thanked! I ſhall die ſoon!—thou weepeſt!—Can a white man weep?—let me ſee—they really are tears—do not cry—give me thoſe tears—I am ſo poor, that I have no more even of them.—I waſhed my child's wound with my laſt tears. (William *covers his face, and throws himſelf on a bench in the arbor.)* See there, a white man, who has humanity. Go down to that dead man; here above-ground, you ſtand alone among your brethren.—Hark! what was that? did not I hear the Overſeer's voice?—Good night, dear child! Sleep well—Now, they will ſcourge thy mother, but thou art taken away from miſery.—Reſt quietly upon this grave—reſt tranquilly—ſleep well—*(She kiſſes the child once more, and is going)* No, I cannot however leave it here! It is dead, but the mother's heart yet lives—Oh my child! my child! *(She preſſes it in her arms, and runs away, with marks of deſpair.)*

'*Truro.* You are crying, good maſter? Alas! that does me good!—I have not ſeen it a long time.

'*William. (Hiding his face)* Leave me alone, Truro.

'*Truro.* You are not alone. The ſpirit of your father hovers around you—the ſpirit of the father of us all! *(He kneels cloſe to the grave)*

grave) Oh thou good old maſter! Oh that I could with my nails tear thee up from the earth!'

Two diſtinct cataſtrophes have been provided by the author: the one fortunate, in which William (the benevolent brother of the cruel planter) buys the plantation, and emancipates the ſufferers, which ſeems fitteſt for the theatre: the other unfortunate, in which his intended benevolence effects its purpoſe too late, but which ſeems fitteſt for the cloſet. The tranſlator, therefore, in our opinion, ſhould have thrown into the note the oppoſite termination.

This verſion, dedicated to Mr. Wilberforce, is well adapted to revive his benevolent zeal for the unfortunate ſons of Africa.

ART. XVI. *Correſpondance Politique*, &c. *i. e.* Political Correſpondence, intended to ſerve as Materials towards a Hiſtory of French Republicaniſm. By M. MALLET DU PAN. 8vo. pp. 45. En Suiſſe. 1796. London, De Boffe.

M. MALLET DU PAN of Geneva, the *Burke* of the Continent, has long been a celebrated antagoniſt of the French Revolution, and diſtinguiſhed above his compeers for virulent variety of invective. In our xiiith vol. p. 93, and in our xivth vol. p. 286, we have noticed two of his productions. He is extenſively converſant with the beſt ſources of political information. His zeal in the cauſe of religion and order, of churches and kings, is ſo fervent and ſo pure, that he cannot pardon in any of the confederated courts, nor in any of their agents, a moment's inattention or interruption to the great work of blotting France from the map of Europe. He laſhes the blunders of the Generals and the Miniſters in hoſtility to the Convention with a ſearching diſcernment, and a well-intended ſeverity, which are ſaid to grow rather unacceptable, and of which events have not demonſtrated the utility. A moral ſpirit appears to inſpire his cenſorial fulminations: yet we doubt whether theſe inflammatory writers have not always, by arouſing the paſſions, occaſioned more crimes than their indignation againſt error can have repreſſed.

We ſhall borrow a paſſage from his introduction:

'Of all thoſe contradictory motives which, with the appearance of an irreſiſtible depreſſing force, have moſt contributed to aggravate the energy, to evolve the ſpirit, and to prolong the duration of the revolution, none has been more domineering than the foreign war.

'I do not ſuppoſe that any perſon will be found ſeriouſly to attribute to it any efficacious remedial power, now that a length of habit has enfeebled, a change of object has vitiated, and a diſaſtrous courſe of event has counteracted, its expected operation.

'It

'It would be much if a glorious campaign reſtored to the allies their territory entire. On that of France they might infringe without infringing on the Republic. Probably we ſhould in this caſe behold the national paſſions reviving from their preſent torpor, and conſenting anew to that revolutionary ſpoliation which the diſtreſs of the government would require.

'The raſhneſs of the republic has long been ſtruggling with its agoniſing reſources: but, although this exhauſtion ſurpaſſes all that hiſtory has related of the moſt memorable public calamities, ſtill it is only relative. It is proportioned to the activity of a numerous people, to the extent of a fertile ſoil, to the capitals of a country lately rich in the accumulated labors of ages, induſtry, opulence, and genius. Beſides, if famine gall them into rage, the deſpair of a faction on the brink of ruin is ſure to contrive ſome new vent, or new reſource, at which reaſon, humanity, or even imagination ſhudders. We ſaw this at the entry of the Pruſſians into Lorraine, and of the Auſtrians into Hainault.

'Thoſe who at London have foretold, with ſo much confidence, that the fall of the aſſignats would bring on that of the Revolution and of the Republic, and would produce peace: thoſe, I ſay, neither know France, the Revolution, nor its abettors.

'If to their extenſive military means, to Generals, at once Captains and Stateſmen, to an obſtinate conſtancy in one invariable plan, the allies had united ſingleneſs of end and concert of means—if, obſerving on the one ſide a nation kneeling before Peace, but its directors eternizing war in order to eternize pretences for tyranny, they could exhibit themſelves as benefactors and not as conquerors—then, perhaps, the exhauſtion, which is only to be overcome by the atrocities of terroriſm, would operate to call forth the people of France in behalf of the termination of their woes:—but this will never happen, until foreign powers ſhall ceaſe to alarm its independence.

'Such dreams, however, can no longer be formed. One half of Europe has already recognized the French Republic. The queſtion of its legitimacy will only be doubtful to the juſt man, when the armed confederates ſhall ſooner or later have terminated, by a treaty of peace, their differences with the Republic. This legitimation will then confer the honors of triumph on a band of obſcure uſurpers, who, after having maſſacred a whole royal family, proclaimed inſurrection againſt every government monarchial or ariſtocratic, ſworn to ſtifle in blood every ſocial diſtinction, and taught to their children the murder of ſovereigns as a duty, even now continue to have chaunted officially in their temples and on their theatres, *Periſh all kings.*

'When the very miniſters of ſeveral of theſe kings have openly rejoiced at the republican organization, which has ſucceeded in France to the revolutionary government; when, in the preſence of public notoriety, and with the very newſpapers of Paris before their eyes, they have the impudence to falſify the hiſtory of their own times for their own purpoſes, and chooſe to behold events with the eyes of fear or of neceſſity; it would be idiotic to reckon on the public opinion of Europe as a mode of influencing the deſtiny of France, before ſhe regains what reaſon might call a government.

'It would not be one of the ſtrangeſt oddities of our own times, to ſee the French Republic recognized, and received into the political hierarchy of Europe, at the very time when governors and governed are acknowleging to one another the impoſſibility of preſerving in France a republican form of conſtitution. This confeſſion has reciprocally been made, I affirm it; although it be not yet promulgated from the tribune, nor in the pamphlets of the Directory.'

Theſe hundred pages contain an introduction, and the firſt letter of a ſeries which will be continued periodically.

ART. XVII. *Conſequences de la Guerre Conſequences de la Paix*, &c. *i. e.* Conſequences of War Conſequences of Peace. 8vo. 1s. 3d. De Boffe. London. 1796.

IT has long been a favourite opinion with the ariſtocracy of Europe, that *money* is the real ſpring of national coheſion and aggrandizement; that the prodigious ſucceſs of the French is really to be aſcribed to the enormous *ſums* which their government has found means to levy and to expend; and that a *bankruptcy* of the republic would ſoon compel their god Terminus to re-occupy his antient frontier. In our laſt Appendix, p. 517, we oppoſed ſome arguments to this opinion; which is alſo diſputed in an extract from the *Etat Réel de la France* (the work of a republican in diſguiſe) occurring at p. 567 of the ſame number. To this dangerous theory, which only tends to prolong the raſh expenditure of our own reſources, the writer before us appears to accede.

P. 14. 'When I ſpeak of the actual diſtreſs of France in matters of finance, I preſume nevertheleſs that the party now in power has provided the neceſſary funds for the campaign of 1796: but I am convinced that it will be poſſible for the revolutioniſts not only to begin another, but even to prolong the exiſtence of their government, until March 1797.

'The actual Miniſters of France have tried, in their delirium, different methods of re-eſtabliſhing their finances, which they themſelves knew to be impracticable, and inſufficient even if ſucceſsful. They ordered a forced loan in ſpecie. They well knew that they could not expect 600,000,000 livres in caſh. Their object was merely to come at as much ſpecie as poſſible, and eſpecially to revive the credit of the aſſignats, by affecting to receive them on the footing of one hundred for one; while the actual depreciation was four hundred per cent. They imagined that, by theſe means, the aſſignat would at leaſt riſe to the miſerable rate of one per cent. What has reſulted? The aſſignat, inſtead of riſing, loſt as before the very next day, and continues to decline in value. The forced loan has produced but little ſpecie, and even few aſſignats; and they were ſoon compelled to recur to other methods. They created mandats. Could they imagine that any other paper-money ſubſtituted for aſſignats, or rather oppoſed to them, and mortgaged in like manner on the eſtates of the emigrants,

emigrants, would obtain the confidence of the public? They then thought of inſtituting a national bank, and of offering conſiderable advantages to the ſubſcribers for ſhares:—but where is the man—I will add, the republican—mad enough to carry ready money to a government avowedly bankrupt?

'All their efforts, then, have been unable to repair the dilapidation of their finances. All their plans have been unſucceſsful. I know not whether they will propoſe new ſchemes: but thus much is certain, that the human mind cannot conceive of any reſources remaining in their power. A little patience, and we ſhall ſee this horrible ſyſtem of revolution crumbling of itſelf.'

Such has been the unremitting cry of thoſe, who, rather than ſee an experiment made to revive the democratic inſtitutions under which Greece, and Sicily, and Palmyra, and modern Italy, ſurpaſſed in civilization the reſt of mankind, have ſtimulated a confederacy to re-barbarize Europe, to depopulate her faireſt provinces, and to reduce them into a deſert!

ART. XVIII. *Gedichte von* V. W. NEUBECK, &c. *i. e.* Poems of VALERIUS WILHELM NEUBECK, M. D. 8vo. Vol. I. Liegnitz, 1792. Vol. II. 1795.

THE Abbé *Winckelmann* aſcribes to the poetry of the Engliſh the defect of admitting too many abſtract ideas: it ſhould abound, according to him, in vivid ſenſible images; and every epithet which does not paint is a fault. On this ground, he cenſures theſe lines of our great bard,

> "Grace was in all her ſteps, heaven in her eye,
> "In every geſture dignity and love;"

in which the poet, he ſays, wholly truſts to and does not aſſiſt the fancy of the reader.—Were we to attempt as looſe and general a cenſure of the collective poetry of *his* nation, we ſhould call it *trailing*. The German verſifiers ſeem to employ more ſyllables, more and longer words, more and longer lines, more ſtanzas, to excite a given ſeries of imagery in the fancy, than thoſe of Italy or of England. This is perhaps a fault of their language, which *Schiller*, *Bürger*, and *Klopſtok* have eluded only by harſh conſtructions. They can ſucceed in tranſlating Homer or Chaucer, whoſe ſtyle has alſo this character: but they fail in attempting Virgil or Pope. Hence their ſimplicity appears to border on inanity, and their nature on inſipidity; and the reader is continually tempted to exclaim—"there is too much of it." Their ſtyle has one character of rudeneſs; it wants abbreviation.

Dr. NEUBECK partakes in a ſmall degree of the national character: but his works are a favourable ſpecimen of the

average poetry of the Germans: they are infinitely varied as to form and matter; and they are moſtly elegant and ſhort. Thoſe of this latter deſcription are addreſſed to the zephyr, to the apple-bloſſom, to the evening-cloud, to the nightingale, to Lina, to ſympathy, &c. Among the loftier odes, that to the northern light diſtinguiſhes itſelf advantageouſly. Among the ballads from the Engliſh, *W. J. Mickle*'s Hengiſt is moſt worthy of praiſe. The elegiac poetry is perhaps penned with the more feeling, and poliſhed with the more perſeverance. Morven, and the ruined hall of Oſſian, produce an emotion very like the ſongs of Selma.

The moſt extenſive of theſe poems is entitled *Die Geſundbrunnen*, or the Health-wells; a name by which mineral ſprings are deſignated in the German tongue. The fable may be deduced from the fourth book of the Georgics of Virgil, where the bee-maſter Ariſtæus is admitted into the cave of the Nymphs, and initiated into the wonders of the ſubterranean world. This poet, in like manner, ſuppoſes himſelf received by the Naiad of the Gera into her grotto. He is led to the iron-ciſterns of the chalybeate rills; to the volcanic caverns and lava-lakes, in which the ſulphureous waters are impregnated with caloric and vitriolic ingredients; and to the glittering chryſtalline chaſms, whence the ſalt-ſtreams are diſtilled. The celebrated Thermopylæ of the antient and modern world are ſung; thoſe of Judæa, of Greece, of Italy, of England, and of his own country. The diſeaſes which require this remedy are enumerated, and the rites which Hygeia has preſcribed for their exorciſm; the draught, the bath, and the mixture of mellow hock with the ſparkling aerated waters. Exerciſe, dancing, the ſocial pleaſures, and the dangers of diſſipation, are deſcribed; and the melancholy ſtory of Theone terminates theſe didactic hexameters. We could wiſh to ſee an imitation of this latter poem drawn up in the ſpirit of Dr. *Darwin*, and accommodated to our local manners and places of reſort.

ART. XIX. *De l'Intérêt de la Monarchie Pruſſienne, &c. i. e.* Of the Intereſt of the Pruſſian Monarchy, in the Situation of Affairs as they were in January 1796. 8vo. pp. 348. *En Allemagne*, Fevrier 1796. London, De Boffe.

WE have no authority for crediting a rumour, which deſcribes the compoſition of this work as having been beſpoken by a diplomatic agent of Great Britain on the Continent. Its object is to perſuade the Pruſſian Cabinet to rejoin the confederacy againſt France. For this conduct two motives

tives are alleged, viz. the proſpect (p. 204) of a freſh ſubſidy of half a million ſterling from England; and the proſpect (p. 171) of occupying Over-yſſel, if not all Holland.

The work is very methodical, and treats firſt of the intereſts of Pruſſia with reſpect to collective Europe, and then of its intereſts with reſpect to each ſtate. Separate chapters are allotted to the conſideration of its relations towards France, Portugal, Spain, Italy, Switzerland, Turkey, Poland, Sweden, Denmark, and Ruſſia. A paſſage is quoted from the Poſthumous Works of Frederic II., which obſerves "that Pruſſia has to fear leſt Ruſſia (its ally) ſhould become ſo powerful, in time, as to attempt to impoſe laws on Pruſſia as well as on Poland." 'If this alarm of the great Frederic, who muſt be the oracle of Pruſſians, was well-founded before the partition of Poland, (continues our author,) how great muſt its weight be now!' We incline, on the contrary, to think that Ruſſia will for a long time have more important objects of ambition, than the acquiſition of a few ſandy provinces along the Baltic. Perſia is already threatened with a king from her hand. Her ſuſpended views on the Ottoman Empire will either be withſtood by the imperial houſe of Auſtria, or ſeconded only at the price of a conſiderable diviſion of the ſpoil—at the price of an important portion of European Turkey. She has, then, an intereſt rather in depreſſing the ſharer and rival of her preſent rank and future acquiſitions, than in attacking the rival houſe of Pruſſia, whoſe extinction would throw too much power into the hands of the Emperor. As objects of covetouſneſs to the Czarina, Hungary and other provinces of the Auſtrians, (ſince the inhabitants ſpeak the Slavonian language, abound with followers of the Greek church, and would conveniently amalgamate, from the feudality of their conſtitutions, with that ſpirit of military ſubordination which pervades the civil inſtitutions of Ruſſia,) are more inviting than thoſe northern German provinces; though leſs eaſy to ſubdue, becauſe full of poor and armed men, already inoculated with the love of independence, panting for the manners of a military democracy, and likely, when attacked, to offer up on ſome new Platea the hoſts of the great monarch, as victims to Jove the deliverer.

Germany, the houſe of Auſtria, and Great Britain, are next conſidered. In this chapter, the obſervation has been omitted that ſo long as Hanover, Bremen, and Oſnaburg, ſhall continue domains of the royal dynaſty of Great Britain, it muſt be the intereſt of Pruſſia to quarrel with the Engliſh ſovereign, in order to have a pretext for the uſurpation of theſe diſtricts. Theſe, then, form an obſtacle to a cordial alliance.

The chapters concerning the Netherlands and Holland analyſe, much at length, the nature of the engagements to the Stadtholder taken in 1788, and endeavour to repreſent theſe engagements as in no reſpect invalidated by the treaty of Baſil. It is maintained that, conſiſtently with the ſpirit of this agreement with the French republic, the king of Pruſſia can act on his guarantee of the Dutch conſtitution; and that, in caſe of his breaking with the French, he has little elſe to apprehend than miſſing the indemnity, promiſed to him in the 5th article, for the ceſſion of the Pruſſian territory ſituated on the left bank of the Rhine. To us it ſounds like language of the laſt century to talk of the reſtoration of the Stadtholder. Such old-faſhioned fidelity is out of date. If the king of Pruſſia could reſtore his noble relative, he could occupy Holland for himſelf, and would probably prefer the latter mode. The great continental powers have long ſince taken it for granted that the republicaniſm of France will operate as a warning to their ſubjects, and are no longer anxious to beſtow any other conſtitution on that country:—but they are more than ever intent on preſerving the balance of power in Europe; and they are rapidly annexing to their ſeveral territories ſuch petty ſtates, as may aſſiſt them to equiponderate with the new dimenſions of France.

The enſuing long chapter on Pruſſia contains theoretical propoſitions, which have been much refuted by events. One paſſage deſerves ſelection, as tending to warn our rulers againſt remaining behindhand in point of information as to the negociations of foreign cabinets.

P. 181. 'At this time, the Emperor received, *under the name of a loan*, a vaſt ſubſidy from England for the campaign of 1795. Pruſſia, jealous (it ſhould ſeem) of ſo profuſe a douceur, pretended, in order to fix on herſelf the attention of Great Britain, to be about making a ſeparate peace, and began a negociation; probably without ſurmiſing that it would end in a treaty:—but, whether from neceſſity, or becauſe the court of Berlin thought its dignity wounded by the apparent neglect, or becauſe the aggrandizement of the Emperor ſeemed likely to reſult from its continuance in the confederacy, the negociations inſenſibly advanced. Much might have been gained by retarding a concluſion: but the French were active and deciſive. All Europe was amazed at the rapidity of this approximation. England, who alone could have ſtopped it, and who had the ſtrongeſt intereſt in doing ſo, *was the laſt to perceive it*; and the treaty was already concluded, when her tardy offers, which if made a month ſooner would have proved an inſurmountable obſtacle,

obſtacle, arrived at Berlin. Such at leaſt was the general opinion, which time muſt be left to aſcertain. This peace, made in the month of April 1795, interrupted that campaign of the allies; and, in order to afford a pretext for a new ſubſidy to the Emperor, his armies were put in motion in the November following. Then M. *de Clerfayt* executed with glory that which he might have done with no leſs eaſe and ſucceſs, and with a hundredfold more utility, had he been enabled and authorized to undertake it while Luxembourg was ſtill defended, and Duſſeldorf untaken by the French.'

The concluding obſervations relative to the practicability of overthrowing the Revolution, and to the future plan of conduct of the allies, are not to us either convincing or original. Among the notes, a ſevere critique occurs (p. 343) on the conduct of our expedition to Quiberon.

This work treats of diplomatic queſtions with becoming boldneſs. That department of governmental ſcience has hitherto eluded publicity with too much ſucceſs; and it is to the honor of the German preſs, that the conduct of the federative power may ſo freely be canvaſſed by the ſubjects of its influence. It is inſtructive to nations to contemplate ſuch a treatiſe, however equivocal may be the wiſdom of the advice which it beſtows. They will ſee from it how much they are conſidered in the light of fields and cattle by a landlord,—to be tranſferred, exchanged, or annexed, without their own conſent, whenever the opportunity offers for incloſing a common, or bringing a ſcattered domain within a ring-fence.

ART. XX. *Statiſtique Elementaire*, &c. *i. e.* Elementary Statiſtics of Switzerland, for the Uſe of Young Perſons. By F. J. DURAND. 8vo. 4 Vols. Lauſanne. 1795, 1796. London, imported by De Boffe.

THE word *Statiſtics*, as the name of a peculiar ſcience, was firſt engrafted into our language by Sir John Sinclair. It comprehends, according to the practice of the German writers, from whom it was adopted, all thoſe topics of inquiry which intereſt the *ſtateſman*. That is a proper *ſtatiſtical* account of any country which contemplates every thing thereto relating, in the point of view whence the rulers of the *ſtate* ought to ſurvey it. The natural and artificial curioſities, the caverns and proſpects, the antiquities and works of art, of a given diſtrict, are only recorded by the *ſtatiſt* inaſmuch as they are likely to promote the actual or future well-being of the inhabitants, by attracting ſtrangers, by affording profitable branches of employment, and by ſupplying the wants or improving

proving the civilization of the inhabitants of the land. His oryctography has for its object not to evolve a theory of the earth, but to aſcertain the nature and quantity of its mineral wealth. His topography aims not at tracing the exact ſite of a Roman camp or road, but at inveſtigating the moſt profitable, poſſible, application of every hill and cauſeway. His biography confines itſelf to the notice of ſuch characters as derived from their local ſituation the means of their degree of excellence, or conferred on it ſervices which claim the record of their exemplary utility.

This being premiſed, we object to the fitneſs of the title given to the work before us; which is a mere geography of Switzerland. The inquiries of the antiquary, of the hiſtorian, of the etymologiſt, of the mineralogiſt, are admitted into the compoſition with the uſual extenſion, and not at all limited in their purport or elaboration by the political importance of the objects to which they relate. It contains, indeed, the enumeration of moſt particulars which the native, the reſident, or the traveller, from motives of curioſity, will deſire to learn:—but it dwells more on the amuſive, and leſs on the inſtructive intelligence than might juſtly have been expected. Natural hiſtory of the objects of commerce, courſes of huſbandry, accounts of the machines, and returns of manufactories, wages of labour, liſts of population, eſtabliſhments of beneficence, local laws and public conſtitutions, or practicable ſchemes of territorial improvement, are not detailed with that favour and preciſion, nor with that induſtry of reſearch and preference of attention, which belonged to the ſpirit of the undertaking. The author profeſſes himſelf a ſtranger to the German tongue; an ignorance ſcarcely excuſable in a writer, whoſe beſt materials were to be ſought in the voluminous collections of *Schlötzer* and of *Büſching*, and in the Schweitzeriſche's Muſeum.

Poſſeſſed, as we are in this country, of the well-directed travels of *Coxe*, it will not be neceſſary to make very copious ſelections of any information which this work may have to beſtow. The tranſlation of a chapter here and there will give a ſufficient idea of the merit of its execution:

Vol. i. p. 241. 'The ſubject of population is difficult to handle. Many methods have been ſuggeſted for diſcuſſing it with ſucceſs: all been found in practice erroneous.

'One method has been to aſcertain the number of hearths or families, to allow 6, 5, or at leaſt 4½ to a family, and thus to infer the total amount of the population.

'Another method has been to compare the annual returns of births and deaths for a ſeries of ten years or more, ſo as to obtain the average number; and to reckon 24 or 28 perſons living to 1 dead in the large towns,

towns, 30 or 32 persons living to 1 dead in the small towns, and 40, 42, or even 48 persons living to 1 dead in the villages. The mean calculation for a whole country is by multiplying the number of deaths by 37 or 40.

'A third method is to enumerate the births. It is commonly taken for granted that the number of births is greater than that of deaths, especially in time of peace, and when there are no contagions. In the country, and in small towns, the average number of births is multiplied by 29; in large towns by 35. It has even been maintained that in an overgrown metropolis, such as Paris or London, it should be multiplied by 50. Suppose, for instance, the annual number of baptisms in Paris to be 15000; multiply by 50 and you produce 750,000 inhabitants. Others would reduce the multiplier to 21 or 22. The great disagreement between all these calculators proves their uncertainty;—and, to say nothing of lists of marriages, we believe that certainty can only be attained from actual enumeration by the head. This was the method of the Romans: it is that of the king of Prussia: it has occasionally been that of the Swiss.

'In 1764, for instance, the canton of Zurich ordered an enumeration of its inhabitants. There were found of males

From 1 to 16 years of age	28000
16 — 64	46000
Above 64	15000—in all 89000 males.

Of females, there were found

From 1 to 16 years of age	25000
16 — 64	44000
Above 64	17000—in all 86000 females.

So that the whole population consisted of 175000 inhabitants. This number has, no doubt, augmented since, under the influence of peace. From 1651 to 1700, there were in this canton 15 births to 10 deaths.

'This enumeration offers two important observations: the one, unusual in most countries, that the number of men surpasses that of women: the other, almost universal, that more women attain old age than men.'

Vol. ii. p. 138. 'The languages spoken in Switzerland may be reduced to four: 1. the German; 2. the French; 3. the Italian; and 4. the Welsh or Roman, as the jargon of the peasantry is called.

'The German is the national language. The Helvetic body uses it in the Diet, writes its edicts, and receives its petitions in this language. In the Valais and among the Grisons, it is used in all conferences and state-affairs.

'The town and canton of Friburg, the Pays de Vaud, the principality of Neuchatel, Geneva, and some lowlanders of the Valais, speak French.

'A pure Italian is used in the valley of Livenen; an impurer in the ultramontane bailiwicks, contiguous to the Milanese.

'The Welsh is a medley of the antient Tuscan language, of the Gallic, Latin, and other foreign tongues. Many singularities occur in its dialect and pronunciation. This is the language of the country people, and of all the lower classes where French is spoken.

'There

'There are many varieties in the German dialects which are uſed in Switzerland. Sometimes, a narrow line ſeparates thoſe who ſpeak a totally diſtinct language. This contraſt is ſurpriſing at *Friburg*; and we could name ſome ridges of hills, on one of the declivities of which the Velſh is ſpoken, and on the other the German.

'Perſons of education and learned men feel in Switzerland, as elſewhere, the beauties of theſe languages. *Leu* in his dictionary, the learned *Bochart*, and M. *André* of Hanover, have made on this head ſome ingenious obſervations.

'Another circumſtance deſerves notice, that, in ſome of theſe diſtricts which once belonged to the Romans, and in others which belonged to the kings of Burgundy, not the leaſt trace remains of the languages of thoſe two nations. The German has wholly ſuperſeded them, even in technical terms, and names of places and perſons.'

Vol. iii. p. 429. '*Rouſſeau* ſays that, were there a people of gods, they would govern themſelves democratically: but he adds that this form of government is ill-ſuited to men, and that the beſt of all conſtitutions is an *elective ariſtocracy*. Why? Becauſe choice is the true means of ſeparating and elevating probity, talent, and the juſter titles to public eſteem. Becauſe ſelect aſſemblies can be more conveniently held than thoſe which are promiſcuous. Becauſe buſineſs is done there with more order. Becauſe magiſtrates, whom their birth, education, and knowlege render venerable, are fitter to govern than an obſcure multitude, capricious and moveable as a leaf agitated by every wind.

'Now, if we attend to the conſtruction of ſome of the Swiſs conſtitutions, we ſhall find that theſe characters are applicable to them: that factious and oblique methods of obtaining the public offices are proſcribed: that, if local circumſtances, as will always happen, do introduce members into the councils who have not the qualities requiſite for functions ſo eminent, they only form part of the croud, and never arrive at the leading dignities: that the laws reign, and the magiſtrate only governs by their means: that the laws, profoundly deviſed, are conformable to the diſpoſition and wants of thoſe who have to obſerve them, and to the ſeveral geniuſſes of the conſtitution of each ſtate; and that this conſtitution is every where analogous to the ſituation and circumſtances of the country, ſo that there is nothing harſh nor arbitrary.

'To inquire abſolutely which is the beſt form of government is aſking a vague and unanſwerable queſtion. Or rather this queſtion admits of as many ſolutions as there are poſſible combinations in the abſolute and relative conditions of different nations. There always have been, and always will be, diſputes on this queſtion, becauſe each ſort of government is in certain caſes the beſt, and in certain others the worſt;—and how can we enumerate the multiplicity of circumſtances which form exceptions? The celebrated Engliſhman, *Temple*, has obſerved that there is no ſpecies of government without its peculiar diſadvantages. Abſolute monarchy corrupts and ruins the people; limited monarchy perpetually expoſes the prince. Ariſtocracies ſuffer from the ambitious ſtruggles of the great, and from the pitileſs op-

preſſion of the little. Democracy is liable to popular tumults. From all this he concludes that to ſeek for the beſt form of government, ſpeaking abſolutely and of all caſes, is like ſeeking for the philoſophers' ſtone.

'We muſt then underſtand in a relative ſenſe the aſſertions of the citizen of Geneva, and the praiſe which he beſtows on elective ariſtocracy in particular. Similar praiſes have been beſtowed both on the democratic and ariſtocratic governments of Switzerland. If, on the one ſide, it be acknowleged that the greater part of conſtitutions extant in the world ſeem to have been conſtructed like our old halls, a portion at one time, and a portion at another, ſo that in every renovated form of government, ſomething of the preceding ſtate has been preſerved which deſtroys its beauty, ſymmetry, and proportion;—on the other ſide it muſt be acknowleged that, under conſtitutions ſo conſtructed, the ſubjects of the Cantons are the moſt free and the beſt treated of all others.

'Mr. *Cox* ſays that, although ariſtocracies have in general been found moſt oppreſſive to the people, thoſe of Switzerland are certainly an exception; that nothing can be milder than their ſpirit, nor farther from an arbitrary tyranny, than the ſcrupulous attention with which the rights of the ſubject are there reſpected. In other places, he praiſes the mild firmneſs of their adminiſtration, and the celerity with which buſineſs is executed. How often, alſo, Mr. *Ramond* exclaims on ſurveying the Alps: "Happy country, in which man feels the true dignity of his nature, and has a high idea of his perſonal worth; in which the yoke of oppreſſion never bowed his neck."

Vol. iv. p. 294. 'It has been propoſed to inſtitute a *harveſt home*, (fête Cereale,) to be celebrated in every village, after having houſed the corn, when rewards ſhould be diſtributed to thoſe huſbandmen who had moſt diſtinguiſhed themſelves. Thus, at London, in the church of Saint Leonard, Shoreditch *, an annual ſermon is preached in honour of the agricultural and horticultural profeſſion. Such an appointment has its uſe, and does honour to a nation which few equal and none ſurpaſs in the arts of improving land.

'Without any formal inſtitution, there are many villages which keep holidays of this kind. At Ormont, as ſoon as the return of fair weather permits the ſhepherds to re-aſcend with their flocks and herds thoſe mountains which ſupply their ſummer feed, they proceed to the election of a *king*. Neither intrigues, factions, nor wealth, determine their ſuffrages. They calculate only the ſervices done to their community. If any one of them by his intrepidity or ſkill had delivered them from the ravages of a bear, or had ſlain a voracious wolf, or had enabled them to get rid of ſome other nuiſance, he is forced into a throne which neither ceremony nor care ſurrounds. On thoſe occaſions when appeal is made to his authority, a ſilent ſolemn ring is formed about him. Seated under the oldeſt tree of the mountain, his audience hall is the circle of ſhade. Inſtead of ſceptre, he graſps a knotty ſtaff;—and perhaps ſome trophy of his proweſs, the ſkin of a

* Founded by the late Mr. Fairchild, a gardener.

wild

wild beaſt, is the ornament of his perſon. Has any ſhepherd been convicted of profane ſwearing or quarrelſome provocation;—has he been guilty of any intemperance, or of cruelty towards the cattle * under his care;—he is made to ſtand up in this circle. The accuſation and defence are heard: the king dooms him to ſome adequate puniſhment; and the ſentence is religiouſly executed. This deſpotic authority over the ſhepherds is ſaid to be exerciſed with great wiſdom and equity.

'Every four years, at Vevay, a feſtival is celebrated under the name of *Abbaye des Vignerons*, although it be not conſecrated to Bacchus only. Ceres,—repreſented by a woman holding in one hand a ſheaf, in the other a ſickle,—appears ſeated on a waggon overarched by hoops adorned with poppies and with ears of corn. Among the characters of the proceſſion are fauns armed with halberds twiſted with ivy, young women as bacchanals playing on the tabor, or dancing, and at the head of all the jolly god of wine. He is repreſented by a plump young man aſtride on a hogſhead, which two men carry. Satyrs in buff (nankeen) lead along a victim with gilt horns, and dreſſed with flowers. A prieſteſs has been introduced, before whom is carried a cenſer and a tripod. The trough in which the grapes are bruiſed is not forgotten; nor old Silenus, crowned with cluſters, a pitcher of wine under his arm, tottering on his aſs. All this reſembles a pagan holiday, and would be very much in the antique taſte, were it not that father Noah and his children, with a vine and the ark, and the huge bunch of grapes from Canaan, alſo made their appearance in the proceſſion. It probably originated, therefore, in thoſe ages of ignorance, ſo well deſcribed by *Robertſon*, in which it was cuſtomary in the myſtery of the paſſion to introduce Bacchus and Jeſus Chriſt together on the ſtage.

'The two vine-dreſſers, to whom the wreath was adjudged for ſuperior ſkill, preceded the abbé, their pariſh prieſt and theatrical director. Then followed other vine-dreſſers in green and white, with ſtraw-hats, ſinging hymns for the occaſion in honour of Bacchus and Ceres, whoſe *truly national* burden was

"*Chacun a ſon tempérament*;
"*Boire c'eſt notre amuſement.*"

'The prieſteſs and bacchanals joined with the fauns and ſatyrs in executing the wild rotatory dances of the country, in different parts of the town, where largeſſes were collected. The proceſſion was cloſed by harveſt-men, ſome with blue and white, others with pink and white ribbands, diſplaying the ſeveral implements of their employment. The next day, on the borders of the lake Leman, one hundred and fifty of theſe perſons dined together at a long table in the public walk, on a plentiful collection of joints of meat and various vegetables.'

By thoſe who want a traveller's guide to the more prominent objects of attention in Switzerland,—or who are engaged in the improvement of our elementary works of geography,—or

* This is ſingularly excellent! may the example ſpread!

who

who wiſh for ſome compendious account of a country remarkable beyond others for fine natural ſcenery, no leſs than for the courageous love of liberty and the purity of domeſtic morals which diſtinguiſh its inhabitants,—this work may be conſulted advantageouſly: it is inſtructive and methodical, yet amuſing and lively.

ART. XXI. *Le Spectateur Francois*, &c. *i. e.* The French Spectator during the Revolutionary Government. By Citizen DE LA CROIX, formerly Profeſſor of Public Law in the Lyceum. Intended as a Sequel to his Work intitled, *On the Conſtitutions of the principal States of Europe.* 8vo. Paris. Third Year of the Republic. Imported by De Boffe, London. Price 5s.

ABOUT twenty years ſince, M. DE LA CROIX publiſhed a French Spectator, in ſome meaſure on the plan of the celebrated Engliſh one, and, like it, deſigned to correct the follies and foibles of the time by good-humoured ridicule or ſerious admonition. It was well received; and in 1777 a new edition of it appeared under the title of *A Picture of the Manners of the Age.* After a long ſpace of time, the author was induced to revive the firſt title in another work, in which he conveyed his ſentiments and advice on many topics connected with the recent revolution. The moderate ſide which he took in this great change rendered him odious to, and ſuſpected by, the violent ſpirits under the tyranny of *Robeſpierre*; and he was impriſoned, and tried for his life. He eſcaped, however, by great good fortune, and is become one of the *men of letters* of Paris. His work, which is now before us, bears many marks, eſpecially in its earlier part, of being written at a time in which it was not ſafe to utter all that a man thought or felt. Yet there ſeems no reaſon to doubt of his real attachment to liberty, and even to the new order of things, as far as it conſiſted in the demolition of antient abuſes, and the eſtabliſhment of a national equality. The volume is divided into a number of *diſcourſes*, many of them conſiſting of imaginary letters, with the anſwers to them. We have been, on the whole, much pleaſed with the ſpirit diſplayed through them, which is calculated to heal the cruel wounds inflicted by a ſtate of civil diſcord, and to ſoften the prejudices and aſperities of party. We have tranſlated two or three as ſpecimens.

'*On the Injuſtice of the Charges brought againſt the genuine Philoſophers.*

'According to thoſe who ſuffer from our revolution, all the errors, the acts of injuſtice, and the perſecutions, which afflict the friends of humanity, are the work of philoſophy. May it not be aſſerted, with

more truth, that it is becauſe men have deſpiſed her leſſons, and been deaf to her voice, that ſo many troubles and diſaſters have happened, which have brought deſolation on town and country? Has not philoſophy aſſumed all forms, and borrowed all languages, in order to make our monarchs comprehend that they ought inceſſantly to occupy themſelves with the happineſs of their ſubjects; that, in ſacrificing the public welfare to the deſires of ſome individuals, they did not even ſatisfy the avidity of their courtiers; that they expoſed themſelves to the riſk of ſeeing extinguiſhed in the hearts of their ſubjects that love which is ſo natural to the people under their dominion, and which was the firmeſt ſupport of their throne? Were not the days of the author of Telemachus poiſoned with exile, becauſe he dared to trace, under the eyes of Louis XIV., the duties of a great king? Was not *Racine* overwhelmed with a load of diſgrace, for having eſſayed to move the heart of the ſame prince to the misfortunes of his people.

'Did not *Voltaire*, *Monteſquieu*, *Mably*, *Rouſſeau*, in fine, all the philoſophical and moral writers, uſe all their efforts to ſnatch Louis XV. from his ſcandalous indolence, and to ſow in his frozen heart ſome ſeeds of virtue? What eulogies, even to exaggeration, have they not given to Henry IV., in order to excite the emulation of his deſcendants, and to cauſe him to be revived in the heirs of his throne! The wiſeſt counſels have been diſdained, the beſt intentions calumniated. Then the zeal of philoſophy was irritated; ſhe aſſumed the prophetic tone, and concluded with clearly announcing thoſe events which now ſtrike our eyes and aſtoniſh our minds. Theſe truths appeared ſo improbable, that ſcarcely any attention was paid to them. In proof of my aſſertion I only quote the following paſſage from Emilius: "You truſt to the exiſting order of ſociety, without reflecting that this order is ſubject to inevitable revolutions. The great become little, the rich become poor, the monarch becomes a ſubject. Are the ſtrokes of fate ſo uncommon that you may expect to be exempt from them? We approach *the ſtate of criſis and the age of revolution*; who can anſwer to you for what you will then become?" To render this prophecy the more ſtriking, the author adds in a note, "I conſider it as impoſſible that the great monarchies of Europe can have long to laſt; all have ſhone, and every ſtate which ſhines is near to its decline: I have more particular reaſons than this maxim for my opinion; but it is not my buſineſs to mention them, and every one ſees them too plainly."

'Kings, prelates, nobles, financiers, was it poſſible more clearly to predict to you your preſent ſtate! Happily for him who foretold your ſudden fall, you only regarded him with contempt.

'If the magiſtrates had not with inexorable inſenſibility rejected the maxims of the Beccarias, the Filangieris, and the Dupatys, and of all thoſe who conjured them in the name of humanity to extend an equitable protection over innocence and wretchedneſs, would they not have found defenders in that national aſſembly which deſtroyed their power? The nobles, ſo jealous of their quit-rents, their corvées, their right of the chaſe, and all thoſe claims of ſervitude which degrade the inhabitant of the country, have they not leagued againſt a miniſter who would have been the protector of their properties? Far from voluntarily yielding to the voice of reaſon, and making ſlight

ſacrifices

ſacrifices to the publie intereſt, they have aggravated their vexations, and immolated men to the preſervation of their animals; yet, inſtead of reproaching their own injuſtice, and attributing to their pride and unfeeling ſternneſs the vengeance of their former vaſſals, they impute it to philoſophy. Ah! let her no longer be calumniated! ſhe foreſaw all our misfortunes, ſhe braved and hazarded perſecution to avert them: but her efforts have been fruitleſs! Princes have more heavily burthened their people inſtead of relieving them; the great have humbled inſtead of ſuccouring them; pontiffs have ſcandalized inſtead of edifying them; magiſtrates have outraged inſtead of protecting them. The moment of their power arrived. Then they recollected nothing but the inſults and ſufferings which they had ſo long endured. If their vengeance has been terrible, it is not philoſophy that has directed it; on the contrary, ſhe has tried to alleviate its effects: but it has no more been in her power to ſtop the exceſſes at which ſhe deeply groaned, than it was to realize the good which ſhe propoſed.

'It is not during the flame of revolutions that the voice of ſages has any empire over the human paſſions. What could the Roman orators and philoſophers do amid the proſcriptions of Sylla and the triumvirs? no more than the *de Thous* and *l'Hoſpitals* in the rage of the League. Could *Fenelon*, *Monteſquieu*, *Voltaire*, and *Rouſſeau* himſelf, were they ſtill living, by their diſcourſes or writings put a ſtop to the ſanguinary acts which tarniſh our liberty and excite the lamentation of our legiſlators? Reduced to fruitleſs regrets, we ſhould ſee them reſemble the pilot, who, during the fury of a horrible tempeſt, contemplates with ſtupefaction the veſſel which he can no longer govern. Let a ſingle philoſopher, worthy of the name, be mentioned to me, who has excited the people to murder and conflagration; who has not recommended to them to be generous in victory, to reſpect legitimate property, to ſpare imbecillity, to condemn the guilty by the rules of juſtice alone!'

We ſubjoin a quotation of a lighter caſt: it is a letter from the daughter of an ex-noble:

'I am not yet eighteen, and I have experienced things ſo extraordinary that I ſeem to have lived an age. My father, who was lord of one of the fineſt eſtates in the kingdom, indignant at ſeeing his titles burned, and his ſeat demoliſhed, has forſaken his wife and children to enroll himſelf under the ſtandards of Auſtria. My mother, who immediately availed herſelf of the law of divorce to preſerve her liberty and property, has juſt married her ſteward, in order no longer to belong to a perſecuted caſt. One of my brothers, who was running the epiſcopal career, is transformed into a ſoldier, and is now fighting againſt the fanatics who wiſh to re-eſtabliſh the clergy. Another, who lately had a ſeat in the parliament, now conducts the waggons of the republic. A third, who was a knight of Malta, puts the ſeal on the commanderies of his order, in quality of juſtice of peace in his canton. I was deſtined to a young officer of the guards, and I am on the point of giving my hand to the ſon of an apothecary who protects all my family, as preſident of his ſection. One of my aunts, a

determined dévotee, hesitates between the clerk of a young attorney and her former confessor; one, as the price of her hand, offers to preserve her fortune; the other, to save her soul.

'I go from surprize to surprize. The abbess of the convent in which I passed my infancy figures in a confectioner's shop; and some days since I recognised my spiritual director in the dress of a pioneer. A man who was formerly my father's coachman, but who is now at the head of a revolutionary committee, *thou*'s me as if I had the honour of being his niece. If I live some years longer, I know not what I shall see: but I confess to you that my present existence resembles a long sleep troubled with very odd dreams.'

The following paper appears to be dictated by good taste and good sense:

'*On the Influence of the Revolution on the Productions of Wit and Genius.*

'The revolution which has taken place in our government has produced one not less astonishing in our literature. Our books of history and of morality, and our dramatic pieces, seem to have been created for another people, and by writers foreign to our thoughts and manners. The eye of a republican scarcely deigns at present to dwell on the SPIRIT OF LAWS, and to glance over a work which gives to the monarchical government a pre-eminence over other forms, and so highly extols the wisdom of the English constitution! Of what value in our eyes is that far-famed TELEMACHUS, which was inspired only by the intention of rendering a prince worthy of the throne? The HENRIADE, which before seemed cold to certain readers, must it not be mere ice to those who have overthrown the statue of the hero of the poem? The funeral orations of BOSSUET and FLECHIER, pronounced in honour of those illustrious Dead whose ashes have been dispersed, do they appear any thing else than a pompous assemblage of vain words on imaginary virtues? Those epistles of BOILEAU, which too often disclose the courtier under the austerity of the censor—those pretty poems of the LUTRIN and VER-VERT, in which the imagination sports so agreeably with the vanities of a Chapter and the scruples of a Cloister,—are they not vanished with their subjects? How many tragedies, termed national, no longer dare appear before us! I speak not of those enormous collections engendered by theology and jurisprudence—they have all fallen into the nothing, whence it is not to be desired that they should be recalled:—but I confess that I should not without regret behold the fruits of genius, the works of taste, the productions of wisdom, undergo the same fate. I would wish, at least, that they were contemplated with the same regard with which an antiquary views the precious fragments rescued from the destruction of an antient city; that men should not be more severe against them, than under a monarchical government they were against the works of Demosthenes and Cicero; that for the same reason for which, under our kings, those fine scenes were admired in which *Corneille* seems to restore to life the Horatii, Pompey, and Sertorius, and those in which *Voltaire* displays the great soul of Brutus, we should not shew a savage

vage inſenſibility towards others which bear the impreſs of royalty; that the averſion borne to our antient monarchs ſhould not extend to every thing which ſhone under their empire; that a moral or political writer ſhould always have credit for his zeal and generous efforts; that the time in which he wrote, and the fetters in which his genius was bound, ſhould not be forgotten; and that he ſhould even be pardoned for thoſe ſlight flatteries which ſerved as paſſports for truth. Can we believe that, if the Romans had regained their liberty, they would have diſdained the poems of Virgil and the epiſtles of Horace, becauſe Auguſtus had been treated with exaggerated eulogies by theſe writers?—that Pliny and Seneca would have been delivered to contempt, for having ſought to mollify a too potent authority?

'Would the Greeks have ſuffered the works of Ariſtotle to fall into oblivion, becauſe he compoſed part of them in the court of Philip, and directed the youth of that conqueror before whom liberty diſappeared? Let us admire all that is fair, eſteem all that is honourable, and not fancy ourſelves ſuperior to thoſe who would only have been raſh had they been bolder. Let us recollect that *Fenelon* and *Racine* were diſgraced for having cauſed the voice of the people to be heard by a maſter who ſaw nothing above his WILL, and thought, in his pride, that it was happineſs enough for men to obey his laws, and to exiſt under his dominion. Was the genius of *Monteſquieu* ſupported by any thing leſs than a high office, which enabled him to make head againſt his enemies, and to render his work triumphant over their rage? How many ſtratagems was not *Voltaire* forced to employ, in order to eſcape the perſecutions of miniſters and magiſtrates! *Mably* durſt not, in his lifetime, publiſh his beſt works; his *poſthumous* children, who raiſed the glorious ſhade of their father from his tomb. Did not *Raynal* drag out his declining years in exile? It was only by the moſt dextrous policy that *D'Alembert* eſcaped public cenſure. Friendſhip preſerved *Helvetius* from ruin and diſgrace. *Diderot* ſaved his head only by veiling his bold thoughts under an anonymous character. The author of *Emilius*, purſued by the madneſs of prieſts and the fanaticiſm of parliaments, went into baniſhment for ſhelter from their attempts, and only pacified them by condemning himſelf to ſilence and obſcurity. O ye writers, O ye modern orators, who have within a few years taken ſo bold a flight, ſpeak no longer with diſdain of thoſe who ſoared in the higheſt regions of thought, while you crouched under deſpotiſm, and obſcurely ſought your food at its feet!

'Inſtruction is compoſed only of the knowlege of errors and of truths: we attach ourſelves more firmly to the latter after we have reflected on the former. If we ſhould be ſo fortunate as to eſtabliſh a good government, one the beſt adapted to our manners and the verſatility of our character, what harm will there be in having conſidered thoſe which imagination had embelliſhed with its magic? Let us think that we are almoſt always more happy by illuſions than by realities: that, if we take away from our literature all that taſte, wit, and the graces have produced to charm our days, we ſhould only root up the flowers from the path of life!'

We could with pleaſure make farther extracts from this volume, which contains many ingenious, eloquent, well-

intended, and judicious pieces, had we not already allotted to it its full ſhare of the pages of our Appendix.

It is ſufficient for us to *announce* the new edition of the author's former work, which is come over with the preſent, and is now entitled *Spectateur Français avant la Revolution, par le Citoyen De la Croix.* It is a large octavo volume, and abounds in a variety of entertainment.

ART. XXII. *Voyage Philoſophique & Pittoreſque en Angleterre & en France:* i. e. Picturesque and Philoſophical Travels in England and France in 1790; with an Eſſay on the Hiſtory of the Arts in Great Britain. By GEORGE FORSTER, one of the Companions of *Cook*. Tranſlated from the German, with notes, by CHARLES POUGENS. With 10 Copper plates. 8vo. Paris. 4th Year of the Republic.

THIS volume ſeems to be manufactured out of the note-book of the late Mr. GEORGE FORSTER, and contains nothing which we think of importance to an Engliſh reader. It is to England that the whole, *nine pages* excepted, relates: ſo that the addition of France in the title is a *take-in*. The writer gives haſty ſketches of our metropolis, places of amuſement, faſhions, arts, and ſciences, &c.; and takes a flying tour through ſome of the interior parts of the kingdom; where he occaſionally exerciſes his talent at ſentimental and picturesque deſcription: but, as there is nothing new in his *matter* to an Engliſhman, ſo his *manner* will ſcarcely diſtinguiſh him above ſentimentaliſts of our own growth. The moſt elaborate part of the work is the hiſtory of the arts in England, particularly thoſe of painting and ſculpture, which contains conſiderable information for a foreigner: but it chiefly conſiſts of matter of fact with which a native muſt be already acquainted; and as to the critical remarks, they do not appear important enough to merit tranſlation. The volume is eked out by the tranſlator with accounts of our principal edifices, &c. taken from common authorities, and accompanied with ordinary plates.

ART. XXIII. *Les Brigands demaſqués*, &c. *i. e.* The Ruffians unmaſked, or Materials for a Hiſtory of the preſent time, &c. &c. By AUGUSTUS DANICAN, Ex-general of Brigade, commanding the Sections of Paris on the 4th of October, and condemned to Death by the Military Commiſſion. 8vo. pp. 235. 5s. ſewed. De Boffe, London. 1796.

THERE is about this pamphlet a perſonality of bitterneſs, which might inſpire the ſuſpicion that the author was rather angry with the revolution and the republic on account of ſome difference with the men who rule it, than through the medium

medium of any ſettled ſyſtem of political opinion. It contains, however, beſides much tedious, incredible, dirty, pettiſh libel, ſome information of value to miniſters; particularly reſpecting the armies of France, p. 195, &c.

We ſhall extract one paragraph:

P. 190. 'Suppoſe a partial peace attained, what will be the reſult? That the Executive Directory, not ſatiated with the treaſures pillaged in Italy by *Buonaparte*, will ſend to ſeek for more in Great Britain. This expedition, which is not ſo chimerical as has been thought, has two principal objects. The one to lay waſte a rich and flouriſhing region by inoculating it with *Robeſpierrean* liberty. The other, to rid the Directory of a dangerous croud of reſtleſs ſoldiery, which it will want no longer, and which it muſt ſend *ſomewhere* to be "killed off."

'For a long time paſt, the republicans have been continually told of the immenſe riches of England. The perſons pointed out as the conductors of this deſcent rely on their powerful friends; and eſpecially in Ireland, they loudly flatter themſelves with the hope of being received with open arms, and ſeconded by a numerous party. The plans of execution are drawn up, and the moment is perhaps at hand, at which ambition is to come and die of diſappointment on the coaſts of an iſland, whoſe inhabitants are really patriots. The common ſecurity will prompt them vigorouſly to coerce the partiſans of anarchic liberty, oppreſſive equality, and miſerable fraternity.

'The example of Italy muſt open the eyes of all the nations, who have not yet been pillaged by the maſſes which the Directory is ſending to the ſlaughter-houſe. Liſten to a report made to the Convention by the deputy *Pelet*, only laſt year: "If the next campaign be inevitable, (ſays he,) we have nothing left to do but to ſtrike ſome great "blow in Italy. Undoubtedly, the republic gets exhauſted by its "bloody victories. Undoubtedly, Frenchmen periſh: but the liber"ties of France ſhall not periſh without involving the whole of "Europe in their overthrow."—A conſolation worthy of the ſhameleſs ſucceſſors of *Picard* the depopulator.

'French ſoldiers, why do you diſplay all this luxury of courage? Whither will theſe fine exploits, this blazing valour, bring you? They only ſtrengthen the authority of thoſe, who tore you from your parents and your homes. Are you ignorant that the conqueſts of *Attila-Buonaparte* have coſt 30,000 of your comrades their lives? Will you for ever be duped by the policy of your tyrants, who leave your country a prey to the horrors of miſery and famine, while they ſend you to ravage that of others?

'The voice of your terrible conqueſts reſounds through France, like the trumpet of the laſt judgment: but will it recal to life thoſe innocents who have been ſevered by the guillotine, and devoured by quick lime? No. Your vaunted laurels are no panacea to cure the wounds which they hide: nor can they ſerve to reconſtruct the ſmoaking ruins amid which they were plucked: they are no Sybil's branch to lead back from Hades the ſon to his father, or the mother to her grief-worn daughter. Will theſe laurels cement that concord, that union, that ſweet proſperity, thoſe inviolable pledges which the

regenerators of France had promiſed? The exhauſted nation has no need of conqueſts: ſhe has deſerts at home, new-made deſerts, to colonize: the bones of her citizens are proofs that you know how to conquer. The bloodieſt men of the interior are no longer hungry for corpſes; even they themſelves ſigh for juſtice and for order.

'Directory! vain is the boaſt of thy ignoble power; thy throne, elevated on five columns of human heads, commands the indignation of all parties. A terrible voice cries inceſſantly to the French that the kingdom of Charlemagne, of Louis XII. of Henry IV. of Louis XVI. that the country of *Bayard, Dugueſclin, Condé, Turenne,* of an immortal croud of men of genius and virtue, ought not to belong to and be governed by a common ſharper, a ferocious Alſatian, a nullity, an idiot palſied by cowardice, and the bloody right hand of the monſter *Robeſpierre.* (Good morrow, *Carnot!*)

'O French nation, how ſtrangely inconſiſtent thou art; after having dragged the maſter to a ſcaffold, thou placeſt a crown on the head of the diſciple!'

The author informs us (p. 9) that he ſerved the republic manufactured by *Collot, Billaud, Robeſpierre, Danton, Marat,* and conſorts; and he appears in fact to have ſeen the worſt ſide of the worſt party in France. He aſſures us, however, that even then monarchy was the idol of his ſecret worſhip: he muſt therefore be a perfect maſter of ſimulation; and he ſeems to be a vigilant and keen obſerver. He ſays, (p. 4,) that the Directory has not influence enough over the Engliſh miniſtry to get him ſent out of this iſland: where he ſhall ſtay to publiſh a hiſtory of the war of Vendée. His apparent military experience, and knowlege of the coaſt, may enable him to add many accurate details of the invaſions and rebellions undertaken in that quarter. We do not think this book, however, likely to intereſt many readers: but ſome original particulars it does ſupply, concerning the bloody controverſy between the ſections of Paris and the Convention, relative to the decree for the annual re-election of one third of the legiſlature.

ART. XXIV. *Les Veillées Philoſophiques,* &c. *i. e.* Philoſophic Vigils. By A. L. VILLETERQUE. 8vo. 2 vols. 390 pages in each. Paris, third year. Imported by De Boffe, London. Price 7s. ſewed.

FONTENELLE firſt endeavoured to introduce the ſeverer ſciences into faſhionable company, and employed the Graces to attire Minerva. His example has been frequently followed by the Pariſian philoſophers, whoſe reputation has rather kept pace with their amuſive than with their inſtructive powers. The recent ſucceſs of the amiable *Saint-Pierre*'s work, entitled *Etudes de la Nature,* undoubtedly ſuggeſted to M. VILLETERQUE

VILLETERQUE the *Veillées Philoſophiques.* The ſame topics of inquiry are here re-examined, in a ſuperficial but entertaining manner. Oppoſite opinions are ſtarted with rival verſatility, and with reſembling vivacity of ſtyle and poliſh of period:—but, like moſt imitations, the Philoſophic Vigils are inferior to the models which they emulate: *Saint-Pierre* has ſtudied nature in the ſunſhine; VILLETERQUE by lamp-light.

The firſt and ſecond volumes comprize four Vigils each; a third and fourth volume lie in reſerve: notes, neither very learned nor very long, are printed ſeparately at the end. The author is very deſultory: he ſometimes adopts the form of regular diſſertation, and ſometimes that of dialogue with a female philoſopher, Fatalita, whom he wiſhes to convert from epicuriſm to theiſm: he more frequently diſcuſſes natural than moral philoſophy.

A random extract from each volume may ſuffice to give our readers an idea of the work.

Vol. i. p. 242. 'Contemplating the exterior features of our globe, M. *Saint-Pierre* diſcovers in it a kind of obſcure analogy to ſome animal whoſe head may be placed towards the north-pole, and its ſenſorium in the magnetic pole; as the circulation of ſo delicate a fluid towards a ſpecific point can ſcarcely not have ſome purpoſe of percipiency to accompliſh. Its heart may be imagined near to the equator; for the conſtant heat of the torrid zone bears ſome analogy to the central warmth of animal bodies. Its excretory organs may be imagined in the wide ſeas of the auſtral hemiſphere; and in thoſe vulcanoes, ſo abundant there, which are conſtantly expectorating lavas, bitumens, and ſulphurs.

'Without ſtaying to analyze this animal with head of ice and tail of fire, of the ſame breed (it ſeems) with Medea's dragons, I own that I cannot think the earth has at all an animal ſemblance; and it appears to me that it is obviouſly thwarting the analogy of nature to take up with ſuch an hypotheſis.

'Empedocles and Pythagoras, who had no donbt of the animality of the earth, carried their prudent ſolicitude ſo far as to reaſon about its mode of nutrition. Plato ſuppoſed it to be fed with its own ruins; others, with fire from heaven; and others, with moonlight:—but, if we cannot diſcover the animal phyſiognomy in the firſt inſtance, we ſhall be very eaſy about its repaſts. I am not even inclined to diſcover the likeneſs between the earth and an egg; although many philoſophers of antiquity have repreſented it under this ſymbol. To two ſuch theories I ſhould prefer a new one.

'If any relation could exiſt between the moſt monſtrous of ſyſtems and an idea ſo wild, I ſhould be tempted to fancy that the ſyſtem of Spinoza had been the connecting medium. His ſingle ſimple ſelf-exiſtent ſubſtance, inſeparable from any of its properties, ſhaping itſelf by its own inherent attributes into the whole ſucceſſion of exiſting forms, is an animal of this kind. Still, however, an attempt to indicate an impoſſible and whimſical analogy ought not to be con-

ſounded with the attack of reſpectable opinions; it is merely courſing a chimæra for the uſeleſs amuſement of the exerciſe. Yet I think that ſuch theories are more miſchievous than amuſing; for, if our curioſity be detained by them a while, we are ſometimes tempted to lend them an activity of attention which multiplies the rocks without extending the boundaries of ſcience.'

Vol. ii. p. 67. 'I can ſuppoſe that, without burning the koran or deſtroying the moſks, the Turks may one day be contented to honor Mohammed as a great man; and to quote his moral precepts, without preaching about his travels through nineteen heavens, and his conferences with a pigeon.

'And why may not other religions do the ſame? Can they not be purified in the crucible of learned inquiry, of truth, and of time, without loſing their peculiar character, their uſeful principles, or their natural ceremonies, which do no harm when unaccompanied with intolerant or irrational creeds. Thus they might remain the conſolation, and ceaſe to be the terror, of man; and each nation might retain its religion, as its language, but improve it.

Theſe extracts, ſhort as they are, will manifeſt the ſtyle and ſpirit of the writer. The parent fountain is open to thoſe whom theſe ſtreams may delight.

ART. XXV. *Les Derniers Regicides*, &c. *i. e.* The laſt new Regicides; or Mad. Elizabeth and Louis XVII. By the Chevalier DE M******. 8vo. 109 pages. 2s. 6d. London, De Boffe. 1796.

ANECDOTES unvouched; frothy declamation; the revolution gravely aſcribed (p. 73) to *Meſmer* and *Caglioſtro!* We ſhall, however, take the trouble of tranſlating a ſpecimen:

P. 92. 'Inept and cruel theoriſts, your falſe reaſonings miſlead the people. They have every thing to loſe with you, and nothing to gain. Are they even in a condition to underſtand you? It is only becauſe they do not underſtand you, that they do not make a burnt-offering of you to ſociety, againſt which you are committing treaſon. Your weapon is calumny, and what do you not invent? Has not Livy pointed out to you this frightful road? To excite horror for the enemies of Rome, he fables ſeriouſly that Hannibal fed his ſoldiers with human fleſh. What monſters you create at pleaſure! You *inſurge* the people; no matter how nearly their cruelty approaches to a ridiculous exceſs; and in theſe moments they renew the ſingular miſtake of Hanno; who, 336 years before our æra, drew up his ſoldiers againſt a troop of ouran-outangs.'

* * * * * *

'Let kings early adopt rigorous meaſures: in a little while they will have to compound with innovators. From that moment, they become the accomplices of a party, and will ſoon find that the king of a faction is ſovereign but of half his ſubjects; and who remains to come to his aſſiſtance?'

A re-

A reward was ſome time ago allotted by the Convention to the female citizen *Maſſon*, for having invented a method of reſtoring printed paper to its original whiteneſs. O that this invention were naturalized here! we might then recommend this author to the bleaching-troughs of the *Citizeneſs Maſſon*.

ART. XXVI. *Paris pendant l'Année* 1796. *i. e.* Paris during the Year 1796. By M. PELTIER. 8vo. Vols. VI, VII, VIII. No. xliii. March 19. to No. lxx. Auguſt 27. 1s. 6d. each No. De Boffe, London.

OF this work, which is ſaid to find more readers among the *nobility* than among the *people* of England, we have ſpoken much at length in our xviith and xixth volumes.

One of the moſt curious articles of the 6th volume is the report of *Mailhe* to the French legiſlature, recommending the ſuppreſſion of patriotic ſocieties: it proves that the *principles of preſervation* are in all governments the ſame; and that the *principles of innovation* are uniformly thrown aſide, as ſoon as the ſpecific degree of change is attained which the patrons of popular rights have in view.

In the 7th volume we diſtinguiſh the eloquent and affecting ſpeech of *Paſtoret* (p. 470) on the reſpect due to funeral ceremonies and to the dead, and on the importance of preventing thoſe depredations on the tombs which were encouraged during the profeſſion of atheiſm by the ruling powers. *Paſtoret* may be conſidered as the founder of modern idolatry: it was he who ſolicited the church of Saint Genevieve for a national pantheon; ſurely his humanity was ſlumbering when he ſuggeſted the penal laws, by the propoſal of which this oration terminates.

The 8th volume contains the account of a public ſeſſion of the national inſtitution of art and ſcience held 4th July laſt. *Chaptal* read a memoir on the manufacture of common ſoap, in which he recommended a ſoap made by boiling wool in a lye of pot-aſh, as cheaper than ſoaps made with oil. The carbon in the wool ſupplies, he ſays, the place of that which the oil would have furniſhed. *Tracy* read a paper on metaphyſical nomenclature, and propoſed to call the philoſophy of mind, ideology. *Goſſelin*, in a very learned diſſertation on the Red Sea, proved the Ophir of the Hebrew writers to be now an inland town of Yemen: that ſea having greatly diminiſhed in extent.

At p. 81 occurs an intereſting abridgment of the voyage undertaken by M. *d'Entrecaſteaux* in order to learn the fortunes or fate of M. *de la Peyrouſe*; and at p. 103 begins a ſeries of well-written letters by *Quatremere*, on the injury which would enſue

enſue to the arts from transferring to Paris a few of the maſter-pieces of Rome. Of ſuch papers, tranſlations ſhould be inſerted in our own periodical collections. The addreſs of *Iſnard* to *Freron* (p. 463) is another of thoſe "blazing creſſets" of eloquence, which the readers of the debates of the National Legiſlative Aſſembly have been ſo accuſtomed to admire in this celebrated Girondiſt.

The following reflections (p. 505) on national luxury, merit ſelection:

'If the miniſter of the interior has diſtinguiſhed himſelf by the feaſts given to our Generals, and to the Ambaſſador of Tunis, he is no leſs attentive in ſeeking whatever may increaſe the pleaſures of the citizens. Through his care, an exquiſite neatneſs, and a magnificence hitherto unknown, reign in the gardens of the Thuilleries. They daily acquire new elegance. Walks ſmoothed and ſanded, caſes of orange trees and other fragrant and beautiful exotics, ſeats of white marble, ſtatues of bronze ſuperadded to the maſter-pieces of art already ſtationed there, new viſtas opening on objects of magnificence, concur to render it an enchanted pleaſure-ground. This exterior order announces the return of moral order: it inſpires ideas of harmony and beauty adapted to reconcile and to ſoothe.

'The luxury of individuals often renders effeminate thoſe who enjoy, and humiliates thoſe who miſs its delights:—but public luxury, neceſſarily ſtamped with decency and majeſty, elevates the minds of the citizens for whom it is provided, and produces an exquiſite and delicate impreſſion which humanizes the manners of the multitude. It connects, by the bands of common enjoyments, the citizen who is *not* rich with the citizen who *is* rich. It thus enfeebles that tendency to envy which is not leſs painful to its ſubject than dangerous to its object. When I ſee a public garden embelliſhed, I think it is my own that has been improved; and why not? were it excluſively my own, could I enjoy it more than by inviting my neighbours to walk there with me? Cannot every one ſay and feel as much?"

This journal, however partially conducted, will continue to form very convenient annals of Pariſian events, as long as the circulation of French newſpapers ſhall be reſiſted at our poſt-office.

ART. XXVII. *Vues ſommaires ſur des Moyens de Paix*, &c. *i. e.* Summary View of the Means of Peace, &c. By M. DE MONTLOSIER. 8vo. pp. 55. 1s. 6d. De Boffe, London. 1796.

WE noticed in our laſt Appendix, p. 560, a former pamphlet of this author, on whom the ſevere leſſons of experience do not appear to be thrown away. He is deſirous of attaching himſelf once more to the deſtinies of his former country; and of contributing by the preſence of his example to revive in France that ſpirit of obedience to the laws, and of allegiance

allegiance to the government, without the temporary interruption of which no exceptionable inſtitutions can indeed be overthrown, but which are no leſs neceſſary under a republican than under every other form of conſtitution. Anarchy in ſtates, like atheiſm in ſects, is a point of criſis, not a reſting-place, which intervenes between the rejection of old and the adoption of new ſyſtems. It muſt be taught to produce reform: but ſociety would ceaſe to ſubſiſt, were it long to continue the doctrine of the many. Thoſe men, then, of all others, leaſt deſerve to be outlawed, who, from an extreme love of the aſcendancy of the law, have oppoſed the tranſient will of the majority, and have been cruſhed by its impatient force.

ART. XXVIII. *Lettre du Comte* d'ANTRAIGUES, &c. *i. e.* Letter of Comte D'ANTRAIGUES to M. de L** C**** on the State of France. 8vo. pp. 30. 1s. Dilly, London. 1796.

THIS letter is written by one of thoſe high-toned emigrants, to whom a feudal monarchy of the 14th century appears the *ne plus ultra* of wiſe legiſlation. The Comte D'ANTRAIGUES is born four hundred years too late for his own happineſs, and would do well to ſeek a plantation in the Antilles.

If forms of government do *not* affect the moral qualities of the ſubjects, order being now re-eſtabliſhed in France, there is no occaſion for reviling the preſent form: it is the eſtabliſhed one, and therefore good.

If forms of government *do* affect the moral qualities of the ſubjects, (as we firmly believe they do,) there never was a worſe form than the late monarchy of France. The interval of anarchy has exhibited in their naked deformity the pupils of the deſpotiſm. The greater the crimes which the Revolution has exhibited, the more important it was to undertake a revolution.

ART. XXIX. S. T. SOEMMERRING *de Morbis Vaſarum Abſorbentium, i. e.* A Prize Diſſertation on the Diſeaſes of the Abſorbent Veſſels. By S. T. SOEMMERRING, M. D. 8vo. pp. 217. Frankfort on the Maine.

THIS diſſertation appears to us more remarkable for erudition than for accuracy or ingenuity. The author, we think, refers too great a number of diſeaſes to the morbid action of the abſorbents: but he has added ſome valuable facts of his own; and the ſtudent will find, in the work, the fulleſt catalogue of writers on this important branch of medicine which has yet been furniſhed.

ART.

ART. XXX. S. T. SOEMMERRING *de Corporis Humani Fabrica, i. e.* A Treatiſe on the Structure of the Human Body. By S. T. SOEMMERRING, M. D. Vol. I. on the Bones. 8vo. pp. 432. Vol. II. on the Ligaments of the Bones. pp. 71. Frankfort on the Maine.

WE can ſafely recommend this excellent compend of anatomy. If it proceeds with the ſame ſpirit with which it ſets out, it will, in our opinion, be the moſt complete that has yet appeared. It contains all the new obſervations that have occurred to the foreign anatomiſts, of which there are certainly a great number little known among us.

ART. XXXI. *Homeri Opera Omnia, ex Recenſione* FRID. AUG. WOLFII. Vol. I. 8vo. pp. 280. Halis, Saxonum, 1795. London, imported by Eſcher, German Bookſeller, Broad St. Giles's.

AT preſent, we can do little more than announce this learned work, having only received the firſt volume, or *Prolegomena:* but, as ſome copies of the Homer itſelf are juſt arrived, we hope it will not be long before we are enabled to preſent an account of it to the public. In whatever relates to the Father of poetry, every ſcholar is concerned; and the removal of the ſmalleſt corruption from his precious remains muſt give pleaſure to all lovers of literature.

From a curſory view of the volume before us, we have reaſon to think that the author is fully adequate to the taſk which he has undertaken. The means by which he propoſes to reſtore the text of the Divine Poet are, a more accurate collation of MSS., and a compilation of all ſuch verſes, or fragments of verſes, as have been quoted by the more antient grammarians, gloſſariſts, and ſcholiaſts. From theſe, we doubt not, a multitude of various readings may be drawn: but they muſt be drawn by a critical and careful hand; and much acumen, patience, and perſevering induſtry, as well as a very refined taſte and correct judgment, are requiſite to make a proper diſcrimination. The preſent editor ſeems, in a great degree, to be poſſeſſed of all or moſt of theſe qualifications; and, from his exertions, we are encouraged to look for an edition of Homer ſuperior in excellence to any that have preceded it.

With the ſtyle and latinity of his *Prolegomena*, we confeſs we are not entirely pleaſed. It appears to us to want that elegant perſpicuity, which is the greateſt beauty of compoſition. He is alſo, in our opinion, too verboſe and pleonaſtic: but *non omnia poſſumus omnes*; and, indeed, redundancy is the common fault of modern writers, particularly thoſe of Germany and Italy.

ART.

ART. XXXII. *Geiſt der ſpekulativen Philoſophie, &c. i. e.* Spirit of ſpeculative Philoſophy. By THEODORE TIEDEMANN. 5 Vols. 8vo. Marburg. 1791 to 1796.

STANLEY's Lives of the Philoſophers, ſo much conſulted by the French authors of the Encyclopædia, and Enfield's Abridgment of Brucker's Hiſtory of Philoſophy, are the only two Engliſh books at preſent in much requeſt on this topic. LEIBNITZ has complained that the hiſtorians of ſcience pay too little attention to doctrines and ſyſtems, and rather write the hiſtory of philoſophers than of philoſophy. To his objection the former of the above mentioned works is certainly obnoxious. Profeſſor TIEDEMANN, however, ſtudiouſly obſerves a contrary conduct. His primary object is a record of philoſophical poſitions and opinions, and of their grounds of proof; and an indication of their greater or leſs habitual concatenation with the leading ſyſtems into which ſpeculative philoſophy has always branched. He makes mention only of theories which have been profeſſed; leaving the metaphyſician to deduce, from the nature of human intellect, the whole number of poſſible conſiſtent theories. In the evolution of the hiſtory of each ſpeculation, he adheres cloſely to chronology: but he has occaſionally been led, by ſimilarity of matter, to interrupt a ſtrictly chronological liſt of the perſons engaged in philoſophizing. In order thoroughly to inveſtigate the courſe and tendency of ſpeculation, the reader ſhould previouſly know why the mind of each individual philoſopher took ſuch a direction and no other, what determined him to adopt his preciſe ideas and principles, and even what prediſpoſed him to devote his ſtudies to philoſophy. Now as this can only be attained through the hiſtory of the individual ſpeculators, it was neceſſary to inſert ſo much of the events and circumſtances of their lives as ſeems to have influenced their purſuits; and to this our author confines himſelf. It is, however, with the growth of ſects as with that of individuals: their education, and their manhood alſo, will be influenced by ſurrounding circumſtances. In conſequence of the ſtate of government and of manners, certain objects become at a particular time univerſally intereſting, and hence attract the ſtruggles of ambitious talent. So much, therefore, of civil hiſtory, as ſerves to explain why any peculiar branch of ſcience was to become at any given period a favourite object of inveſtigation, belongs to our author's ſubject, and has been inſerted: but beyond this he has not wandered.

In the collection of his materials, the learned Profeſſor has been original and ſelect. Not contented with ſecond-hand accounts of the antient ſchools, he has examined their writings for himſelf, and ſometimes deduces a new reſult from his application

plication to the ſources. His pages are not, according to the German manner, overloaded with an embarraſſing croud of citations: he every where indicates his leading authority only; or, in queſtionable matters, the comparative teſtimonies which are eſſential to the deciſion. He is not a very conciſe nor a very poliſhed writer. He does not poſſeſs the art of literary diſtillation in ſuch high perfection as Profeſſor *Conrad Meiners* of Göttingen, who (in his Outlines* of the Hiſtory of Philoſophy) has extracted the eſſence of much voluminous and diſperſed information, and has concentrated into a ſingle duodecimo a maſs of matter ſcarcely leſs comprehenſive than the hiſtorical diſquiſitions before us. Both theſe meritorious hiſtorians of philoſophy betray a predilection for the leſſons of Ariſtotle, Cicero, Sextus Empiricus, and Epicurus, beyond thoſe of Pythagoras, Plato, Plutarch, and the fathers of the church.

The *firſt volume* of the preſent work conſiſts of ſixteen chapters, and extends to the time of Socrates. What we read of the Perſians, Chaldæans, and Egyptians, is conſidered as without foundation, or without value; and it is maintained to have produced no great effect on the principles of the Greeks:—but to the popular religious ideas, and to the repreſentatives of them, Homer and Heſiod, is aſcribed great influence on the ſyſtems of the earlier philoſophers.

Aſia Minor was the firſt ſeat of inquiry and literature. This circumſtance may be aſcribed to the political liberty ſooner introduced and eſtabliſhed there—to the ſweetneſs of climate, fertility of ſoil, and conſequent earlier organization of individuals and ſocieties,—and to the commercial intercourſe between them and the older nations of the eaſt and ſouth; whence the communication of knowlege followed in courſe. Two diviſions are conſecrated to theſe preliminary inquiries.

Thales of Miletus was the firſt philoſopher who deſerved the name. He improved his mind by travelling into Egypt; although he did not there find all that wiſdom for which the latter Greeks give ſo much credit to the Egyptians. His reſearches were confined to a theory of the origin of things. Coſmogonies are every where the firſt eſſays of intellectual curioſity. Thales derived the production of all things from water. His doctrine reduces itſelf to a pantheiſm aſcribing the origin of individual exiſtence to groſs material emanation. His two diſciples, Anaximander and Anaximenes,—although they admit a finer ſubſtance as a firſt principle, a gas, a medium

* *Grundriſs der Geſchichte der Weltweisheit von C. Meiners*; Lemgo, 1786.

between

between air and water,—in the main adhere to the ſame doctrine of creation by groſs corporeal emanation.

The 5th chapter introduces Pythagoras. Culture had already made great progreſs in Samos under Polycrates, a mighty and opulent prince who loved the arts and ſciences, when this philoſopher appeared. Like Thales, he viſited Phœnicia and Egypt: but his pretended travels into Perſia and India have little probability. His intimate acquaintance with the Egyptian prieſts (into whoſe order he is ſaid to have been initiated) gave to his mind a myſtical turn. He laid claim to an intercourſe with gods and dæmons, and to miraculous gifts; and he became the founder of ſeveral ſocieties in Greece, which aſpired to the like attainments. He viſited the temples moſt renowned for miracles; and, finding his pretenſions ſlighted in his own country, he migrated into Lower Italy, and became the hierophant of a growing ſect.

'In this country, (continues our author, p. 74,) which the riches of its ſoil, the mildneſs of its climate, its contiguity to the civilized nations, and its Mediterranean ſituation, announce as highly favoured by Providence, a number of Greek planters had ſettled, between the eleventh Olympiad and the time of Pythagoras. Proſperity and riches were already known there; and in many places the greateſt luxury prevailed; of which the memory of Sybaris remains a perpetual example. Pythagoras, in looking out for a new reſidence, followed perhaps the multitude in the ſame manner as ſome years ago the Europeans emigrated to the Eaſt and Weſt Indies. Perhaps he entertained ſome hopes that in thoſe regions, in which the ſtate of government was ſtill forming, in which art and ſcience did not yet flouriſh, he ſhould have an opportunity of influencing the organization of thoſe governments, and of extending by their means the knowlege of his principles.'

Pythagoras formed in Crete, under the name of the Pythagorean league, a ſecret ſociety, whoſe aim it was to remain excluſively poſſeſſed of ſuperior knowlege and illumination; which they were to apply in aſſiſting the government of the ſtate, and to deal out cautiouſly to the people; towards whom they preſerved an illuſive exterior. The exiſting fragments of the Pythagoreans are, in the preſent author's opinion, ſpurious.

The ſyſtem of Pythagoras attributed to ideas the origin of things; or, as we ſhould expreſs it, aſcribed to mind the origin of matter. His pantheiſm is of a finer and more abſtract ſort than that of Thales: his world emanates from a *logos*; and thus was the foundation laid for myſticiſm in philoſophy;—an elevation of the fancy at firſt enthuſiaſtic, but which really produced improvements in our notions of God, of divine worſhip, and of the nature of man.

The ſixth chapter treats of Xenophanes, a native of Aſia Minor, of whom little is known. He maintained that all is but one; meaning, probably, that the univerſe conſiſts but of one ſubſtance, and that this ſubſtance is God. He, therefore, is a pantheiſt, but of a third kind, according to whom the world has no origin, is eternal, is itſelf God.

The ſeventh concerns Parmenides, a ſcholar of Xenophanes, who opened ſtill farther the avenues to the intellectual world. He inſiſted that objects are really and in truth quite different from what they appear through the medium of our ſenſes. He thus prepared arguments for ſcepticiſm, and made the firſt approaches towards idealiſm. He thought light and darkneſs the primary cauſes of things; and thus he became the firſt promoter of that philoſophy which adduced every thing from light.

Heraclitus deduced all things from fire, which he conſidered as God; and he maintained that the whole world proceeded from it by tranſmutation. He was therefore a pantheiſt in the ſame ſenſe as the Ionians:—but he eſſentially improved the doctrine of emanation from fire, by admitting certain eternal laws of order in its transformation, and thus pointed out a more ſatisfactory mode of origin. He firſt drew the attention of philoſophers to the evil in the world, and taught the univerſal neceſſary connection of all things.

Leucippus firſt endeavoured to reconcile the Eleatic poſition, that there is but one ſubſtance, with the poſition that perception is a local individual property, and not the attribute of all matter. From atoms every thing originates through the medium of motion, and by mechanical laws. He was the firſt univerſal materialiſt; and he derived all ſenſation and reflection from the motion of atoms. He thus laid the floor of the temple of atheiſm, without being himſelf a formal atheiſt; not perceiving whither his theory would finally lead.

Empedocles was probably formed by Pythagoreans, which ſuppoſition agrees with his miraculous impoſtures and his enthuſiaſtic fantaſms. He conſidered the univerſe as produced by the modification of a chaos.

To Democritus, who cultivated atomiſm; and to Zeno of Elea, a ſkilful reaſoner, who was accuſtomed to teach the arguments on both ſides of a queſtion; the 11th and 12th chapters are aſſigned. Hitherto, all eminent philoſophers had lived out of Athens: it now became the reſort of all the philoſophers of Greece. The Athenians had at this time acquired great proſperity and power by their maritime commerce, and enjoyed a kind of titular ſovereignty over all Greece. Of this our author ſays, p. 304:

'The glorious victory of Athens over the legions of Perſian ſlaves, which were ſent to bind the Greeks in fetters, elevated the minds of the citizens, and encouraged them to greater undertakings. The riches taken in booty afforded to many families wealth and abundance; which, added to the important revenues from the mines, cauſed Athens to advance rapidly towards the pinnacle of proſperity. After the battle of Marathon, more conqueſts of importance were made by the good fortune and prudence of Miltiades; and colonies were founded at great diſtances, even on the territories of Thrace. When Xerxes, with the power of almoſt half a world, attempted a ſecond time to ſubdue under his own iron ſceptre the inconſiderable province of Greece, Athens was already flouriſhing. Clinias alone furniſhed a ſhip with 200 men. Intoxicated with the glory of the firſt victory, and filled with indignation againſt the Perſians, the Athenians, in the enthuſiaſm of a new liberty, which they had hardly begun to wreſt from their tyrants, rejected all overtures of peace, and readily reſiſted all attempts to bribe them. To be virtuous, a patriot, and a friend to liberty, was not conſidered by the Athenians merely as a *duty*; it was their *delight*. It was a natural conſequence of their democratic conſtitution, which left open to merit the avenues to the higheſt honors and dignities of the ſtate; and of thoſe public rewards which were allotted to merit, conſiſting of columns, monuments, wreathes, and other badges of diſtinction.'

Anaxagoras, born in Ionia, quitted his mother-country on account of the Perſian oppreſſions, and choſe Athens for his reſidence. He is the firſt author of a real ſyſtem of deiſm, admitting, beſides matter, an eternal thinking Being, which, by beſtowing motion, formed the world from the rude maſs. An account of the Sophiſts, of Hippocrates, Meliſſus, and Diagoras, fills up the 15th and 16th ſections, and completes the firſt volume.

The *ſecond volume* opens with Athens at its higheſt pitch of power and glory, while Iſocrates was yet the companion of Plato and Xenophon, and aſſiſted perhaps with the hiſtorian Thucydides at the firſt repreſentations of the Oedipus of Sophocles and the Iphigenia of Euripides; while his pupils Æſchines and Demoſthenes contended for the crown of patriotiſm in the preſence of Ariſtotle, the maſter of Theophraſtus, who taught with the founders of the Stoic and Epicurean ſects. At this period Socrates appeared, and ſtrove, in quality of inſtructor of the people, to ſtem the torrent of corruption.

'A clear and piercing underſtanding (ſays M. TIEDEMANN) taught him eaſily to diſtinguiſh the ſteady light of truth from the glittering ſparks of falſehood. Uncorrupted by the vanity which is peculiar to higher life, his heart was open only to the diſintereſted love of truth. He found the golden medium of the genuine ſpirit of philoſophy. Riches and luxury had not enervated either his ſoul or his

body. Poſſeſſed of a pure, benevolent, and virtuous heart, he made it an abſolute rule to diffuſe virtue and happineſs as far as lay in his power. The only purpoſe of all his exertions was to ſhape his fellow-citizens into men of rectitude and integrity, worthy of being members of a free ſtate.

'With this view he directed all his reſearches; by this meaſure he eſtimated all his knowlege; and through theſe means he guarded himſelf againſt the ſeductions of ſophiſtry, and the vain inveſtigation of unattainable points. Inflamed with the pureſt love of truth, he deemed ſelf-intereſt, dignities, riches, and whatever flatters vanity, as nothing. Education had taught him to diſpenſe with them, and reflection to tread them underfoot. He therefore merited, above every other philoſopher, the title of an inſtructor and cultivator of the people. For this purpoſe, he combated, during his whole life, with the Sophiſts, and ſucceeded in re-inſtating Philoſophers in their true dignity. Of his ſpeculative doctrines, the moſt remarkable are ſome arrangements in natural religion, ſome improvements in theiſm.'

After Socrates, Greece became enfeebled by domeſtic wars, and gradually ſubmitted to the Macedonian ſubjugation. The melancholy hiſtory of theſe ruinous attempts of deſpotiſm is only ſoftened by the reflection, that this woeful example taught the Greeks, and through them the human race, that abſolute ſovereignty does not tend to the happineſs nor to the perfection of mankind. It was no doubt neceſſary that this event ſhould take place; for nothing but experience will make men wiſe. It will from time to time be neceſſary that ſimilar warnings ſhould be given, as long as rulers ſhall continue to make their own aggrandizement more their object than the well-being and improvement of their ſubjects:—until, in future centuries, or perhaps millenniums, it be received as an univerſal principle that in political importance the true greatneſs either of ſovereigns or of nations does *not* conſiſt. Had Athens, Sparta, Thebes, inſtead of quarrelling for the ſway and empire of Greece, preſerved their own liberties and that of the common country; inſtead of ſtruggling for victory over each other, had they ſought to promote perpetual peace, and a reform of the manners, principles, and inſtitutions of each body of citizens; how much more rapidly would the human mind have approached towards perfection, virtue have been diffuſed, and its univerſality promoted! What is the luſtre of conqueſt to the glory of ſuch trophies? Slavery, deſolation, barbariſm, are now ſeated on the ruins of Athens; and the imprecations of all civilized men ſtill purſue the conſpirers of her overthrow!

The teaching of Socrates produced many new philoſophic ſchools. That of the Cyrenæans only becomes remarkable for their new diſtribution of knowlege into ſeveral parts, and for a new inveſtigation of the certainty or reality of our knowlege; which

which they placed in our internal perceptions.—The much more important ſchool of Plato deſerves particular attention.

Plato formed his mind by mathematical exerciſes, by viſiting Egypt and Sicily, and by ſtudying the more eminent philoſophic ſyſtems extant; eſpecially thoſe of Heraclitus, Anaxagoras, Pythagoras, and the Eleatic ſyſtem. From theſe he ſelected what appeared to him moſt uſeful, and thus erected a new edifice; which is diſtinguiſhed by the ſeparation of the divinity from nature, by better proofs of his exiſtence, by juſter ideas of his attributes, by a more rational theory of the formation of the world, and by a higher deſignation of the human ſoul.

Under Plato, Ariſtotle received his education, and by travelling perfected it. He is thus characterized by M. TIEDEMANN, p. 212:

'Not only is he to be diſtinguiſhed on account of the multiplicity of his knowlege, in which he ſurpaſſed all his predeceſſors; (for beſides mathematics, philoſophy, and fine literature, he was maſter of natural and political hiſtory;) not only on account of his erudition; (for he was the firſt philoſopher who formed a library, and had read the greateſt part, if not all, of what had been written before his time;) but eſpecially on account of his ſyſtematic mind, which every where ſeeks a firm foundation, and comprehends at one glance a whole, from the firſt principle to the laſt reſult. His penetration, which enabled him to ſeparate with preciſion that which had been hitherto intermixed, and the inventive ſuperiority of his mind, obtained for him the name of the firſt among Greek ſpeculative philoſophers. His ſyſtem diſtinguiſhes itſelf by introducing the word metaphyſics; by tracing back all demonſtrations to firſt principles; by ſeeking the cauſe of all phyſical alterations in the forms and attributes of the particles of matter; by maintaining the eternity of the world, which (according to him) knows no firſt author, no beginning, only an inherent principle of motion; by a peculiar theory of God, to whom little influence is aſcribed, which places this ſyſtem in the middle between the antient atheiſm and the Platonic theiſm; and finally by an improved and more ſcientific pſychology.'

The firſt followers of Plato, the Academics, ſoon manifeſted a predilection for the Pythagorean doctrines, and were inclined to myſticiſm and to a finer emanation. Yet Pyrrho became remarkable by arranging ſcepticiſm methodically, and firſt queſtioning the poſſibility of certain knowlege. Epicurus, on the contrary, who borrowed from Democritus the baſis of his material ſyſtem, appears to have been the firſt formal atheiſt. He oppoſes, with new arguments, the exiſtence of a rational author of the world, and the immateriality and immortality of the ſoul. To the like materialiſm and atheiſm, many Cyrenæans, and a few Ariſtotelians, were addicted. A new party

in philoſophy was the Stoic ſchool founded by Zeno of Cittium. He borrowed from Heraclitus the chief trait of his ſpeculative ſyſtem: but, uniting with it the deiſtical ideas of Socrates, he compoſed a doctrine concerning the exiſtence of God and the government of the world, which was new, conſolatory, and calculated to elevate the ſoul. Zeno and his pupils, however, did not perceive the inconſiſtency and contradictions of their ſyſtem; which were,—that on the one ſide they maintained a mere materialiſm, a mechanical formation of the world by the inherent qualities of the elemental ſubſtance; a groſs corporeal emanation of all things from the firſt matter, the original fire, and the abſolute neceſſity of all actions and events:—while, on the other ſide, they alſo maintained the exiſtence of a rational power in this matter, a formation of the world according to wiſdom and benevolence, the influence of a thinking power over this matter, and a freedom of will. The Academics of a middle and later period inclined to ſcepticiſm: but they admitted a probability, that might perhaps be found to differ little from that which we now call a certainty.

This ſubject cloſes the ſecond volume. We muſt reſerve the continuation of our analyſis for a future number.

[*To be continued.*]

ART. XXXIII. *Fables de* MANCINI-NIVERNOIS, &c. *i. e.* Fables of MANCINI-NIVERNOIS. Publiſhed by the Author. 2 vols. 8vo. Didot, Paris. 1796.

THE eſtimable biographer of *J. J. Barthelemy* (ſee M. Rev. vol. xviii. p. 558) has again reviſited the olive-groves of literature. Having already rendered his occupations, he now endeavours to render his amuſements, profitable to his fellow-citizens. The goodneſs of heart, and the delicacy of mind, which diſtinguiſh the author, are impreſſed on every page of his fables; ſome of which are wholly new; many of which are applied with original felicity; and all of which are agreeably verſified. We ſhall extract

'LE CHIEN MAL SECOURU.

' Par une nuit tout-à-fait noire,
Un voyageur à pied traverſait de grands bois.
Il n'y voyait pas clair juſqu'au bout de ſes doigts;
Mais il voulait arriver à la foire
Qui, dans un village prochain,
S'ouvrait à ce que dit l'hiſtoire,
Dès l'aurore du lendemain.
Un gros bâton armait ſa main;
Un gros chien lui ſervait de page;
C' était-là tout ſon equipage.

Il marchait ſans ſonger à rien,
Quand, pour le malheur de ſon chien,
Un loup ſe trouve en leur paſſage.
Auſſitôt grand combat : le dogue étoit puiſſant,
Le loup paſſé maître en carnage.
L'homme au bâton dans ce péril preſſant,
Voulut ſecourir l'innocent,
Et le gourdin dans les airs ſe déploie ;
Mais attendu l'obſcurité,
Trop aiſément il ſe fourvoie,
Et maintes fois tombe à côté.
A la fin, il frappe une tête ;
Mais ce n'eſt pas celle du loup ;
Le bon matin reçoit le coup,
Et c'eſt fait de la pauvre bête.'

LA PRIERE.

Aux ſaints autels d'un temple reſpecté,
Un homme de l'antiquité
S'en allait faire ſa priere ;
Ses vaiſſeaux étaient à la mer,
Ses enfans étaient à la guerre,
Sa femme allait encore devenir mere,
Et des procès tenaient ſon bien en l'air.
Ainſi, pour addreſſer ſes vœux à Jupiter
Il ne manquait pas de matiere.
Comme il allait entrer dans le parvis,
Un paſſant le retint, et lui dit : Mon avis
N'eſt pas que vous alliez dans cette froide enceinte,
Vous enrhumer gratis, je vous le dis ſans feinte.
L'Etre ſouverain et parfait,
Qui jetta l'univers en moule
Et le produiſit d'un ſeul jet,
Changera-t-il donc de projet
Au gré de l'imbécille foule,
Qui, pour le plus mince ſujet,
A ſes autels ſe proſterne et ſe roule ?
On vous dit que les dieux, jaloux de tous nos pas,
Se plaiſent aux honneurs qu'on leur rend ici bas ;
Ils s'indignent plutôt d'une telle ſuperbe ;
Eh ! qui ſommes nous donc pour honorer les dieux ?
Quand le ver, qui rampe ſous l'herbe,
Leve ſa tête vers les cieux,
Le ciel s'applaudit-il d'un auſſi vil hommage ?
Et croyez-vous, humains, le flatter davantage
Par votre encens, votre culte, et vos vœux ?
A-t-il beſoin ..... Non, reprit l'homme ſage,
Dieu me garde d'un tel penſer !
Je ſais fort bien qu'il n'a que faire
De vœux, d'encens, ni de priere ;
Mais ..... l'homme peut-il s'en paſſer ?'

M. MANCINI-NIVERNOIS (formerly Duke de Nivernois) was a friend of the elder *Mirabeau*, author of the *Ami des Hommes*, &c. To French emigrants, it may perhaps appear a crime in a duke and peer of France to have preſerved his fortune and ſurvived the revolution. Yet he has purchaſed theſe advantages by no ſervile compliance with the tyranny of the hour. At a meeting of the electoral body of Paris, while the guillotines of terroriſm yet rattled along the ſtreets, it was wiſhed formally to oppoſe the known will of the Convention: but it was ſuggeſted that the preſident of the aſſembly might be expoſed to fatal dangers. This illuſtrious republican claimed the preſidency on that occaſion, in virtue of his age. He was then eighty. He may addreſs himſelf to death in the words of an old man in one of theſe fables:

' De l'heure où vous deviez venir
Je n'eus jamais aucune inquiétude.
Jamais crainte de l'avenir
Ne m'a troublé; ma ſeule étude
Fut de prendre le tems comme il vient, d'en jouir
Sans paſſion et ſans ſollicitude,
Emportement, ni repentir.
J'ai pris de tout avec meſure,
Et je n'ai de rien abuſé;
Toujours le corps ſain, l'ame pure,
Je n'ai jamais à la nature
Rien demandé, ni refuſé.

ART. XXXIV. *Notizie dei Novellieri Italiani*; i. e. Notices of the Italian Noveliſts, By Count ANTONIO MARIA BORROMEO of Padua. 8vo. Borrano.

THIS elegant work is not leſs diſtinguiſhed by grace of ſtyle than by typographical execution. Noveliſts, ſays the Count, will generally be found the pureſt repoſitories of the language of the cultivated claſſes; and they commonly mingle, with their *fabulous*, many alluſions to *actual* manners, circumſtances, and diſtinguiſhed characters; by the ſelection of which much may be learned concerning the ſtate of public culture and opinion. The introductory remarks are followed by an alphabetical liſt of the novel-writers. Their relative merit is appreciated; and the beſt editions are pointed out. The work terminates with eight hitherto inedited novels.

The firſt, by *Alamanni*, relates the adventures of the daughter of a nobleman of Languedoc, who refuſed to marry a gentleman of Catalonia. It is chiefly valuable as deſcriptive of the manners of the times.

The

The second, by *Amalthea*, is a story of a sharper, who, on the point of being detected for stealing a horse, manages to sell the animal to his former owner.

The third is by *Julia Bigolina* of Padua, known by her poems, and by the friendship of *Aretino* the satirist.

The fourth, by *Fortini*, is less attractive but more decent than his other productions.

The fifth, by G. M. recounts the adventure of the wife of a Jew who was ravished by a ferryman, who persuaded her to cross the Arno while her husband waited his return.

The sixth, by *Vincenzio Rota*, may interest in this country by its purity of style, and by its argument; which has served for the fable of Lillo's Fatal Curiosity.

The seventh and eighth are two of the least indecent productions of *Sermini*, (an imitator of *Boccace*,) whose numerous productions are circulated only in manuscript.

Two Latin tales of *Girolamo Morlini* are also added, which have only the merit of rarity.

A supplement corrects some faults and supplies some omissions in the work.

ART. XXXV. *Ex Museo Regis Sueciæ antiquarum e Marmore Statuarum Series integra*, i. e. A complete Collection of the Antique Marble Statues in the Museum of the King of Sweden. Folio. Stockholm.

GUSTAVUS III. having purchased at Rome many antique statues of merit, this splendid volume offers to the public, in seventeen copper-plates, an adequate idea of the nature and value of these reliques. The annexed descriptions are attributed to *C. F. Von Fredenheim*, inspector of the royal cabinet. One of the most singular fragments is a bas-relief representing a tripod standing by an altar, around which a serpent is entwined. A torch lies at the foot of the altar, which is inscribed *malus genius Bruti*. Before it, stands a winged genius, drawing a bow, apparently about to transfix the serpent. The costume of the genius is Phrygian or Persian. The editor refers this monument to the times of Augustus.

☞ We again delay our account of the Leipzic edition of Aristophanes, in expectation of receiving some additional volumes of it.

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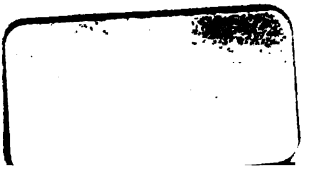
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